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THE
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RELIGIOUS CUSTOMS
OF THE
IDOLATROUS NATIONS,
VOLUME the THIRD.

THE
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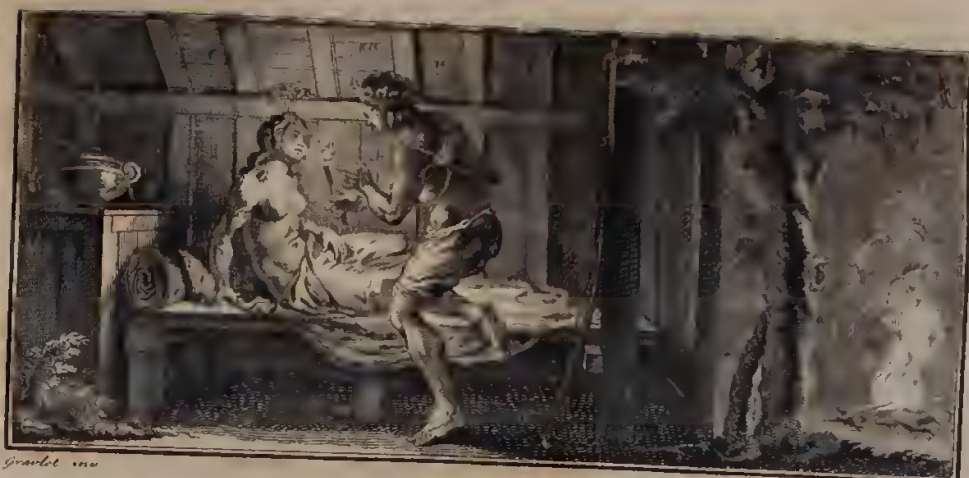
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A
DISSERTATION
ON THE
AMERICANS,
AND THE
Conformity of their CUSTOMS with those
of other NATIONS, Antient and Modern.

C H A P. I.
Of the Original of the AMERICANS.



F the Antients have in any Thing excell'd the Moderns, we may boldly affirm 'tis not in Navigation: Such as have any Knowledge of Antiquity, will not offer to dispute this Point with us. Taking it for granted, that the Antients traded to the *Indies*, and doubled the Cape of *Good-Hope*; that they knew *Iceland* under the Name of *Thulé*; that they enter'd the *Hyperborean*, or Frozen Ocean, and knew *Cape Tabin*, vastly beyond the River *Oby*; yet all this is not to be compar'd to the Discoveries of the Moderns: And supposing the former had known much more than what is generally allow'd 'em on this Head, it yet could not possibly have been of any great Advantage to them, because of the Slowness and Defects in their Navigation, which is now universally allow'd; the little Knowledge they had of the Winds, and the Belief that

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prevail'd so much among them with respect to the *Torrid Zone's* being not habitable; not to take notice of their small Knowledge in Astronomy; all these Reasons, I say, sufficiently prove they were not able to make long Voyages, and consequently that tho' they might have some Knowledge of Countries as far distant as those of *America*, it must have been entirely owing to Chance. 'Twould be but to little Purpose for us to repeat what has been said by different Authors on this Subject, or to dwell on an Article that would carry us to very great Lengths, were we to go through with it; suffice it therefore that we observe, there is no Probability the Antients had any regular Correspondence with the Inhabitants of the Continent which we call *America*, or had ever form'd any Design of sending Colonies thither; so that the Prediction of *Seneca* the tragic Writer, and what we meet with in *Ælian*, *Plato*, and some others, relating to unknown Lands, ought to be consider'd no otherwise than as mere Conjecture, or the Product of Fancy. But how *America* was first peopled, and when it was so; how the Inhabitants happen'd to lose their first Customs, and neglected a Correspondence that might have been perpetuated from Father to Son by the Help of Tradition, is what we are ignorant of. However, we shall present the Reader with some Observations on this Subject, that will relate chiefly to the Original of the *Americans*, and afterwards make some others with respect to the Conformity of the Customs of that People with those of our Hemisphere.

PURCHAS in his Collection of Travels is of Opinion, that 'tis not many Centuries since *America* was first inhabited, and grounds his Conjecture on that Continent's not being so well peopled at the Time of its Discovery by the *Europeans*, as it must naturally have been, had it begun to be peopled about *Abraham's* Time, or even about that of our Saviour. If this Continent, says he, has been inhabited from the Infancy of the World, whence is it that we find so many Desarts in the Midst of it? or that Countries, so fruitful and agreeable as these are, had not Colonies sent to them, since they deserve to be peopled much more than the northern Parts of *Europe* and *Asia*? The *Mexicans*, who consider themselves as the most antient Inhabitants of *America*, and who pretend to have sent Colonies to *Peru* and *Chili*, cannot trace a thousand Years backwards. But these Reasons are not solid enough. For first, 'tis very probable that the cruel Custom of devouring one another, which is practis'd by most of these Nations, the bloody Wars they have been continually engag'd in with one another, and the inhuman^a Sacrifices they have made of one another for many Ages, may have thinn'd the Number of the Inhabitants of these Countries. Secondly, 'tis true indeed, that the Histories of *Mexico* and *Peru*, which are the two principal Monarchies in *America*, do not go very high into Antiquity; but can this be sufficient to persuade us, that those two Empires remain'd desolate and unpeopled for four or five thousand Years? Ought we not rather to suppose, that the Ignorance of the first Inhabitants occasion'd their Neglect of transmitting to Posterity the History of their Original? The Chronicles of most Nations of *Europe* don't go higher than the Time of the *Roman* Commonwealth; and *Odin*, the great Legislator of the northern Nations, can hardly go so far backwards into Antiquity as two thousand Years. *Rome* and *Greece* indeed go higher; but they can hardly prove an Antiquity of above a thousand Years over the rest of the Nations of *Europe*; beyond this all is Fiction and Chimæra. In fine, no People in the World, the *Jews* and *Chinese* excepted, can boast an historical Existence of more than four thousand Years; not to mention that we are oblig'd to allow the *Chinese* a great Number of Incidents, which we are not able to dispute with them, for want of a sufficient Knowledge in their History, and the Progress of their Sciences.

^a Above thirty thousand People had been sacrificed to the Idols the same Year that the Spaniards first enter'd Mexico.

BESIDES, we can scarcely persuade ourselves, that the Establishment of the different Nations in *America* did not require a long Series of Ages, if we consider, that the *Spaniards* when they first discover'd *America*, found the Islands thereof as well peopled as the Continent; and likewise if we reflect upon the great Variety of Languages that Travellers have observ'd to be in use among 'em, which could not possibly have arriv'd at so great Perfection in seven or eight hundred Years. Those who have studied the Progress of the living Languages, know very well, that though it be above eight or nine hundred Years, since the *French*, the *Italian*, the *English*, and some other Dialects of the *Latin*, of the ancient *Saxon*, or *German*, were first form'd, they yet have not been able to lose the sensible Marks of their Origin; which surely will sufficiently evince the Antiquity of the *American* Languages, whose Variety might probably be owing to the first Confusion of Tongues.

'Tis very probable, that the Colonies which first settled in *America* came thither by Land, and that if any happen'd to come by Sea, 'twas owing to Chance rather than Design.^a Yet we may naturally suppose that some *Phœnician* or *Carthaginian* Sailors having been thrown on the Coast of *America* by a Storm, Necessity had forc'd them to settle there, and that they there lost their Language and the little Knowledge they might have had of the Arts and Sciences of their Country. What makes this more probable is, that sea-faring Men have in all Ages been very ignorant, and but a Degree above Barbarians. The *Peruvians* had antiently some Footsteps of those involuntary Voyages. The first *Spanish* Writers who have collected the scatter'd Remains of their History, make mention of certain People who came from that Part of their Country which lies toward the Sea, and that they afterwards made a Conquest of their Country.

^b TRADITION made the above-mention'd Writers consider these Men, whose Original appear'd so extraordinary, as so many Giants; and, indeed, 'tis not unlikely they were such, since we are assur'd that Bones of a prodigious Size have been dug up about *Puerto Viejo*, and in the Valley of *Tumbez*. We have many learned Men in the World, who, in the Height of their Raptures for this Discovery, would consider these Giants as the Posterity of the Children of *Anak*, of whom mention is made in *Deuteronomy*, and would bring the Lord knows how many far-fetch'd Conjectures, to prove that the poor *Canaanites*, whom *Joshua* drove out of their Dwellings, had fled to *Peru* for Refuge. But to be serious: 'Tis hardly possible to make a Voyage of even a few Leagues, with their *Balsës*, *Pierroques*, and Canoes; neither have the *Asians*, the *Afri-*

^a Several learned Men have been of Opinion, that *America* was peopled by the *Phœnicians* and *Carthaginians*. They ground their Conjecture on the long Voyages those People us'd to make, who fitting out very considerable Fleets, us'd to send them beyond the Straits of *Gibraltar*, the *Canary-Islands*, and those of *Cape-Verd*, known to the Antients, as is believ'd, under the Name of the Islands *Gorgades*. 'Tis true, indeed, that the Islands of *Cape-Verd* are the nearest Land to *America*; but this does not prove the *Phœnicians* had visited the *American* Coasts. As to the Cruizings of those *Phœnicians* beyond the *Gorgades*, they might probably have been made towards the South, rather than towards the West. We in that Case should therefore look into the Southern Parts of *Africa* for those unknown Lands, which the Antients tell us the *Phœnicians* had discovered. On the other Side, if it be true that the *Amilles* were known to 'em under the Name of the Islands of the *Hesperides*, and that the Voyage from the *Gorgades* to the *Hesperides*, which is not now above twenty five or thirty Days Sail, might have taken them forty; which is but a short Time, considering their little Experience; we shall find that no other People than the *Carthaginians* could have been able to undertake such Voyages. The Situation of their Country, and the Talents they knew they had for Trade, might probably have excited them to rove up and down that great Expanse of Waters between *Africa* and *America*, having first settled a pretty regular Correspondence between *Cadiz* and the *Cassiterides*, now call'd the *Azores*. If all this were true, we might probably suppose that the *Carthaginians* and the other *Phœnicians*, who were settled in *Spain* and *Africk*, had carried People to the *Azores*, the *Antilles*, &c. and from thence to the Continent of *America*. And then, after having sail'd several hundred Leagues, from the Coasts of *Africa* to the Gulph of *Mexico*, 'tis not impossible but that those Mariners might have attempted another as far as the main Land.

^b 'Tis very well known, that the Antients always endeavour'd to set the Foundations of considerable Cities, and the Original of great Men, &c. in the most conspicuous Light; and on the other Hand, that the credulous Multitude were too fond of the agreeable and glaring Deceit, ever to be dissuaded from the Belief of it.

cans, or *Europeans*, ever had Courage enough to venture over a wide extended Ocean in such weak Vessels; and as on the other Side it does not appear that the *Americans* were ever acquainted with any other kind of Shipping, we may naturally suppose, that if Chance did at any Time throw some unhappy Wretches on a desert Coast of *America*, in an Age when Mankind had little Knowledge in the Building of Ships, such Persons were soon forced to forget their former Customs and Manners, and to comfort themselves for this Loss, by the Propagation of their Species in those Regions, into which Fortune had thrown them against their Wills.

IN reality 'tis more natural to suppose that the first Colonies which settled in *America* came thither by Land; by this means we avoid the Difficulties that might be started concerning the Passage of wild Beasts thither.

HOWEVER, 'tis impossible to fix the *Æra* when this happened, which perhaps may be as old as the Flood, whereof the *Peruvians* have preserved some ^a Idea: This is the only Footstep remaining among them relating to remote Antiquity; for in all other Respects the *Peruvian* Annals scarce comprehend the History of four Centuries; and then what are these Annals? only *Guappa's*, or *Quippo's*, that is, certain Strings with Knots in them to point out the several Transactions. Notice will be taken of them in the Sequel of this Work. But before we come to a Decision with respect to the Original of the *Americans*, it may be proper to examine whether the Affinity which some pretend to find between the Manners and Customs of the *Americans* and those of the *Phœnicians*, may reasonably induce us to conclude, that the former are descended from the latter.

WE shall not take notice of the Affinity that has been found between the Custom of living in Huts, and that of roving from Place to Place. The *Americans* in this Respect resemble as much the *Nomades*, the *Arabian Scenites*, the *Scythians*, &c. as the *Phœnicians*.

THE Comparison that might be made of the Idolatry of those Nations, would also hold with that of other Nations of our Hemisphere. The following Affinity, could it be proved, would deserve our Notice infinitely more; I mean that of Languages. But without affecting a great Depth of Erudition in this Place, which our Etymologists are generally so lavish of, we shall content ourselves with saying, that a dozen Words, whose Sound and Signification are the same in the Languages of two distant Nations, are hardly sufficient to prove that they are both descended from the same Progenitors. However, if it were true that the *Carthaginians*, after their Discovery of the *Hesperides*, had known the Continent of *America*, they might probably have left their Language with some of their People behind them; and this Language might have been so far confounded with the *American* Tongues, as to remain only in twelve Words. Let us endeavour to maintain this kind of Paradox, though to speak the Truth we are almost persuaded that the *American* Settlements were first made by Land, and that the *Phœnicians* of *Africa* have had very little Share in it. First, 'Tis certain that the *Phœnician* Language was in Process of Time so much corrupted in *Africa*, that it degenerated to a meer Jargon, mixt with the *Lybian* and other wild Languages of the neighbouring Nations. Secondly, this Language thus degenerated, being carried into *America* by a small Number of People, who ^b settled there, must naturally have been soon lost, so that small Remains of it must have been left.

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^a They tell us that six People saved themselves in an universal Deluge; that they restored Mankind, and that *Mangocapac* the first *Inca* descended from one of them, &c.

^b *Emanuel de Moraes* is of Opinion, that the Beauty of the *American* Climate having engaged great Numbers of *Carthaginians* to go thither, the Commonwealth being afraid of losing its Inhabitants, was obliged to forbid those Voyages upon Pain of Death; so that the abandoned Colonies sunk into Savages, the Families separated from one

THE Reader may probably look upon this as the mere Product of our Fancy ; but if it be duly considered, it will not appear altogether improbable. In the whole, what Man of Learning will dare to assert, that the Languages of those Countries which lie nearest *Africa*, are not mixed with *Punic*, with *Lybian*, or even broken *Cantabrian* Words? Who is able to boast his having so thoroughly studied the Genius and Etymology of the *American* Languages, as to be able to affirm, that there are not some Footsteps of the *African* Idioms, and of those Places the *Carthaginians* possessed in *Spain*, to be found therein? These Conjectures might have been carried much farther, had not the Languages of the *Antilles* been lost, after the *Spaniards* destroyed the Inhabitants of those Islands.

SOME Authors are of Opinion, that the *Americans* owe their Original to the Dispersion of the ten Tribes of the *Israelites*. Something has already been said on that Head, in the *third Dissertation on the Jewish Ceremonies*. 'Tis true, indeed, that some Traces of the *Jewish* Religion had been found at *Yucatan*, and the Coasts of the *South-Sea*; as for Instance, a kind of Circumcision, which we might with great Probability impute to Necessity, so far from being forc'd to ransack the *Jewish* Religion upon that Account. ^a *Emanuel de Moraes*, a *Portuguese*, who had travelled many Years in *America*, has endeavoured to prove that the *Jews* and *Carthaginians* are the common Parents of the *Americans*. We have just now quoted his Opinion with Relation to the Migration of the *Carthaginians* into Foreign Countries. Here follows his Reason to prove that of the *Jews* into *Brasil*. The *Brasilians*, says he, marry only into their own Families, in like Manner as the *Jews* married only into their own Tribes. Both of them call their Uncles by the Name of Father, and their Aunts Mother, their Cousins Brother, &c. both of them pass a Month in deep Mourning, and wear Gowns that descend to their Feet. But these Affinities are of little Weight, some of them being forced, and the rest entirely false. But we shall leave the Reader to his private Opinion.

THE great *Grotius* ^b thinks that the *Americans* of *Panama* came originally from *Norway*. The *Norwegians* went first into *Iceland*; from *Iceland* they went into *Groenland*, by the way of *Friesland*: From *Groenland* they spread themselves into *Estotiland*, which is a Part of the Main Land of *North America*, and from thence they sent Colonies to the *Isthmus* of *Panama*. We must own that there is one Circumstance which seems to prove that the Inhabitants of *Panama* and *Mexico* are originally of the North, and that is the Tradition of the *Mexicans*, who formerly declared to the *Spaniards*, that their Ancestors came from that Quarter. As to *Estotiland*, we are told there is a City in that Country, that goes by the Name of *Norumbegue*, which still preserves in its Name some Marks of the Passage of the *Norwegians*. But unhappily for this Opinion there are not the least Footsteps remaining of any City in the North Parts of *America*; and the Natives of the Country, if we except those who live in the Cities built by the *Europeans*, form what can at most be called but small Villages, made up only of a few Houses. Besides, all that *Zeni*, who first discovered *Friesland* and *Estotiland*, relates of his Discoveries, appears altogether romantic, and as fictitious at least as the Discovery of the *Terra Australis* by ^c *Sadeur*. *De Laet*, in his Dissertation on the Original of the *Americans*, seems to have thoroughly refuted the Reasons which *Grotius* alledges to prove that the Inhabitants of *Mexico* and *Panama* came originally from *Norway*.

As to the *Peruvians* and other Nations of the South Part of *America*, *Grotius* has pretended to prove they came originally from *China*. The sprightly and penetrating Genius

another, and dispersed themselves up and down. The Language grew corrupt, new Words were coined, and in Process of Time a Jargon was formed, that was neither *Carthaginian* nor *American*.

^a Cited by *Purchas*.

^b Quoted by *Montanus*, Author of a Description of *America* in Dutch.

^c Or those of Capt. *Gulliver*

of both those Nations; their common idolatrous Worship of the Sun; the Hieroglyphic Characters of both; and above all the Voyage of *Mancocapac*, who came from beyond the Seas to people *Peru*, and made himself the Law-giver of its Inhabitants; all these, I say, appeared Reasons sufficient to this great Man, to induce him to maintain his Opinion.

To this *De Laat* answers, That the *Peruvians* were never such skilful Artists as the *Chinese*, and that the most excellent Pieces of Handicraft of *Peru*, are greatly inferior to those of *China*; but to this we must justly answer, that no Consequence can be drawn from hence, why the *Peruvians* should not be descended from the *Chinese*. The *Peruvians* would not have been the first People that had degenerated from their Ancestors. He add, that before the coming of the *Spaniards* among them, they were wholly ignorant of the Use of Sailing Vessels; and that 'tis very unlikely the *Peruvians* should have wholly lost all Remembrance of their Country, and the Art of Sailing; particularly if we consider, that because of the Winds which generally blow from the East under the Equinoctial, 'tis easier to go from *Peru* to *China*, than from *China* to *Peru*.

THE *Chinese* Junks are no way able to cross the vast Sea which lies between *China* and *Peru*; besides it was much more natural for the *Chinese* to send People into *Mexico*, as that Country lies much nearer to *China*. The Adoration which the *Peruvians* pay the Sun, has no manner of Affinity with the Idolatry of the *Chinese*, who do not worship that Planet; whereas it is adored by several Nations of the North Parts of *America*; from whence it is very natural to believe that the *Peruvians* came by the *Isthmus* of *Panama*. 'Tis surprising that *Grotius* should tell us, that those People had the Use of Writing, since the Inca *Garcilasso* tells us expressly in his History, that they were ignorant of that Art.

MANCOCAPAC was not a *Chinese*: The *Peruvians* said that he was born of a ^a Rock, which they shew to this Day near *Cusco*.

IT must be confessed that the Original of the *Americans* is hid in great Obscurity; but it would be otherwise, had this People been less barbarous and savage in their Infancy, or had they afterwards known the Methods which those of our Hemisphere make use of, to transmit their History to Posterity; but *America* does not furnish one single Monument to this Purpose.

THOSE People minded only the present Moment, and never troubled their Heads with the Time past, or that to come; a Custom which still prevails among such Savages as inhabit Countries not yet frequented by the *Europeans*. But let us not be too partial in our own Behalf: Are we very certain of our own Original? Do we know that of the *French*, the *Spaniards*, and the *Germans*? Would it not be impossible to trace the Original of the first Inhabitant of *Europe*? All the Difference we may find between the *Americans* and our selves, is, that Christianity has fixed the *Æra* of our Histories, and has forced us as it were to leave to the Discussion of the Critics, the Fictions and Prodigies of Paganism that preceded it. The Ages of *European* Idolatry are an inexhaustible Fund of Fictions and Conjectures, which the *Greeks* and *Romans* themselves have not been free from, as has been already observed; since the true History of the *Greeks* is not to be traced higher than the first Olympiad, and that of the *Romans* than the Foundation of their City. We shall now give our Conjectures with respect to the Original of the *Americans*. 'Tis very probable that *America* was as populous a few Centuries after the Deluge as it is at this Time; after which States and Kingdoms were soon form'd:

^a *Coreal's* Voyage to the *West-Indies*. Tom. 2 Chap. 8.

However this was done progressively, according as Families separated, and that the Children themselves becoming Parents of a numerous Progeny, were obliged to quit their native Countries.

THESE Separations gave Rise to States, in which Ambition and a Desire of Superiority might even in those Ages have had some Share. Nevertheless 'tis probable that *Asia* did not send out any Colonies, till after having been forced to drive out such young People as were capable of subsisting by themselves.

BUT these Settlements were very easily made in those Times : Husbandry was then the only Employment ; Mankind then spent their Lives in leading their Flocks to Pasture ; and 'tis by the Opportunities which rural Occupations gave to People whose Passions were as yet but in their Infancy, that the first Conquests were made in *Asia*, and the sending out of the first Colonies. A Shepherd, who was at the Head of a numerous Family, Master of several Flocks, and who found himself well settled in *Chaldea*, sent one of his Children, or Dependants, several Leagues off, with a Detachment of Oxen, Asses, and Camels.

THE Flock went gently on, grazing in their Passage, and insensibly drew farther from the true Owner. In the mean Time the Detachment grew more numerous ; from this Flock there sprung another. The Shepherd, who at first was no more than a Deputy, became himself the Master and Father of a Family : He then also separated Part of his Wealth, and gave it as an Inheritance to that Son whom he intended should settle in a Foreign Country, or to some Dependant that was going to settle further off. We presume that in this Manner an hundred Years was Time sufficient to people *Europe*, *Asia*, and *Africa*, very considerably, and an hundred more to people the Continent of *America*. Let us suppose for this Purpose, that at the Flood, ^a *Shem*, *Ham*, and *Japhet*, had each twelve Children, and that all these Children were fit for Marriage about fifteen or eighteen Years after the Flood. 'Tis very probable, that after they had been married twelve Years, they might see a Posterity of four hundred and thirty two Persons. In this manner *Noah* might have been at the Head of above five hundred Descendants in the Space of thirty Years ; and if we then suppose that every one of *Noah's* great Grandchildren had ten Children, these four hundred thirty two Persons might have begot four thousand three hundred and twenty Children in ten Years Time. All this might have happened in the Space of half a Century ; so that multiplying them always by ten, and leaving an Interval of about twenty or five and twenty Years between one Generation and another, *Asia*, *Europe*, and *Africa*, may have been peopled with four hundred thirty two Millions of Inhabitants, an hundred and fifty Years after the Flood. Methinks this could not be disputed, were we only to have regard to the ordinary Methods of Propagation. 'Tis true, indeed, that we suppose every Head of a Family to have had ten Children, when probably several of those Chiefs might not have had near so many. But then how many do we see in our Days who have more than ten, and if we consider what Bishop *Burnet* has told us concerning Messieurs *Tronchin* and *Calandrin* of ^b *Geneva* ; “ the former of whom at the Age of seventy five, had one hundred and fifteen Children, “ or Persons married to his Children, that could call him Father ; and the other “ at the Age of forty seven, had one hundred and five Persons, who were all his Nephews or Nieces by his Brothers or Sisters : ” If, I say, we consider these two Instances, 'twill be found that our Computation is modest enough, for an Age when Poverty and the Cares of Life had not yet destroy'd Man's Vigour, nor reduced him to the Necessity of refraining from Marriage, (the lawful Method of Propagation,) for fear of not being

^a The sacred Writings do not mention any Children that the three Sons of *Noah* had ; but Silence on that Head, and the Wives which they say were given them, allow us to make the Supposition we have advanc'd in this Place.

^b Letters.

able to support his Family. But altho' the Increase of our Species had for one hundred and fifty Years been much less than we have supposed it, and that only four hundred Millions of People had come into the World; nay farther, tho' we were still to subtract thirty Millions from that Sum, for the immature or violent Deaths, Diseases and Wars, which in all probability were not so bloody in those Ages as they have been since, 'tis very natural to think that some Millions might detach themselves from the remaining three hundred and seventy Millions in order to seek their Fortunes in *America*. And though we afterwards suppose that Propagation may have been very much prejudiced by Reason of the Fatigues they laboured under in their Voyage, and from the Change of Climate, &c. we shall nevertheless find that ten or twelve Millions of People may have been able to furnish *America* with forty Millions of Souls in fifty Years Time. What is here advanced ought not to be looked upon as a Paradox, nor should any Difficulties be raised with respect to our Calculation; Difficulties which are founded only on the Length of Man's Life in our Days. Mankind in those Ages had not invented all those pernicious Arts, which at the same Time that they shorten Life, do also lessen Propagation.

THE rural Life which Mankind led in the first Ages; the Indolence of the *Americans*, which has been continued from Father to Son to latest Posterity; and the Tranquility of that People, unperplexed with those Cares which now prey upon us, were incapable of ruining Health, or of making Men grow Old before their Time. But we will not pursue any farther a Subject that would carry us to too great Lengths. 'Tis sufficient for our Purpose that we have proved the Possibility, and even the Probability, that this Part of the World began to be peopled about an hundred and forty Years after the Flood, and some Years after the Confusion of Tongues at *Babel*.

THESE Colonies passed over into *America* from the North of *Asia*, by the Way of *Tartary*; there are several Reasons which induce us to be of this Opinion. "First, 'Father *Hennepin* relates, that four Savages came as Embassadors to the *Iffatis* and the *Nadoueßians*, while he was among them. They came from a Country above five hundred Leagues to the Westward of that Place, and had been four Moons in their Journey. They added, says he, that their Country lay Westward, and that we lay Eastward with respect to their Country; that they had journey'd on continually during all that Time, except that which they employ'd in Sleep, and in hunting for their Subsistence. Father *Hennepin* concludes from thence, that there is no such Thing as the Straits of *Anian*; For these Savages assured us, says he, that they had not crossed any great *Lake*, for that is the Name they give to the Sea. They told us further, that all the Nations with whom they were acquainted, that live to the West and North-West of the *Iffatis*, have not any great *Lake* near their wide-extended Countries, but only Rivers, which coming from the North, pass thro' the Countries of those People who inhabit near their Confines, on that Side the great *Lake* lies, which in the Language of the Savages signifies Sea." These People undoubtedly inhabit the North Part of *California*, and extend perhaps to the Frontiers of Eastern *Tartary*, *Japan*, and the Land of *Jesso*.

THIS Conjecture appears probable enough. ^b The North Part of *Japan* has not yet been discovered, and 'tis still unknown whether it be an Island, or *Terra Firma*; whether it is joined to the Land of *Jesso*, or separated from it by a Strait. The *Japanese* themselves also are ignorant, or pretend to be so, in this Matter: "They tell us that the People who live above them, that is, to the North and North-East of them, are savage and untractable: They nevertheless own that these Countries are of a vast Extent;

^a New Discovery in North America. Edit. Utrecht. 1697.

^b Mr. De Lifle's Letter in the third Volume of Collection of Voyages to the North. Dutch Embassies to Japan. Relation of Japan, in the third Volume of Collection of Voyages to the North.

“ that they have gone very far up into them, without being ever able to come to the
 “ End of them, or of finding the Extent of them by the Journeys they themselves took,
 “ or the Relations of the Inhabitants of the Country; that they had undertaken several
 “ Journeys for that Purpose; and that the Want of Necessaries had forced them to re-
 “ turn back without finishing their Discoveries; &c.” From all this we may conclude
 they had made Incursions very far up into those Countries, and that they are a little
 better acquainted with those Countries than we are, a small Part of them only being known
 to us under the Name of *Yesso*. Nevertheless this Country must necessarily contain a vast
 Tract of Ground, if it be true that it joins to *Asia* on one Side, and to *America* on
 the other, which according to *De Lisle* is an Extent of a thousand or twelve hundred
 Leagues, from ^a the Borders of *California* to those of *Tartary*. Here follows a Particu-
 larity which proves that those People are acquainted with Countries which extend very
 far to the North, North-East, and East of *Asia*.

WE read in the *Relation of the Dutch Embassies to Japan*, that a Map was shewn
 them, in which the Land of *Yesso* was contiguous to *Japan* on that Side towards the
 Province of *Oochio*. The Coast of that Country extended North-Eastward towards *A-*
merica. They did not there find the least Marks of the pretended Straits of *Anian*,
 and consequently no Communication between the North and South Seas. The *Japa-*
nese shewed that Map to the *Dutch*, to prove to them the Impossibility of going round
Tartary by Sea, as they were supposed to have designed.

2. THOSE who have been perfectly acquainted with the Western Parts of *America*,
 observe, that they are much better peopled than the Eastern Parts which lie towards
Europe; but this Proof appears to us to be of little Weight: Here follows what we think
 a better: *Tartary* may be called the ^b *Nursery of all Nations*. ^c Almost all the old
 World is at this Time governed by the Northern Nations, who all came originally from
Great Tartary, the Inhabitants whereof in all Ages, accustomed to a laborious and ac-
 tive Way of Life like the *Americans*, have but very few if any settled Habitations, and
 cannot brook the Confinement of Cities. The *Tartars*, in the same Manner as the
 Northern *Americans*, make perpetual Inroads into the Territories of their Neighbours,
 and are continually engaged in War. In ^d a Word, if *Tartary* has from Time to Time
 overflow'd, as it were, and pour'd Numbers of its Inhabitants into *Europe* and *Asia*,
 why may it not have done the same with respect to *America*?

3. BESIDES this Similitude in the Manner of living, we meet with another in the
 Face and Stature of these People. But here it may be objected, that this Resemblance
 must have been lost in a Succession of so many Ages. Our Answer is, That the *Ame-*
ricans may have preserved the Air and Customs of the *Tartars* their Ancestors, as well
 as the Inhabitants of *Lombardy*, who have not degenerated much from the antient
Lombards; no more than the *Normans* of *France*, the Inhabitants of *Granada* in *Spain*
 descended from the *Moors*, or the *Turks* of *Greece* in *Europe* and *Asia*, from their respec-
 tive Ancestors. The modern *Lombards* are in general remarkable at this Day for bear-
 ing the largest Beards of any People in *Italy*, in which they resemble the antient *Lombards*,
 who are said to have ^e been so called from their long Beards. The *Gascons* and Inhabi-
 tants of *Languedoc*, have preserved the loud and undaunted Voice and stern Air of the
 antient *Goths* their Predecessors. The *Spaniards* still retain the cold and conceited Air
 of their Predecessors, which uniting together insensibly, have at length formed what has
 been long called the *Spanish Gravity*, which they carried along with them to *Naples*,
 and have left some Traces of it among the *Netherlanders*. The *Normans* retain the

^a A Letter relating to *California*, in the third Volume of *Collection of Voyages to the North*.

^b *Officina Gentium*.

^c *Hueitana*, p. 130. Edit. Amst. 1723.

^d *Paul. Diacon. Book I.*

Complexion, the Flegm, and cunning Evasions, of the Northern Nations from whom they are descended. The Inhabitants of *Granada*, particularly those called ^a *Alpuxares*, have inherited the Dexterity of the *Moors*, and though Christians, yet they abstain from Wine in the same Manner as the *Mahometans*. The *Turks* have introduced part of their *Scythian* Manners, and the *Tartarian* Air, into those Countries they have since settled in. On the other Side, New-Comers insensibly acquire the Air and Customs of those Places in which they settle, and in Process of Time form a Mixture, which may nevertheless be discovered, when strictly examined into. The Physiognomy of antient Nations is always visible in the Faces of their Descendants; and the many Revolutions in *Italy*, during which the Blood of the Natives was so often diverted from its true Channel, have yet not been able so to change the Features of the modern *Italians*, but that it plainly shews they are either direct or indirect Successors and Descendants of the antient Inhabitants of *Italy*. In fine, to confirm the Opinion of those who are of Opinion that the *Americans* came originally from *Tartary*, we will quote the Testimony of *Furbisher*; he relates " that ^b the Savages he met with to the North-West of *Europe* on the *American* Coast, had a *Tartarian* Air, long black Hair, broad Faces, flat Noses, a swarthy Complexion; that they roved about like the *Tartars*, and were divided into Hoords without any settled Habitation, &c."

WE might moreover mention several Customs, which are very well adapted to prove that the *Americans* are of *Tartarian* Extraction; with some of these we shall present the Reader. Whenever a Prince or *Cacique* among the *Tartars*, and the greatest Part of the *Americans*, leaves the World, some of his Domestic animals are always buried along with him. Both have Riches, Trade, and the Sciences in Contempt; and prefer to these domestic Employments, the Diversion of Hunting, and making Inroads, which they very often do, for above four or five hundred Leagues, from the Places where they usually fix their Tents. The antient Inhabitants of the North Parts of *Europe* and *Asia* painted their Bodies; as is manifest from what History relates concerning the ^c *Picts*, a People of *Scythia*, who used to paint themselves much after the same Manner as Travellers tell us the *Americans*, and particularly the Inhabitants of *Mexico* and *Florida*, do at this Time. The *Goths* also painted their Faces and Bodies with Vermillion. In fine, the Manner of making War by Surprise and Ambuscades, so much practised by the *Tartars* and *Americans*; the irreconcilable Hatred of both towards their Enemies; their Contempt of Death; their Custom of yielding to their old Men the Honour of being Counsellors, whilst the youngest and most vigorous go to the Wars; which Custom is observed by several *Tartars* to this Day, and was also for many Ages practised by the *Goths*, and other Nations that came from the North Parts of *Europe* and *Asia*, and is still observed by the *Americans*; that savage Temper which inspires them with the cruel Custom of drinking the Blood of their Enemies; that Subordination of their Youth to the Aged in military Affairs, and in their Councils of War; the natural Impatience of all these People in general, seems to authorize the Original we have given to the *Americans*: But after all, we don't look upon these Reasons as so many convincing Proofs, and we willingly submit them to the Consideration of the Critics.

BEFORE we conclude this Chapter we will produce two or three Etymologies, which ^d *Vander Myl* had form'd in his own Imagination, to prove that the antient Language of the *Tartars* differ'd but very little from the *German*, and that it still subsists in a few Words on the Borders of *Tartary* and *America*. *Tenduc*, which is the last Province of

^a *Fayrac*, in his *Present State of Spain*, Book I

^b Collection of Voyages to the North, Vol. 6. p. 48, 65. Edit. 1720.

^c ——— *Ferroque notatas,
Perlegit exanimis Pictis moriente figuras.*

Claudian.

^d Description of *America* by *Montanus*.

Tartary towards *America*, signifies, says he, ^a *Extremity and End*: *Anian*, the Name of another *Tartarian* Kingdom near *California*, signifies ^b *Entrance*. Near *Anian* is a great Extent of Country, which is called ^c *Bergo*; *Vander Myl* happily meets with a very remarkable historical Circumstance therein, which is, that the *Scythians*, after having abandoned their Country, went and shelter'd or hid themselves in that Country of *Bergo*. These Etymologies may be put in the same Class with those of ^d *Laquais* (or Footman) and *Tire-larigot*, (or to drink copiously) which *Menage* has obliged us with.

GOROPIUS BECANIUS, who was also seiz'd with the same etymological Frenzy, had a long Time before deriv'd the *Hebrew* Tongue, and the Names of the antient Patriarchs, from his native *Flemish*. He tells us that ^e *Adam*, *Methuselah*, and some other Patriarchs, discovered in their Names the most palpable Marks of their Original. The Herd of Etymologists may very well be put in parallel with the Makers of Anagrams. We may justly apply to both what *Colletet* has said of the latter, and boldly affirm,

*Que tous ces renverseurs de noms,
Ont la cervelle renversée.*

He, who in tort'ring Words employs his Pains,
Tortures in vain his wild disorder'd Brains.

To these Remarks, relating to the first Colonies which were sent into *America*, and the Original of its Inhabitants, we shall add the Voyage that was undertaken in 1170, by one *Madoc*, of *Welch* Extraction, towards the North Parts of *America*. *Madoc's* People being afterwards abandon'd by the *English* their Countrymen, soon degenerated into Savages: The only Footsteps they preserved of their Original were a few *Welch* Words, which *David Ingram*, an *English* Mariner, observ'd in their Language; and the ^f Adoration of the Cross, the Worship of which either themselves or their Posterity carried into *Cumana* and *Cozumela*. Others are of Opinion that the *Welch* went ashore on the *Azores*. As to the pretended St. *Andrew's* Cross, which the *Spaniards* who first went into *Cumana* found there, and which, they tell us, had been long worshipped before their Arrival there, we must put it in the same Class with those Relations which are either doubtful, or downright false. The same may be said of the Cross, which was also worshipped by the Inhabitants of *Cozumela* or *Acuzamil*, before the Arrival of the *Spaniards*. We shall take Notice of this Adoration in the Sequel of the Work. The above-mention'd *Spaniards* found also some *Negroes* at *Caracas*, between *Santa Martha* and *Carthagena*. 'Tis very probable some of them might have been carried by a Storm from the *African* Coasts to those of *America*: 'Tis not impossible, neither, but that some ^g *Indians* of the Southern Parts of *Asia*, and the neighbouring Islands, might have entered *America* by the Southern Countries which lie next to *Asia*, and from thence have convey'd Recruits to *Chili*, *Paraguay*, and *Peru*. In short, it may also have happened, that *America* was peopled from the North Parts of *Europe*: As for Instance, the *Laplanders* and *Samoieds* may have been carried into *Groenland*, either on the Ice, or in their Canoes; that from thence their Posterity might have extended themselves to *Esotifland*, and so further by Degrees: But however this be, it does not in the least destroy

^a *Tende den Hoek.*

^b *Aangangb.*

^c *De Berge* in *Dutch* signifies to hide.

^d He deriv'd *Laquais* from *Verna*, in *Latin* a Bond-Slave; and *Tire-Larigot* from *Fistula*, signifying a Flagelet or Pipe.

^e *Adam*, Field of Hatred, *Haastdam*. *Methuselah*, *maakt u zalig*, signifying Happy.

^f *Purchas*, p. 800. Vol. 1.

^g *Purchas*, *ibid.*

our Opinion, *viz.* that the first Americans came into that Country by the Way of Tartary: A Writer who should entertain a Notion of *Præ-Adamites*, might easily solve all these Difficulties, by making the *Americans* spring from another *Adam*. As for themselves they generally believe that they owe their Original to a Lake, or Fountain, or that they came from certain subterraneous Places; in this they discover as much Ignorance as the antient *Barbarians* of our Hemisphere, who included the Oaks among their Ancestors.

C H A P. II.

Of their IDOLATRY; NOTIONS with respect to the DEITY, PARADISE, &c. and of their SACRIFICES.

WE do not intend to treat this Subject philosophically, because that would carry us to too great Lengths, not to mention that it would be unsuitable to our Design, which requires only an historical Narration of Things. There are two kinds of Idolatry, both of them as old almost as Mankind. The first occasioned the giving to the Stars and Elements what was due to God only; the second, which was much more various than the former, had Man for its Object; both rose originally from the Pride and Fear of Man. On the one he has raised, if I may be allowed the Expression, all the Figures, all the Characters, every Thing in general which he imagin'd might be of Use to make the Deity sensible, to his Mind; and rather than be too narrow in his Conceptions of it, he has multiply'd the Idea in a thousand different Manners. Neither has he forgot human Nature, whose Dignity he has also endeavour'd to raise, by ascribing to it all the Perfections which *Adam* and his immediate Posterity had conceived of the Deity. On the other he has built a sumptuous Edifice in which are comprised an infinite Number of Things he imagin'd would be agreeable to the Gods, not forgetting the least Trifles or Gewgaws. From this Store-House, laid open to the whole Universe, issued forth the great Number of Rites and Ceremonies which have spread up and down the World for so many Centuries; and the numberless whimsical Opinions that have never ceased starting up, ever since the Store-House was first opened. Whatever graceful Aspect some may have appeared with more than the rest, they yet are all in the main of the same Texture, because they all proceed from the same Manufacture. 'Tis not always necessary that Nations should have corresponded with one another, and have mutually communicated their Sentiments, to have a Similitude of Ideas and Opinions: But it would be much more difficult to give a Reason for the Conformity they are found to have with one another in that Respect, if every Country produced a different Species of Men. Are all these different Forms of Worship, all these romantic Notions, less agreeable to the Supreme Being than the Infidelity of an Atheist? The Matter will admit of Dispute. The celebrated *Bayle* has determined for Infidelity; but *Lescarbot*, Author of the History of *New-France*, had declared before him, "That he would have a greater Esteem for a Man, who should worship nothing, than for one who adored Creatures, uniformed with either Life or Sensation; for, continues the same Writer, how wicked soever he may be, he is not yet guilty of Blasphemy, nor ascribes to another the Glory due to God only: He indeed leads such a Life as

^a *Purchas*, p. 800. Vol. I.

^b The false Worship of Heathenism, &c.

^c In his Reflections on Comets.

“ is not many Removes from that of the Beasts; but that Man is still more brutish, who adores an inanimate Thing, and puts his Trust in it. A Man who has not imbib'd any erroneous Opinion, is much more capable of learning the true Worship, than another that has; he being like the Canvas, which is ready to receive whatever Colours may be laid on it.” Such as have converted Atheists and Idolaters may decide the Justness of this Comparison.

ALL the antient Idolaters had their subaltern Deities, whom they look'd upon as Deputies or Lieutenants to one Supreme God. This Opinion, which is less surprising than Atheism, was imbib'd amongst the most savage Idolaters. Travellers assure us, that the *Canadians*, and other Savages of *North America*, stand in Fear of the ^a Devil, and believe there are ^b *Genii* even in inanimate Things: But they nevertheless believe in a ‘God, the Creator of all Things; though they say that there are, besides this God, a Son, a Mother, and the celestial Sun, making four in all. God, say they, is above all Things. The Son and the Planet of the Sun are good Beings; but the Mother who eats them is good for nothing: And they cannot boast too much of the Father's Goodness.’ The *Virginians*, who also believe there are several Deities, of different Degrees, make them all subordinate to one superior God. One would think that the *Floridans* acknowledg'd the Sun for the Supreme Being; in which Case their Worship wou'd have an Affinity to that of many antient Heathens, who consider'd it as the greatest and most powerful of all Beings. The *Zemes* of the *Indians* of *Hispaniola* were subject to a Being, eternal, unchangeable, and infinite. In fine, 'tis manifest, that the bare Light of Reason tells Mankind they ought to depend on a Power, who is greatly superior to human Strength; and how distant soever the Practice of the most savage *American* Idolaters may appear from this Idea, it may nevertheless be observ'd, that many Arguments need not be employ'd to reduce them to this grand Principle.

THE little Knowledge the idolatrous *Americans* have preserv'd of the Supreme Being, is absorb'd as it were in an infinite Number of ridiculous and trifling Fictions, the natural Consequences of the false Notions they entertain of his Nature and Substance. It would be difficult to produce any Thing that has the least Shadow of Reason in Justification of the Rise and Original of these idle Fictions; or to prove that the Extravagancy of their Notions should result from any Thing but their wild and crazy Imaginations, and an habitual Ignorance.

WE shall make but one Remark on this Head; which is, that if we carefully examine the Idea and Character the Savages ascribe to the Deity, we shall find, 1. That like Children, they form to themselves a God, proportionable to the Strength of their own Capacities. 2. That they make him act conformable to their Practices and Inclinations. 3. That they suppose his Omnipotence to consist in giving them whatever may gratify their Inclinations. 4. That the supreme Felicity of this Deity consists in a perfect Enjoyment of whatever is the Object of the Happiness of those who adore him. 5. That

^a They believe in one whom they call *Cudouagni*, and tell us, that he often speaks to them. — “ They say that whe ever he is angry with them he throws Dust in their Eyes. *Lescarbot*” The *Brazilians* also stand in Fear of the Devil, whom they call *Anian*. We shall omit the different Names that are given him by the Moderns. The greatest Part of them associate him with God, and worship them both equally, but they stand much more in Fear of the Devil. These Ideas which the *American* Savages have form'd to themselves of both God and Devil, have a pretty near Affinity to the two Eastern Principles, known to the antient *Persians* under the Names of *Arimanes* and *Oramanses*. The Worship of the noxious Gods and Evil *Genii* was establish'd upon the same Foundation among the *Greeks* and *Romans*.

^b The Savages of *New-York* are of Opinion, that the Evil *Genii* are the Cause of bodily Pains. Those of *South America* ascribe *Genii* to Arrows. In the main, may not this Opinion have as much Reason in it, as that the Antients had of the Soul of the World, and of an universal Spirit that pervades every Being.

*Spiritus intus alit, totamque infusa per artus,
Atem agitat molem.* —

^c *Lescarbot*, Book. ii. Chap. 11. mentions that of the *Canadians*.

these Notions are transmitted from Father to Son, and that there is Room to believe they have received several new Improvements since their Original Establishment, which was owing to the Ignorance of the first *Americans*. This may be illustrated by frequent Practices observable amongst ourselves. Thus for instance, when an ignorant Father has a Mind to instil the Idea of a God into his Child, before he is scarce able to speak : To which End he tells him indeed, that he is the most powerful of all Beings ; but then he never fails to blend with this Idea a great many Qualities and Frailties incident to human Nature. If the Child loves Play, his Father will be sure to tell him, whenever he wants to keep him within due Bounds, that in case he behaves himself well, God will give him Play-things ; and all his other Threats and Promises are sure to be of the same Stamp. His whole Discourse to his Child shall turn wholly on sensual Pleasures, Dainties, Toyings, and such like Puerilities ; in the midst of which, with an Air of Seriousness, he will introduce this eternal Being, of whom he himself has but an imperfect Idea ; then clothing this Being with a Body, but more beautiful and perfect than his own, he will ascribe to him all those Passions, by which he himself is actuated ; and cannot forbear to blend therewith certain Errors, which through Ignorance he himself has always consider'd as laudable Qualities. The Child brought up in these Ideas, and destitute of all Opportunities of acquiring a more perfect Knowledge than that he received from his Infancy, adds his own extravagant Notions to those he imbib'd when he was a Child. To pursue this Matter further : Let us suppose that a Christian Prince should prohibit his Subjects from holding any manner of Correspondence with their Neighbours, that he should deprive them of the Use of Books, shou'd banish the Arts and Sciences out of his Dominions, should command his People to spend their Lives in Hunting, in roving about the Woods, &c. and that his Successors should exactly follow his Steps, we will not scruple to affirm, that in two or three Centuries, this People, then become as savage as those of *Brasil*, wou'd intermix what little remain'd in their Minds of their own Religion with the most extravagant Notions, and that they wou'd be as ignorant as the *Americans*. Hence we may easily conclude, that the *Americans* were capable of themselves to establish their erroneous Principles ; and that, if there be any Affinity between them and the Idolaters of our Hemisphere, with respect to the Idea they entertain of the Divine Being, it must be owing to Chance only.

THE same may be said with regard to the Notions the *Americans* have formed to themselves of Paradise and Hell. The *Canadians* believe that after Death they shall be transported into beautiful green Fields, embellish'd with all kind of Trees, Fruits, and Flowers. They have not forgot to give Hunting, and the bartering of Skins, a Place in their Paradise. * The *Virginians* admit none but their Fellow-Citizens into their Paradise : Nevertheless the Author quoted in the Margin, tells us, that they have retained some Idea of the Resurrection of the Body, and of the Immortality of the Soul. “ They tell us, says he, some Fictions concerning the Resurrection of certain Persons from the Dead — as of one — who after his Death had comenear the Mouth of *Popogusso*, which is their Hell ; but that a God rescued him, and gave him leave to return back to the World, that he might tell his Friends what they should do, in order to prevent their going into that Place of Torment.”

THIS *Popogusso*, the Hell of the *Virginians*, as we just now observed, is a great Ditch, which they place at a vast Distance to the West of their Country, in which they tell us their Enemies are continually burning. The *Brasilians* who inhabit a very hot Climate, that naturally inspires them with the Sprightliness and Gaiety of Temper, which Tra-

* They believe, that after this Life, the Good are at Rest, and the Wicked in Misery. Now, who are the Wicked ? Their Enemies, and themselves the Good ; so that they are of Opinion they will all be happy after Death, particularly if they have defended their Country with Vigour, and killed a great Number of their Enemies. *Lefebvre's History of New France.*

vellers have observed to be in all those Savages, assure us, ^a “ That the Souls of the
 “ Virtuous will go and meet those of their Ancestors, beyond the high Mountains;
 “ that they will dwell with them in delightful Gardens, where they will laugh,
 “ dance, and sing to all Eternity. To live a Life of Virtue, is with them to make a
 “ great Havock of their Enemies, and afterwards to devour them.” The natural Bra-
 verry of this People makes them consider all those as in a State of Damnation, who have
 led an inglorious Life, and have not opposed their Enemies with Vigour; these they
 give up to the Devil, and believe he will torment them eternally. In a Word, all
 these Savages proportion the Rewards and Punishments of the next Life to the Ideas
 they have either acquired or formed to themselves of Virtue and Vice; of the Happi-
 ness and Unhappiness of this Life; and in this only they agree with the antient and mo-
 dern Heathens of our Hemisphere. I believe ’twould be needless to pursue this Con-
 formity; Men are apt enough of themselves to form the most extravagant Absurdities.
 Our Notions of the next Life are always conformable to that we may lead in this; and
 as a Proof of this Assertion, we need only reflect upon the *Elysian Fields* and ^b *Tartarus*
 of the Antients, the *Surgam* and *Patalam* of the *East-Indians*, &c. Such Notions
 as these have insinuated themselves into other Religions, and have been imbib’d by Na-
 tions whom we are far from considering as savage. Of this the Paradise of the *Maho-*
metans is one Instance; nor can the Christians themselves forbear employing the most sen-
 sual Ideas in their Representations of Hell and Paradise.

THE Result of these several Reflections, is, that all Nations are sensible of the Necessi-
 ty they are under, of adoring one Supreme Being. This Necessity supposes a Depen-
 dence in Man, and consequently what Idea soever we may form to ourselves of
 his Being, we must necessarily represent him greater than ourselves. This Dependence
 gives even the most savage Part of Mankind some Notion of Sin, and points out to
 them the Necessity of Prayer and Repentance, in order to obtain the Favour of Heaven,
 and reconcile themselves to the Deity. Sin draws Punishment after it; but Reconcilia-
 tion, which naturally supposes the Practice of Virtue, makes us hope for a Reward.
 The *Americans* have preserved several Notions of this Kind which lead insensibly to
 the Immortality of the Soul, and even to the Resurrection of the Body, whereof some
 of them have not remained wholly ignorant. The *Peruvians*, who had more Know-
 ledge than the rest of the *Americans*, observing that the *Spaniards* dug up the Bodies of
 their *Incas* to plunder them of the Riches that were buried with them, instantly be-
 sought them not to disperse their Bones, for fear it should prevent their Resurrection.
 We must indeed confess that the *Americans* have sullied these pure, these plain Principles,
 by the Mixture of the most ridiculous Notions; however this is not so great a Matter for
 Surprise, since they might justly reproach us, notwithstanding all our boasted Understand-
 ing, with having been guilty of the same Fault.

SACRIFICES and ^c perfuming with Incense were used only by the *Mexicans* and *Pe-*
ruvians. This Manner of serving God, established among all Nations before the Birth
 of our Saviour, might have been preserv’d by Tradition in *America*, ever since the set-
 tling of the first Colonies there. As for human Victims, whose Blood has been so plen-
 tifully shed on the Altars of the Nations of both Hemispheres, it would be very difficult
 to say any Thing that were reasonable on that Head. One wou’d not think it possible
 find the least Footsteps of Humanity in those cruel Sacrifices. ’Tis however probable, to
 that the first Victims of this kind were offered up in order to appease the divine Ven-
 geance on certain Occasions, of so great Importance that they thought the angry Gods
 could be appeas’d with nothing but human Blood. This is perhaps the most reasonable
 Construction that can be made in this Case; and the Original we have given to this cruel

^a *Coveat’s Voyage to the West Indies*, Vol. i. p. 224.

^b Hell.

^c The *Caribees* of the *Antilles* and the *Virginians* also used Perfumings.

Custom, seems in some measure to be justified by the Death of the Descendants of King *Saul*. 'Tis moreover probable, that these barbarous Sacrifices might afterwards have been continued in order to perpetuate the Events which had given Birth to them; and as the Mind of Man, in all Things which relate to false Worship, is much more apt to give into Excess than to keep within due Bounds, Mankind could not prevail upon themselves to quit that cruel Species of Devotion, but continued to devote to their Gods every Foreigner and Enemy to their Country. Such might have been the Motives of a Worship, in which Hatred, Pride, and Superstition; were equally gratified; and which consequently might have established itself in *America*, without the Inhabitants borrowing the Idea of it from other Nations. 'Tis our Opinion, that the Custom which the *Brazilians* and other *American* Savages have of putting their Captives to Death, ought to be ranked among these inhuman Sacrifices.

C H A P. III.

Of their SOUTHSAYERS, PRIESTS, *and some of their* PROPHECIES.

WE cannot comprehend the Reason why ^a *Lescarbot* refuses to bestow the Title of Priests on those who perform the Ceremonies and Invocations of the Demons among the West-Indians, but as far as they preserve the Use of Sacrifices and Oblations, which they offer to their Gods. This Notion is not very just. The Title of Priest may be bestowed on all those who are appointed to guide and instruct People in their religious Worship, of what kind soever it be. There are in all Men certain Ideas, which, from their Simplicity, may be called original ones. The Name of Priest presents us with one of this Nature. This Word, which is derived from the *Greek*, signifies Antient. It therefore supposes that a Priest should be old; and this is founded on a plain and simple Reason, which the Savages form to themselves as well as we. For Persons of an advanced Age are more prudent, more devout, and naturally more capable of resisting the Passions than young People, and consequently fitter to present themselves before God, and to offer up Prayers for Man. Having by Experience acquired a more extensive Knowledge, they are consequently more capable of giving Instruction. 'Tis therefore much more natural to commit the Administration of religious Worship to the Elder, than to abandon it to young People, who have generally less Prudence and Devotion, are over-run with Passions, without Experience or Understanding, and whose Character cannot be agreeable to the Supreme Being. The *Americans* have preserved the Original Idea, which the Word Priest presented formerly to the Mind; but we lost it a little after the Birth of Christianity. All those among them who preside in religious Worship, are chosen out of the Elders of the People; and this was generally the Practice in the most remote Antiquity.

THE *Mexican* Clergy had formerly a Superior, whom we may compare to the ^b *Pontifex Maximus* of the antient *Romans*, or to that Person whom the *Lutherans* of *Germany* call by the Name of *Antistes*, *Superintendent*, or *Chief Overseer*; a kind of Prelate, who though he has neither the Crozier or the Mitre, has nevertheless a great Influence over the Ecclesiastical Affairs of the *Lutheran Churches*.

^a History of *New France*.

^b High Priest.

WE are not sufficiently acquainted with the ecclesiastical State of *Mexico*, to compare the Dean, or Chief of the Clergy of that Empire, to the Pope, or even the *Mufti* of the *Turks*. 'Tis not to be doubted but that the Priests of the other *American* Nations have their Superiors, who, as in other Countries, have the whole Direction of Religion and religious Worship. Men patiently enough submit to such a Dependence, as leaves those who are subordinate the Hopes of governing one Day in their Turns.

MOST of the *American* Priests are at the same Time Physicians. Those of *Florida* always carry along with them Scrips or Wallets full of Herbs and Drugs, for the Use of their Patients, ^a to whom they prescribe in the triple Quality of Priest, Physician; and Quack.

PRIESTS are also Physicians in other Countries besides the *West-Indies*. We meet with the same Circumstance in *Asia* and *Africa*; so natural is the ^b Belief, that Heaven bestows in a peculiar Manner, the healing Arts on those who are the Depositories of religious Worship. This Notion may perhaps be as old as the World. All *Pagan* Antiquity was of Opinion that the Gods were the Inventors of Physic, and in consequence of this Belief, the Physicians were by the Heathens enrolled in the Number of their Gods. The antient Physicians likewise made use of Spells and Incantments in their Art, in the same Manner as the *Americans* do at this Day. Whether it were, that they intended to make themselves be consider'd as more awful by these Impostures, which the gross and superstitious Multitude took for Favours from Heaven; or that the People look'd upon every Thing as Magic, which they could not account for. Be that as it will, the *Europeans*, with all their Learning and Politeness, have not yet been able to purge themselves entirely of that gross Idea, which has given Rise to a prodigious Number of pernicious Books of Secrets, whose Authors pretend to associate Physic with Incantations.

BUT it is now no longer look'd upon as an Art that is associable to the Priesthood only; though 'tis common enough in *Germany*, to meet with Clergymen, who are ^c Physicians and Surgeons at the same Time. To consider Things in a certain Sense, we shall find that all Sciences are allied to one another, and may easily be considered in one Point of Sight. Is it not probable, that the Conjunction which the *Germans* have made of Physic with Theology, may owe its Original to the antient *German* Priests, who, in Imitation of the *Druids* among the antient *Gauls* their Neighbours; had also united these two Branches together?

THE Religion and Counsel of Priests have the same Influence on civil Affairs in *America*, as among us in *Europe*. The same Prejudice which makes us trust the Priests with the Cure of our bodily Distempers; gives them no little Authority in State-Affairs. They play their Parts so well, that they are no ways inferior to their Brethren in other Parts of the World. We have an Instance of this Cunning and Artifice in one of the most savage Nations of *America*. "The *Brazilians*, says *Lescarbot*, have their *Caraibes*, who go from one Village to another, and impose so far on the People, as to make

^a *Coreal's Voyages to the East-Indies*, Vol. I.

^b The Priesthood has ever been rever'd by all Nations, on account of their being, as it were, the Mediators between God and Man. "By which Means they have frequently rid the People, and had their Souls at their Devotion, and under that Pretext, have in many Places arrogated to themselves a Power that could no ways be justified by Reason. . . . Moreover, the Man who is able to discover such absent Particulars as give us Uneasiness, is justly honoured by us, and particularly when to this is added a Knowledge in such Medicines as are proper to cure bodily Distempers; Circumstances highly efficacious to gain Credit and Authority among Men." *Lescarbot's History of New France*. There is so natural a Connection in these several Ideas, that 'tis no Wonder the Savages of *America*, as well as several other Nations, whom we look upon as *Barbarians*, have preserved it in its primitive Simplicity.

^c Nay, Quacks, which is still worse.

“ them believe they hold a Correspondence with ^a Spirits, by which means they are
 “ not only able to give them Victory over their Enemies, but that the Fruitfulness or
 “ Barrenness of the Earth is owing to their Influence.” “ They delude the People to
 “ that Degree, says ^b *Coreal*, speaking of the *Brasilian* Priests, as to make them be-
 “ lieve they carry on a secret Intelligence with *Agnian*; and that they can invigorate
 “ whomsoever they please with Strength and Courage sufficient to conquer their Ene-
 “ mies. These Priests are the old Men among the *Aldeas*, who boast that to them on-
 “ ly the Growth of Plants and Fruits is owing. They are artful enough to act the
 “ Part of *Agnian* to the Life, and persuade the Savages, that he torments and uses
 “ them ill. This they complain of particularly in the Night, because that Season is
 “ most favourable to their Imposture.” The Priests of other Religions exact the same
 Confidence from their People, by assuring them in the strongest Terms, that Victory,
 Plenty, and the rest of the Blessings of Heaven, flow only from their Zeal and Prayers.
 We may add, that there is not one Ecclesiastic in any other Part of the World, who
 does not wish to be considered as the Agent or Ambassador of his God; and as this
 Character which he arrogates to himself is the most glorious that could possibly have
 been invented, ’twill scarce excite Humility in the Person who bears it.

THE Clergy of all Religions endeavour universally, in the first Place, to establish
 their Dominion over the Minds of Men; and to effect it, they think ’tis their Business
 to persuade the credulous Vulgar, that by the Virtue of certain private Secrets they ob-
 tain the Disposal of the celestial Blessings. Let it not be objected, that those of the
Brasilians are contemptible; for since they are duly qualified to work Wonders upon
 those Savages, ’tis sufficient to justify what we have advanc’d in this Place. Though
 their Method be different from that of the *Bramins*, the *Dervises*, the *Bonzes*, and the
Talapains, yet the Plan is not therefore less the same; and we may be assured that a
Boië who breathes Courage on an Assembly of Savages, reaps as much Advantage from
 this pretended Mystery, as a *Bramin* does from his Water of the *Ganges*, or from an
 Ablution with Cow-Dung.

THE *West-Indians* have their Oracles and Prophecies, as well as other Nations. Such
 were those which gave the *Mexicans* notice of the approaching Descent of a foreign
 People, a little before the Arrival of the *Spaniards* in *America*. These Prophecies are
 of the same Nature, with those which the *Greek* and *Roman* Historians have transmitted
 to us. They are all of them deliver’d in equivocal Terms; are as applicable to any
 other Event as that to which they are pleas’d to apply them, and oftentimes made after
 the Events foretold by them have happened. The same Judgment is to be form’d of all
 those Prodigies that accompanied the Fall of *Montezuma*, which must have appeared
 trifling and contemptible, had Chance so order’d it, that they had met with Events of
 an indifferent Nature; but they had the most profound Regard and Reverence paid
 them, as they either preceded or accompanied the Revolution of *Mexico*, which Circum-
 stance was not a little heightened by the natural Superstition of the *Mexicans*.

THEIR Oracles may be put in the same Class with those of the antient Heathens,
 that is to say, they are always ^d doubtful, generally false, and sometimes true by mere
 Accident,

^a ’Tis well known that *Numa Pompilius*, taking Advantage of the Credulity and Superstition which in his Time
 had so great an Ascendant over the *Romans*, made use of a pious Fraud to complete his Intentions, by telling them,
 that he held a private Correspondence with the Nymph *Egeria*, who was supposed to forward the Delivery of
 Children, and that all his Actions were influenced by her immediate Inspirations.

^b Vol. I. of his Voyages.

^c Emperor of *Mexico*.

^d The Deceit and Covetousness of the Priests are not a little concern’d herein. Here follows an Instance, that
 may be put in parallel with any of those we read of that kind among the antient Heathens. An *Indian* going thro’
 a Wood, perceived a Motion in the Trees, which he took to be supernatural. Frighted at the Prodigy, he ad-
 dress’d

Accident. They, as well as we, have the Art of ^a working on the Affections of their Hearers, by certain affected Preliminaries, with suitable Gestures and Postures, which though they appear ridiculous to us, are yet useful in preparing the Attention of the Auditors, and by that Means have the wish'd-for Effect on the Minds of those who wait for the Juggler's Decisions. We will allow that these Arts are not to be practis'd on any but *Americans*; nevertheless we must own, that they are founded on such Prejudices as few Persons are free from, *viz.* First, That God is wonderful in all his Works: Secondly, That all kind of Simplicity is displeasing to him; and, Thirdly, That he never communicates himself to Men, but in a Manner directly opposite to the common Course of Nature. 'Tis on these three Prejudices, that the antient as well as modern Heathens have founded all the ridiculous Extravagances of their Oracles; and as these Prejudices are universal, we must not be surpriz'd, that even the Christian Religion itself is not entirely exempt from them.

DANCING and Singing are in great Vogue among the *Americans*; but notwithstanding there may appear some Marks of religious Worship in both of them, we yet cannot safely determine on this Article. Probably they may dance only for Pleasure-Sake, and to exercise themselves; as to their Songs, they relate always to the illustrious Actions of their Ancestors, and the Destruction of their Enemies.

WE must not omit, that the Priests of the most savage *Americans*, have, as in all other Countries, certain ^b Characteristics, peculiar to their Profession. We have already taken notice of the little Bags which the *Jouanas* among the *Floridans* carry at their Girdles in Quality of Physicians. The *Brazilian Boies* carry *Maracks* in their Hands, which is the Name they give to certain hollow Gourd-Bottles, adorn'd with Feathers, and filled with little Stones. They stalk along with these *Maracks* in their Hands, with as grave and haughty an Air, as a Friar hugging his Crucifix. We are likewise assur'd, that the priestly Dignity is ^c hereditary among the *American* Savages, and that the Secrets of the Art are transmitted from Father to Son to the latest Posterity. 'Tis exactly the same in the *East-Indies*, where the *Bramins* make all their Children *Bramins*. The *Jews* excluded all but the Tribe of *Levi* from the Priesthood: The Priesthood was also hereditary among the antient *Egyptians*; but the Christians have laid aside that Custom.

dress'd himself to that Tree which he fancied shock the most; but the Tree not condescending to confabulate with him, it order'd him to go to a *Boie*, with whom it afterwards enter'd into Converse; commanding him to consecrate an Image, a Temple, and Sacrifices, to the God who was afterward ador'd by those *Indians*, under the Name of *Yochavagamaracotti*. Upon which, on the bare Word of the *Boie*, they immediately deiced divine Honours to this God. We find this Circumstance in *Pur has*, quoted from *Jerónimo Romano*.

^a A Bricklayer, who was almost tir'd with the long Exordium of the Preacher, said he spent a long Time in raising his Scaffolding. See *Menagiana*.

^b If we were better acquainted with the Priests of other Nations, we should find in them, as well as in our own, certain Marks which cleave to the Mind, and are never effac'd. These Marks among us consist in certain Habits, which are contracted by insensible Degrees; an Air that diffuses itself over the whole Countenance, certain peculiar Methods of saluting, a quaint Manner of Expression, that insinuates itself into the most polite and unaffected Conversations. The Ecclesiastic is distinguished by his Eye, his Voice, his Gesture, his Gait, and even the Attitude of his whole Body; but we are not to think that the Clergy are the only Men who carry about 'em the peculiar Marks of their Profession. Every Trade has its Characteristics, which are almost always indelible.

^c *Jerónimo Romano*, quoted by *Purchas*, tells us in his *Commonwealth of the Indians*, that the Chief of the *Mexican* Clergy was of the royal Family, or at least of one of the most illustrious Families of the Empire. Among the Quality, the eldest Son inherited his Father's Estate, and the second was devoted to Religion.

C H A P. IV.

Of the Birth of their Children; some Customs of their Women in Child-Bed; their Polygamy, and Manner of educating their Children; the Love their Parents bear them, and their Manner of naming them.

MAN has but one Way of coming into the World, but his Birth has introduc'd a numberless Multitude of Customs, the greatest Part of which have grown up into Ceremonies. Among these Customs some owe their Rise to Necessity, and are probably the same in all Countries; such for Instance are those of washing and naming Children as soon as they are born. As to the Custom of covering and wrapping them in Swaddling-Clothes, the Moment they come into the World, 'tis very far from being of universal Practice either among the Antients or Moderns. As for Instance, the *Cimbri* us'd antiently to ^a cover their new-born Infants with Snow, the better to inure them to cold and Labour. The *Spaniards* us'd to dip them in Rivers ^b in *Brasil*; the Men who perform the Office of Midwives to their teeming Consorts, receive the Infant from the Mother, and fairly tear the Navel-String to Pieces; and having wash'd the Infant, paint it with red and black. They are unacquainted with the Use of Swaddling-Clothes, but carry the Child, as soon as it is born, to the Hammock; when, if it be a Boy, the Father lays by his Child a little wooden Bow, a few small Arrows, and a little Knife. The lying-in Woman does not meet with better Treatment than her new-born Infant. The Moment she is disburthen'd, she immediately goes and washes herself, sets about her Work, and does not find herself the worse for it. If it be said, that this is owing to the Climate, 'twould be a very wrong Assertion, since the Wives of the *Livonian* Peasants use the very same Custom, both with respect to themselves and their Children, as likewise the Savages of *North America*, according to Father ^c *Hennepin*. 'Twould be needless to quote all the barbarous Nations, to shew the Conformity of their Customs on this Article, and to prove to the *Europeans* that the Delicacy of their Complexion is much less owing to the Climate, than to the Effeminacy which they have inherited from their Fathers, and transmit to their Posterity. The Children of poor People, notwithstanding the Misfortunes their Parents may labour under, grow strong and robust, and are inur'd to Labour and Fatigue, whilst the Rich bring either weak or deform'd Children into the World, like those tender Plants, the Culture of which gives inexpressible Trouble to the Raisers, at the same Time that they are a Dishonour to Nature.

^a Mr. *Locke* has told us the great Advantages of this Way of hardening Children; his Words are these: "The first Thing to be taken care of, is, that Children be not too warmly clad or cover'd, Winter or Summer. The Face, when we are born, is no less tender than any other Part of the Body; 'tis Use alone hardens it, and makes it more able to endure the Cold; and therefore the *Scythian* Philosopher gave a very significant Answer to the *Athenian*, who wonder'd how he could go naked in Frost and Snow. How, said the *Scythian*, can you endure your Face expos'd to the sharp Winter Air? My Face is us'd to it, said the *Athenian*. Think me all Face, reply'd the *Scythian*. See his Education, Sect. 5.

^b *Cornel's Voyages to the West Indies*, Vol. I.

^c Collection of Voyages to the North, Vol. V. That farther relates, that the Women retire to some private Place when the Time of their Delivery is at Hand, and return afterwards to their Work. *Calius Rhodig.* Lib. xviii. Cap. 22. *Leffion. Antiq.* relates something like this, of a *Ligurian*, or *Genoese* Woman, and quotes *Varro*, who assures us that the *Illyrians* in his Time had the same Custom.

WE just before mention'd the Vigour of the *American Women*. In some Parts of *South America* they not only go to work immediately after their Delivery, but even wait upon their Husbands, who keep their Beds instead of the Women. ^a The antient *Spaniards*, and the *Tibarenians*, a People bordering on *Cappadocia*, had also this Custom. One would hardly think it possible that Nations which lie at so great a Distance should have communicated so odd and unjust a Custom to one another, which is so far from appearing to be founded in Nature, that on the contrary, she seems to dictate, that the Husband ought to assist his Wife, at a Juncture which is frequently fatal to our Women. It would be impossible to justify this Custom, but by supposing that these Women have a surprizing Vigour, even in the Delivery of their Children. We must further suppose, that this Vigour assists their natural Activity, and that their Exercise, which is infinitely more wholesome than an Indolence of several Weeks, like that of our Lying-in-Women, helps the *American Women* to throw off those Uncleanesses which attend upon Delivery. As for the other Part of this Custom, *viz.* the Men's lying a-Bed, I don't believe it can be accounted for in any reasonable Manner.

THESE Observations on the *American Women* oblige us to make a few more. Travellers assure us, that as soon as these Women have conceiv'd, they break off all Commerce with their Husbands; ^b which seems suitable to the Dictates of Nature. They tell us farther, that menstruous Women withdraw from Society, which agrees very well with that natural Decorum, that Men never fail to observe in their cooler Moments. The Design of Nature is to create sound and perfect Creatures; but it is impossible for this to be done, during the periodical Uncleaness of Women. The *Jewish Religion*, which agrees very well with the Laws of Nature, is no less exact in the Observation of this Custom. But we shall wave a Subject which properly belongs to the Province of the Physician.

'TWOULD be more difficult to justify the Conduct of the *Americans*, and their Sentiments, with respect to their Plurality of Wives; although at first Sight a very strong Precedent presents itself in their Favour, I mean the Polygamy of the antient *Jews*. To this Custom we shall oppose an Argument, which cannot be thought trifling, *viz.* that we do not meet in Polygamy with that constant and uninterrupted Friendship, which ought to be reciprocal between Man and Wife; the Affection that ought to reign in a Family; nor the Happiness which a good Father ought to procure his Children. 'Tis impossible to defend the Polygamy of the *Jews* by the divine Laws, though many Examples seem to favour it. The Laws of Christianity are silent, with regard to the Plurality of Wives; it would nevertheless be easy to produce indirect Prohibitions from that Religion, founded on its Morality, and that Spirit of Justice and Humanity, which so visibly distinguishes it. These Arguments are sufficiently cogent; but what follows as an Objection against Polygamy, seems not to bear the same Weight, *viz.* that sovereign Princes ought to prohibit it, for the Good of their Subjects, and in order to prevent domestic Broils. This Argument, I say, does not appear convincing enough, since both these Things might be consistent with Polygamy. The Scriptures furnish but few Instances of these pretended domestic Broils; and the *Mahometans* have not experienced many more. The latter take proper Measures to secure their Inheritances, and to check the Jealousy and Ambition of their Women; to which may be added, the unbounded Authority of Fathers and Husbands, who take care that Order be observed in their Families, and don't suffer the Members thereof to oppose the Will of their Masters. A Stickler for Polygamy will say farther, that were we to suppress all that Nature, cor-

^a *Calius Rhodiginus, ubi sup.*

^b *De la Potterie's History of North America, Vol. II. Cereal's Voyages, Vol. II. The Floridans are so very scrupulous, that they won't eat any Thing their Wives have touch'd whilst they are big with Child.*

rected by Virtue; dictates to Mankind, and whatever the Morality of the Christian Religion inculcates particularly against Polygamy, we should not however find, that either States would be overthrown, or Families ruin'd, by a Multiplicity of Wives; that provided Women were kept in a State of Slavery, and consider'd as Objects given to Man for his Pleasure, and the Propagation of his Species; that they were treated as Beings inform'd indeed with Souls, but with Souls greatly inferior to those of Men, this would entirely prevent all domestic Tumults in Families. In fine, would he continue, no more should be allow'd them, than such a prevailing Friendship as a generous Master indulges a Servant with, who knows how to please him. This in reality is the Notion which all Nations that allow of Polygamy, have of Women. 'Twould therefore be impossible to justify Polygamy by the Principles of Religion; but let us endeavour to plead the Excuse of those who argue for it from other Principles. One would imagine it was founded in Nature, and that it allows us to compare the whole Female Sex to so many Fields, designed for Tillage. In which Case one ^a Man will be declared able to cultivate several at the same Time, allowing each of them Attendance enough to keep them in good Order, and all this without doing the least Prejudice to himself, or the Society he is a Part of. Such is the Notion of the *Americans* ^b, and some other Nations, on the Topic before us. But to wave these Reflections:

THE *American* Women nurse their own Children, which is a Duty that Nature requires from all Mothers. The *Jews* and *Germans* were formerly Nurses to their own Children, as also the antient *Greeks*, as is manifest from *Homer*, &c. Nevertheless the Custom of putting Children out to nurse, became afterwards very common in *Greece* and *Rome*. We shall not ransack all Antiquity, to shew in what Manner Mothers us'd antiently to treat their Children, having already said enough upon that Head. ^c Another remarkable Custom among the *North Americans*, is their fastening their Children to a smooth Board, and wrapping them up in a Beaver's Skin, without either Swathes or Bedding, (after the *European* Manner) or if they use any Swaddling-Clothes, they are only such as are cut from large Skins, which don't any Way cramp or hurt the tender Babes. ^d The Female Savages take care to hold the Children, that are thus bundled

^a The *Mahometan* Law says, that 'tis not only possible, but that it ought to be so. One would think that Chastity, according to their Principles, were a Sin against Nature. One of their sacred Books says, "That in the Day of Judgment, the Earth on which a Man, who had always liv'd in a State of Continence, was us'd to lay himself down, shall rise up against him, and say, what Crime had I been guilty of, that this Man, in Opposition to the Dictates of Nature, should have trod me under Foot? I who labour'd incessantly to the Generation and Production of Beings." This Passage is too beautiful not to merit an Interpretation, as agreeable to our Passions, as conformable to the Intentions of Nature. The *Persian* Doctors teach, that the Moment a Youth begins to feel any Emotions of Lust, he must immediately be indulg'd in it, by giving up a Woman to his Embraces; and that to sooth the Passion of Love, is a meritorious Action. In consequence of this Principle, they don't scruple to give a She-Slave, or a Concubine, to the Arms of a young Lad, the Moment they discover in him the least Tendency to Copulation; whence it may be infer'd, that he who makes such a Demand, commits no greater Indecency, than if he were to ask for Victuals when he is hungry. See *Chardin's Voyages*, Vol. II. p. 257. *Amsterdam* Edit. 1711. A Circumstance, continues *Chardin*, that is very particular in a Conduct so worthy of Nature unenlighten'd by Reason, is, that *Mahometans* only are indulg'd in this Privilege, and that 'tis lawful for them only to make use of Concubines, or to have a Plurality of Wives. This Maxim may indeed make a great Number of Converts to *Mahometanism*. They palliate this Prohibition, with an Argument that is rather waggish than serious. All Religions, say they, have their Austerities and their Pleasures, which are inseparable. The *Christian* Religion allows the drinking of Wine to cheer the Heart, but will permit one Wife only; that of the *Mahometans* allows a Plurality of Wives, and prohibits the Use of Wine.

^b "A Man that cultivates several Pieces of Ground, has a much greater Produce than if he were to plough one Piece only. Old Women are consider'd as Lumber, and are employ'd in the most servile Offices, as long as they have any Strength left." Marriage among them is never the Result of Love, and seldom gives Birth to it, *Coreal's Voyages*, Vol. II. All the *American Indians* are great Sticklers for Nature, and are of Opinion, that she must not be suffer'd to lie idle, which exactly tallies with the Notion they have of the Female World.

^c *Hennepin's Voyage* into a Country of greater Extent than *Europe*. Collection of Voyages to the North, Vol. V. *LeSearbot's History of New France*.

^d Let your Sons Clothes be never made too strait, especially about the Breast. Let Nature have Scope to fashion the Body as she thinks best: She works of herself a great deal better, and exacter, than we can direct her;

dled up, in such a Manner, that their Heads lie much higher than their Feet; and to prevent their Excrements from prejudicing their Health, they set the Rind or Shell of a Birch-Tree, which is made in the Shape of a Gutter, at a little Distance from them; and this they fix in such a Manner, as to carry off all their filthy Evacuations. Less Care still is taken of Children in *South America*; since those Savages have not only no Manner of Use of Swaddling-Clothes, but on the contrary, they give their tender Limbs full Liberty, by laying them stark-naked on the Ground, or in a Hammock, till such Time as they are able to go alone. Notwithstanding this Neglect of them, we yet never meet with any of them who are either lame, crook-legg'd, or crump-back'd; so true it is that the Simplicity of Nature, is often preferable to the Over-Fondling of a *European* Mother. It may, perhaps, be objected, that our Climate would not permit of Children's being treated after this Manner. However, it cannot be denied, but that we trust too little to Nature.

THE Reflections we have now made, lead us naturally to the Love which Parents bear their Children. ^b We are told, that the *Americans* carry this to a much greater Height than the *Europeans*, especially the *Greeks*, who us'd to expose theirs to the wide World; and the *Romans*, who always sold their Children, when they were not able to maintain them. We are assur'd, that the *Livonian* Peasants have the same Custom; but then they justify this Usage, which indeed at first Sight appears cruel and barbarous, by saying, *That their Children meet with a much better Fate among Strangers, being then no longer expos'd to the Tyranny of the Livonian Nobility*, whose chief Characteristic is Pride, and who treat their Vassals worse than they do their Dogs. The *Americans* moreover love to have a great Number of Children; and though they probably may not, like the *Jews*, look upon a numerous Offspring as a peculiar Blessing from Heaven, they yet think it answers the Design of Nature. We may generally observe, that Men seldom doubt the Truth of this last Reflection; even those who get Children involuntarily, and whose sole Object in the Commerce they have with Women is Pleasure, are yet oblig'd to let Nature take her own Course. Persons of either Sex, who give into these Irregularities, rather hate than love their Children; and 'tis this that creates an eternal Struggle between Nature and Honour; a Struggle that gives rise to numberless Disorders, and which will last as long as the World. Nature is pleas'd that all those whose only Aim is the Gratification of their Passions, should meet with the Punishment due to their criminal Abuse of her, by giving them Children contrary to their Expectations. Honour, which is only the Effect of that Probity that is engrav'd on the Heart of every Man, pursuant to whose Dictates we are, in our serious Reflections, oblig'd to confess, that every Irregularity in Life is a kind of Violence to the Laws of Nature, destroys Creatures which she can consider no otherwise than as so many Insults put upon her by Mankind. We think that 'tis this gives rise to the Cruelty of those who destroy the Offspring of their unlawful Embraces, or such as are the Fruits of the Lewdness of both Sexes. As Marriage among the *Americans* is a more unconfin'd State than among us, it follows, that how savage soever they may appear in our Eyes, yet they never carry their Inhumanity and Barbarity to such Lengths, as to destroy the Fruits produc'd by the Commerce of Man and Woman. To carry this Reflection fur-

and if Women were themselves to frame the Bodies of their Children in their Wombs, as they often endeavour to mend their Shapes when they are out, we should as certainly have no perfect Children born, as we have few well-shap'd that are strait-lac'd, or much tamper'd with. *Locke on Education*, Sect. 11.

^a Narrow Breasts, short and stinking Breath, ill Lungs, and Crookedness, are the natural and almost constant Effects of hard Bodice, and Clothes that pinch. That Way of making slender Waists and fine Shapes, serves but the more effectually to spoil them. Nor can there indeed but be Disproportion in the Parts, when the Nourishment prepar'd in the several Offices of the Body, cannot be distributed as Nature designs; and therefore what Wonder is it, if it being laid where it can, on some Part not so braced, it often makes a Shoulder, or a Hip, higher or bigger than its just Proportion. *Locke on Education*, Sect. 12.

^b *Lefcarbot's History of New France*.

ther;

ther; Interest, and the Cares of Life, do not bear that Sway among them as with us; they put themselves to no Manner of Pain about marrying beneath themselves; entirely free from any such troublesome Notions, they marry when, and in what Manner they please. The Children they bring into the World are by them consider'd as a Help, whereas we often look upon them as a Burden; so true it is, that in spite of all the boasted Delicacy of our Manners, we in this Respect deviate much more from the Dictates of Nature than the *American* Savages; but this is not to be wonder'd at, when we consider that their Occupations are much fewer than ours, their Way of Life more conformable to the Simplicity of Nature, and their Minds independant on the greatest Part of those Circumstances in which we make our Happiness to consist. Experience justifies the Truth of these Assertions. We daily see that those who are burthen'd with the fewest Cares, are by far the most careful of their Families; and that such as confine their Happiness to a few Circumstances, meet with numberless Charms in that Medium, with which Nature is always satisfied.

WE shall dwell but very little on those Exercises to which the *Americans* accustom their Children. 'Tis well known that as soon as they are capable of running alone, they are taught only to handle the Bow and the Arrow, or a kind of Club, with which they knock down their Enemies: They are also taught to run and hunt. These several Exercises make 'em nimble and vigorous; they are very seldom troubled with those Diseases that seize the Nerves of the *Europeans*; and Nature, whose Course they take care not to divert, by a soft or sedentary Life, which our Children are so much indulg'd in, takes a Pleasure in indulging Savages that Extent of a Body, and Proportion of all the Limbs, which a human Creature should naturally have. Besides, 'tis certain that these People, who owe more to Nature than Art, have learn'd by Experience, that Exercise throws off numberless ill Humours, which by their stagnating in the Body, prevents the Circulation of those which were design'd to feed it and give it Growth. No one can doubt the Truth of this Assertion, it being manifest from the Methods they employ, to cure most of the Diseases they are subject to. Besides, 'tis observ'd, that the Number of People, who are both deform'd and sickly, is very great in some Parts of *Europe*, where the Activity of the Body is disregarded; and that 'twould be no difficult Matter to levy whole Bodies of lame and crooked People. The antient *Greeks* also made frequent Use of bodily Exercises, particularly the *Lacedemonians*, who us'd to consider all those almost as infamous, who did not apply themselves to gymnastic Exercises in their Youth; so that their Women us'd to learn to wrestle as well as the Men. Children of five Years of Age were taught a tiresome ^bDance, which by these People was thought a proper Introduction to military Exercises. These bodily Exercises were not carried to the same Length among the *Romans*. In the Infancy of their Republic its Members were all either Soldiers or Husbandmen; but afterwards devoting all their Thoughts to the Conquest of the World, they scarce allow'd a few Hours to the Study of Arts and Sciences, which they receiv'd but late from the *Greeks*. Be that as it will, we may justly presume they were more active than we are. As to the antient *Germans*, and other Nations, of whose Antiquity some Footsteps are still remaining, 'tis certain they brought up their Youth much after the same Manner as the *Americans*.

^a 'Tis generally known, that the Women in *China* (imagining I know not what kind of Beauty in it) by bracing and binding them hard from their Infancy, have very little Feet. I saw a Pair of *China* Shoes lately, exceedingly disproportion'd to the Feet of one of the same Age amongst us; their Women's Shoes would scarce be big enough for one of our little Girls. Besides this 'tis observ'd, that their Women are also very little, and short-liv'd, whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. These Defects in the Female Sex in that Country, are by some imputed to the unreasonable binding of their Feet, whereby the free Circulation of the Blood is hinder'd, and the Growth and Health of the whole Body suffers, &c. *Locke* on Education, Sect. 12.

^b The *Pyrrie*; so call'd from *Pyrrius*, the Inventor of it.

THIS is all the Education the above-mention'd People bestow on their Children; they seldom have any Regard to the cultivating the Mind, a Circumstance so necessary to fit Man for Reflection, and to raise him above the Brutes. They are wholly ignorant of the Sciences, and have no Notion of any Arts, but such as owe their Invention to Necessity and the common Demands of Life. All those slight Principles they have preserv'd with respect to the Deity, their Original, and their Condition in the next Life; all those Duties of Humanity, which they indulge only to their Friends, and generally refuse their Enemies; all those faint Glimmerings of Virtue they are observ'd to possess, and those Notions of Equity, by whose Informations they settle pretty justly the proper Bounds between lawful Possession and Usurpation; all this results entirely from their Imitation of their Parents; an Effect of that natural Light, which is scarce ever extinguish'd in Man, notwithstanding we meet with some People towards the Straits of *Magellan*, who appear such Brutes, as would almost persuade us that they were altogether destitute of it. But were we to spend but a few Months even among these Savages, in all Probability, we should soon find, that they are forc'd to observe a certain Order, as well as those Precepts, which Nature herself dictates to them, and which are only enlarg'd and improv'd by Education. Though we just now hinted, that the *Americans* neglect to cultivate the Minds of their Children, and to instil such Principles into them as may be of Use in the well regulating of their Lives, we shall nevertheless meet with some Exceptions to this, in the Sequel, when we come to speak to the *Mexicans* Custom of committing their Children at about fourteen or fifteen Years of Age to the Care of their Priests, in order to their being instructed in the Knowledge of their Religion, and the Duties of civil Society; and also to mention the Principles of Education practis'd by the *Peruvians*, and some other *American* Nations.

WE shall borrow from *Lescarbot*, whom we have already made use of in several Places, what relates to the naming their Children. ^a This Author tells us, that in *New France* the eldest Son goes by his Father's Name, with this Difference only, that he adds a Particle at the End of it, by way of Diminutive. As for Instance, says he, the eldest Son of *Membertou* will go by the Name of *Membertouchi*, which is as much as to say the little or young *Membertou*. The second has whatever Name his Father pleases to bestow on him; and if there be a third Son, he is call'd by the Name of the second Son, with a Diminutive, as in the first; so that if the Name of the second is *Astaudine*, that of the third will be *Astaudinech*. This Diminutive is so varied, as to suit with the Name to which it is joined. Thus in *Italian*; of *Fanciullo* a Child is made *Fanciullino* a little Child; and of *Ragazzo* a Boy, *Ragazzetto*. Whenever the Father or elder Brother dies, the surviving Children change their Names, in order to remove those gloomy Ideas which would naturally arise at the Mention of the Name of the Deceased. We shall observe by the Way, that *Lescarbot* censures those who give Christian Names to Savages, and declares that 'tis direct Prophanation, and to this Purpose instances *Alexander the Great*, who would not suffer any one to be called by his Name, whose virtuous Actions did not render him worthy to bear it.

THE *Brazilians* give their Children whatever Name first comes into their Heads, or the Name of whatever Object is most agreeable to them. Those which the *Mexicans* and *Peruvians* give their Children are much the same. They have also some, by which they express certain shining Qualities, or considerable Defects. We shall not take notice of such as bear some Affinity to the Names of the antient *Hebrews*, which were often of Use to revive the Memory of some remarkable Event, and is observ'd to this Day, in the Names of the modern Easterns. As for the other Observations, they might be equally adapted to all Sorts of Names in general.

^a History of *New France*, Book III. Chap. ii.

CHAP. V.

Of the AMERICAN LANGUAGES, &c.

THE *American* Languages, in the same Manner as ours, have peculiar Provinces, Bounds, and Revolutions; and even the ^a Languages of different ^b Provinces vary among them, as much as with the *Europeans*. These Languages must necessarily be subject to very surprising and sudden Revolutions, if it be true that the *Canadians* Dictionary, or Vocabulary, composed by *James Quartier*, who made some Expeditions into that Country about *Anno* 1533. was not understood by the ^c *French*, that went to *Canada* in *Lescarbot's* Time, who made that Observation eighty Years after *James Quartier's* Arrival in that Country. These sudden Revolutions must be ascribed to the Corruption which the *Europeans* have introduc'd in the *American* Languages, and to the voluntary and often forced Removals of these People, whose Cantons and Villages fall always to the Share of the Strongest, till such Time as these are drove out by others.

THE *Peruvians* had formerly a Language that was peculiar to the Mysteries of their Religion, and was understood by their Priests only. 'Tis the same with several Nations of our ^a Hemisphere, and this Affectation extends even to those Things which relate to the Sciences, the Secrets whereof they as it were lock up in a Language that is unknown to the People.

WE shall now present the Reader with some Observations on the *Canadian* Languages, which are borrow'd from *Lescarbot*. The *Canadians* cannot pronounce certain Syllables or Letters; but whether this be owing to Inattention, or a vicious Habit, which might possibly be rooted out by Reflection, we cannot determine. 'Tis in this Manner, they change V into B, F into P; and when the Vowel U comes before another Vowel, they pronounce it *Ou*. To this we may add, that every Tongue has certain Difficulties in its Pronunciation, which a Foreigner can never get over, but by an habitual Attention.

THE *French* and *Dutch* cannot pronounce the *English* *th* clearly; nor does the *German* *ch* give a *Frenchman* less Trouble, particularly if a Consonant follow after; and the *Germans* have no better Success in pronouncing the ^c *French* Liquids *ll*. A Person who has even made a Foreign Language pretty familiar to him, finds it often a very difficult Matter, to keep himself from transporting, as it were, the particular Ideas, and the Turn of his native Tongue, into the Language he has learnt. But this is not all: We imprint, as it were, the peculiar Character of our own Nation, on the very Accent and Expression of the Language in which we discourse. The *Dutchman* shall transfer the Heaviness and Rusticity that is natural to his Country; the *German*, the Harshness and

^a *Lescarbot's* History of *New France*. Book iii. Chap. 7.

^b *Lescarbot* says, in the same Province. One would think that by *Province*, he means a whole Country, such as *Virginia* or *Florida*. This Diversity of Tongues must be much greater, if it be true that an Interpreter must be made use of, in order for People to understand one another at thirty Miles Distance. *Hennepin, Discov. of North America*, p. 305. Edit. *Utrecht* 1697.

^c *Lescarbot* observes in his *History of New France*, Book III. Chap. 7. "That the Savages of *Canada*, have a particular Language that is understood by themselves only; which makes me, says he, doubt the Truth of what I said, viz. that the Language which was in *Canada* in *James Quartier's* Time is no longer used; for they speak a Language that is more familiar to us, which is mixed with a great many *Hispan* Words, in order to make themselves the better understood."

^d The Inhabitants of *Siam* and the *Chinese*. This is generally practised all over the *East-Indies*.

^e As in *Tranquille*.

Bluntness of his ; the ^a *Englishman* the Fickleness, of his Nation ; the *Spaniard*, his Bravadoes ; the *Italian*, his Effeminacy ; and the *Frenchmen*, his Haughtiness. We may with great Probability suppose, that the same Genius is found in the *West-Indians*.

THE *American* Languages furnish us with two or three more Observations. We find by the Specimens which Travellers have given us of these Tongues, that the most unpolish'd are the least compounded ; the Reason of which is very natural. The *Americans* may be almost compar'd to Children, neither of them have Strength enough to deviate from the Simplicity of Nature ; and this Want of Capacity or Experience, obliges them to reduce their Language to a small Number of Terms and Expressions, which may represent to the Mind a Variety of different Ideas, according to the Object that is spoken of. Thus several *American* Savages give the Name of *Sun of the Night* to the Moon ; and in like Manner the *Jews* call'd the Grave *The House of the Living*. The above-mentioned *Jews* have a Term which signifies both ^b to *open*, and *put off*, because these two Ideas have a near Resemblance to one another : By the same Rule, a Child who should want his Nurse to pull off his Gloves, or Shoes, would desire her to open them.

THIS natural Simplicity also gives Rise to those Infinitives, which the *Americans* and Children often employ instead of the Imperative Mood and the Present Tense. In a Word, 'tis to this Simplicity we are to impute the Want of Articles and Conjunctions, so common in the Languages of the Savages, and in the Expressions of Children who just begin to speak.

WE must make another Observation on the radical or primitive Words and Monosyllables, which may with Propriety enough be called, as it were, the Infancy of a Tongue. This Comparison is manifest from the first ^b articulate Sounds form'd by Children when they first learn to speak, which are all Monosyllables ; but no sooner is Speech become a little more familiar to them, than they apply themselves particularly to Words of two Syllables ; but as for Poly-syllables, they are a considerable Time before they can be able to pronounce them.

Wou'd it be a Paradox to advance, that Children who should be left to themselves, (tho' they had before liv'd among grown People) and destitute of any Means of conversing together, but by the help of those few Words, which they might have learnt till the Age of five or six Years, would of themselves form a concise and simple Language composed chiefly of Words of one and two Syllables ? We believe that this Remark will extend to several of the *American* Languages. These Tongues have continued in a kind of

^a The fickle Temper of the *English* is made Part of their Character, and some pretend to impute it to their Climate ; but in my Opinion they would not appear more fickle than other People, were it not that they give themselves less Pains to bridle their Tongues, and dare let the World see what they really are, viz. idle and courageous. And if it be objected that they change their Conduct with respect to their Princes, that may perhaps be, because their Princes, tired of reigning within due Bounds, alter their Measures, which obliges the People to change theirs in their Turn ; and this may sometimes be the Effect of Prudence. Another Proof that the *English* are not so fickle as is imagined, is, that Advice never makes the least Impression upon them ; for when once they have taken a Resolution, which indeed they often do rashly, they execute it in the same Manner. This is manifest from the great Number of People that lay violent Hands on themselves, and their unequal Marriages. *Letters on the French and English Nations, by Mr. Muralt.*

^b נקב.

^c When a Man wants Words to express a surprising Noise, or some Sensation with which he is affected, he generally endeavours to mimic the said Noise, and to paint his Thoughts in inarticulate Sounds. Nature teaches us to describe with the above-mentioned Sounds, the Noise of the Falling of an House, the confused Murmurs of a tumultuous Assembly, the Countenance and Discourse of an angry Man, and a thousand other Circumstances. Instinct teaches us to supply the Barrenness of our Tongue, or the Slowness of our Imagination, by these inarticulate Sounds. Those who have been concerned in the Education of Children are sensible of the Care that is required to correct the Propensity they have to use these inarticulate Sounds, which are ever look'd upon as Ill-breeding Men of no Education, Savages, and the Common People, often make use of them as long as they live. *Du Roi, Critical Reflections on Poetry and Painting. Vol. i. p. 306.*

Infancy, which is owing to the little Correspondence they have had with the rest of the World. In a word, both the Simplicity of their Languages, and that of their Ideas, flow from the same Original.

WE don't find the *Americans* to have been acquainted with the Use of Letters; but we shall take Notice in their proper Place of the Hieroglyphics of the *Mexicans*, and the *Guappas* of *Pern*, which were also used by several other Nations of *South America*. Father *Hennepin*, and some other Travellers tell us, that the wild *Americans* wonder prodigiously how it can be possible for us to communicate by Writing, our Thoughts at a Distance. They are persuaded that it can be the Effect of nothing but Magic or Witchcraft.

CHAP. VI.

Of the ATTIRE of the AMERICANS.

ALL the *American* Savages do not go naked, and there are very few of those who do so, but what cover those Parts which Modesty would have veil'd: However, we are far from ranking Bashfulness among those Ideas^a which are call'd innate. 'Tis intirely the Result of^b Education and Custom, for Nature has nothing immodest in herself. Children who never deviate from her, are not ashamed to appear naked; nor do they in the least blush at it: But no sooner are they taught the Consequences of Nakedness, and the Idea which all Men ought to annex to it, but immediately they are conscious of what we call Bashfulness, and blush like their Parents or their Masters. Whence is it therefore, that certain Savages, who have not the smallest Tincture of Education, or the least Idea of Politeness and Civility, cover that Part, which if unveil'd would be shocking to us? To this we answer, That this Custom may have been preserved by long Tradition, though Time may have obliterated the Cause of it. Their first Ancestors might probably have preserv'd the Remembrance of the Disobedience of the first Man, which has made Nakedness so immodest, that Persons of the least Chastity seldom behold a naked Object without blushing, as if such a Sight was a real Pain to them. Some Savages are so unacquainted with the Use of Clothes, that they present themselves before such as are dress'd with as much Simplicity and Ignorance, as a Child of three or four Years of Age would do. 'Tis not that they are in Reality more unpolish'd than the rest, but 'tis because those Ideas have been sooner extinguish'd in them, which other Savages, though of as brutish a Nature as themselves, have yet been so happy as to preserve by mere Accident.

THE antient *Picts* went still naked in the Time of the Emperor *Severus*; but the Correspondence they afterwards had with the *Romans*, gave a softer Turn to their Manners; and the Custom of wearing Clothes, which was afterwards introduced among those People, was owing to the Politeness and Decorum with which the *Romans* inspired them;

^a See *Lock's Human Understanding*. Vol. i.

^b Nor those mysterious Parts were then conceal'd.
Then was not guilty Shame, dishonest Shame
Of Nature's Works, Honour dishonourable;
Sin-bred, how have ye troubled all Mankind
With Shews instead, meer Shews, of seeming pure,
And banish'd from Man's Life his happiest Life,
Simplicity and Spotless Innocence.

Milton *Parad. Lost*. Book 4.

for 'twas no way the Result of Necessity. The *Hottentots* of the *Cape of Good Hope*, and several other *African* Nations, as also certain *Islanders* bordering upon *Asia*, go still naked. Their jetty Hue, and natural Dirtiness, serves as a kind of Veil to one Part, as Colours do to the other. The Time may possibly come, that these People will give into Modes, and vary their Dress as much as we do. The bashful Part of them hang a Piece of Linen Cloth or Skin before them, which is tied about them after their Way; and thus equipp'd, they strut about with as much Vanity, as the proudest *European* in the finest Dress. Let us not therefore imagine that the Custom of going clothed is the Effect of Reason and Religion: Wou'd it not be possible for us to go naked, and be both rational and religious, and use ourselves to view the human Body in the Simplicity of Nature, in the same Manner as we accustom ourselves to look on naked Statues or Pictures? We do not however pretend to justify the Custom which the Savages have of going naked; for, not to mention that our Fair Sex would lose a great many Charms, were they to imitate them, a Man ought never to be a Schismatic in Things relating to such Customs, which, so far from being prejudicial to either Religion or Politeness, may be of Service to both.

COREAL tells us in his *Voyages to the West-Indies*, Vol. I. Page 143. "That the Men" inclose in a kind of Case, what Modesty will not suffer to be reveal'd to Sight; and "adds, that in those Places which are not frequented by the *Spaniards*, these Cases are "set off with Gold and Pearls." Compare this Place with another in *Brantome's Lives of the Ladies of Gallantry of his Time*, where Mention is made of the Use which some Ladies made of certain Knicknacks.

SUCH Savages of *North America* as are clothed, wear a Cloke over their Shoulders made of Beaver Skins, and sew'd together; others wear only a Bear Skin, or that of some other wild Beast, which they throw lightly over their Shoulders. This is the plainest and most natural Dress, and the first that was ever ^a used. Those who cover themselves with Feathers dipp'd in a viscous Liquor, to fasten them to their Bodies, are one Remove from this Simplicity, and begin to give into the Vanity of Dress. The *Canadians* fasten their Skin-Clokes to their Necks, so as generally to leave one Arm bare; but they don't wear their Clokes in their Huts, unless the Weather be cold. The Women gird their Clokes about them. In Winter both Sexes add warm Sleeves made of Beaver Skins to their Clokes. Their Dress in this Particular differs but very little from that of the ^b antient *Germans*. Other Savages cover themselves with a ^c kind of Mat. As to their Legs, *Lescarbot* relates, that the *Canadians*, when they go a Hunting, wear a kind of thick Stockings, which come as high as our *Splatterdashies*; these they tie to their Girdles, and the Side outward is filled with Tags that have no Points to them. This Part of their Dress is something like our Pantaloons. They sometimes, instead of Stockings, wrap a Piece of Stuff round their Legs, which is fastened under the Knee, and this they call *Mittasse*, as we find by a Relation inserted in the Collection of *Voyages to the North*, Vol. V.

^d THESE Savages go generally bare-headed, and with their ^e Hair hanging uncurl'd on their Shoulders. The Men sometimes tie part of it over their Foreheads, and let the rest hang

^a ————— Then pitying how they stood
Before him naked to the Air, that now
Must suffer Change —————
So now
As Father of his Family, he clad
Their Nakedness with Skins of Beasts, &c.

Milton *Parad. Lost*, Book 10. speaking of Adam and Eve.

^b They used to cover themselves with nothing but Skins, and in such a Manner, that a considerable Part of the Body was left naked. *Cæsar's Commentar.*

^c *Lescarbot's History of New France*, Book iii. Chap. 9.

^d *Lescarbot.*

^e ————— and Hyacinthian Locks
Round from his parted Forelock manly hung

hang down; some let their Hair grow, and others either cut it quite off, or burn it with certain Stones made red-hot. Several Northern Nations let their Hair fall down on one Side, Whisker-ways, and burn the other with the above-mentioned Stones. The Nations to the South of *Canada* burn it quite close to their Ears. The *Floridans*, and some other Savages, bind it up like a Horse's Tail; the Men afterwards stick several Feathers on it, made like a Plume; and the Women, as we are told by *Lescarbot*, put in a kind of three-pointed Bodkin. Several of these People rub their Hair with Oil, in the same Manner as the *Europeans* do with Essence, after which they stick Down, or short Feathers of Birds, on their Heads. This Ornament is indeed a little whimsical, but is it in Fact more so than the Gold Dust of the Antients, or the Powder with which our modern Fops affect to whiten their Hair, or their Perukes?

WE look upon the Custom of wearing long Hair, so general among the *Americans*, as one of those which Nature herself dictates. It was formerly the Practice of the *Gauls*, and the rest of the *Europeans*. As for the *Gauls*, 'tis well known that one Part of their Country went by the Name of *Gallia Comata*. We must indeed own, that it afterwards became a particular Custom; the *French* used to wear their Hair very short, and none but the Kings of *France* during the first Race, wore it long. The cutting off the Hair of any of the Princes Royal of *France*, was in those Days a Declaration that he was disabled from ever succeeding to the Crown. Before the Conquest of *China* by the *Tartars*, long Hair was as much *à la Mode* among the *Chinese*, as ever it had been among the *Old French*. They flatter'd themselves, says *Maffæus*, with the Notions, that the Moment they expired a good Genius would carry them up into Heaven by the Hair of the Head. Their *Bonzes*, indeed, wear it short, because the Quality they enjoy of Privy Counsellors of the Deity, dispenses them from standing in need of any such Assistance.

THE Antients used often to go bare-headed, and 'tis observ'd that the ^a *Egyptians* never covered their Heads, but when oppress'd with Grief. The *Romans* observed that Custom in the Infancy of the Commonwealth, but afterwards laid it aside. This Custom was perhaps grounded on an Opinion, which indeed appears reasonable enough, viz. that Air hardens the Head, which Advantage it would want, were it to be cover'd. If this be true, we are not to wonder that the ^b *English* butt so stoutly with their Heads in boxing, since they generally go with it uncovered from their very Infancy.

BEFORE we conclude this Article, we shall borrow two or three Observations from *Lescarbot*, wherein he shews the Conformity between the *Americans* and some other Nations, with respect to the adorning of the Head. "The *Goths*, says he, used to let
" their Hair hang down in large Curls on their Shoulders, as was before observed of the
" *North-Americans*. The *Suabians*, a People of *Germany*, used to twist, knot, and
" and fasten it to the Top of their Heads, as has been already related of the *Souriquois*
" and *Armouchiquois*. The *Armouchiquois* differ in one respect from the *Souriquois*
" and other Savages, viz. that they pull up the Hair that grows on the Forepart of the

*Clustering, but not beneath his Shoulders broad:
She as a Veil down to her slender Waist
Her unadorned Golden Tresses wore
Dishevel'd, but in wanton Ringlets wav'd,
As the Vine curls her Tendrils—*

Milton speaking of Adam and Eve.

^a The *Jews*, *Carthaginians*, &c. observed the same Custom. See *Solerius de Pileo*.

^b Mr. *Lock* speaks in Favour of this Custom——. "Our Bodies will endure any Thing that from the Beginning they are accustomed to; and therefore amongst other Things, I think that when Nature has so well covered a Child's Head with Hair, and strengthened it with a Year or two's Age, that he can run about by Day without a Cap, it is best, that by Night a Child should also lie without one, there being nothing that more exposes to Head-Ach, Colds, Catarrhs, Coughs, and several other Diseases, than keeping the Head warm."

" Head

“ Head by the Roots, and by that Means are half bald, contrary to the Custom of all
 “ the rest. *Pliny* on the contrary informs us, that at the Foot of the *Riphean* Moun-
 “ tains, was formerly the Country of the *Arympeans*, who are the *Muscovites* of our
 “ Days ; that both Sexes among these People used to be shav’d, and look’d upon the wear-
 “ ing of Hair as a Badge of Infamy.” Thus a Custom that is approv’d in one Country,
 “ is condemned in another.

CHAP. VII.

Of the ORNAMENTS of the BODY.

THE *Americans* adorn their Bodies with a kind of Paint, but something coarser^a and laid on with less Art, than that of our Ladies and Fops: However we may probably suppose, that the *West-Indians* are partly prompted to it from the same Motive, and that the plain, unaffected Beauties of Nature, do not always appear so engaging in their Eyes as to please altogether, without some foreign Assistance. Our Ladies and Fops, when on the Decline, do also paint themselves, in order to repair the Injuries made by Debauchery and Years: But the *Americans* do not carry their Refinements to that Excess, and employ Colours merely as an Ornament.

THE Custom of Painting is of antient Date, and the *Jews* were reproached by the Prophets upon that Account. The *Romans* used sometimes to paint themselves, and even their Deities, with a red Colour. The *Ethiopians*, and several other *African* Nations, did the same. The *Picts* were not satisfy’d with barely Colouring, but used to^b *Matacher*, or paint their Bodies with Figures of all kind of Animals, even from their most tender Infancy. They were so much delighted with these Ornaments, which in our Eyes would appear very extravagant, that they could not for a long Time be persuaded to clothe themselves, for fear of spoiling the fine Paintings which adorned their Bodies. The *Americans* have different Colours for this Purpose ; for the Face, they frequently make use of Blue, Red, Black, and White ; however they allow every one to follow his peculiar Taste. They also paint the Head, the Arms, the Legs, and the Thighs, in the same Manner ; and in order to preserve the Marks of this Painting during their^c Lives, they first sketch the Out-lines of it upon the Skin, then prick them with a Needle or a little sharp Bone, till the Blood comes, and afterwards rub the Places so prick’d with a Powder, of the Colour that is most to the Gusto of the Person who is thus embellish’d. The *Picts*^c did the same with an Iron Instrument, but the *Goths* used to paint the Body and Face with Vermillion.

LET us now take Notice of some other Ornaments, which are more whimsical and extraordinary than Painting. The *Virginians*^d stamp certain Marks on their Backs, which denote the Chief to whom they are subordinate. We find an Instance of this among the *Romans*, the Soldiers among whom were stamp’d with the Imperial Mark, which in the Time of *Constantine the Great* was a Cross upon the Shoulder. The primitive Christians, out of a Principle of Zeal and Devotion for the Cross of Christ, were prompted

^a This is the Term made Use of in *America* to express that way of Painting.

^b *Voyages to the North*, Vol. v.

^c *Ferroque Notatus*,

Perlegit exangues Pictis moriente Figuras.

Claudian de Bello Getico. v. 417.

^d *Lescarbot’s History of New France*. Book iii. Cap. 11.

to stamp it on their Hands and Arms: And in our Days, very few go on Pilgrimage to *Jerusalem*, and visit our Saviour's Sepulchre, but bring from thence the like Testimony of their Spiritual Enlisting under Christ's Banners. The *Brazilians* have a Way of cutting and slashing themselves, which is unknown in *Europe*. "Such among them, says ^a *Corcal*, as desire to be considered as Persons of Figure and Reputation, and have desired a great Number of Enemies, cut and slash their Breasts, and several other Parts of their Bodies, and afterwards fill the Wounds with a corroding black Powder, that gives them a hideous and frightful Air. Any one who was to see these Cuts at a Distance, would take them for Doublets cut and chequer'd after the Manner of our Ancestors."

Tho' we have no Example of this Cutting and Slashing among us, we yet cannot say the same of some other Ornaments of the *Americans*. The Difference between them and us, is, that in *Europe* these Ornaments depend entirely on Fashion, whereas the *Americans*, who are less fickle, always discover the same Beauties in their Dress; and that because, regardless of the Censure or Approbation of others, they only consider what may please their Senses, or sooth their Minds with some exalted Notions of Glory. 'Tis from this Principle that they employ such Colours as naturally please the Eye; that on their Holidays they are delighted with the brightest; and are pleased with their Cuts and Slashes, as they are a Mark of their Bravery and Valour. Tho' Fashion among us extends its Power over Colours, and varies them as it thinks proper, 'tis nevertheless certain, that the Senses will at last prevail, so that we are obliged to form the same Judgment of them as the Savages do. We might soon be brought to declare in Favour of Cuts and Slashes as Marks of Honour, were our Sovereigns to publish a Proclamation, by which all who should not hack themselves after the *Brazilian* Mode, should be considered as infamous, and unworthy of the public Regard. We then should soon see thousands of People distinguish themselves by their Slashes; and probably several of the most Faint-hearted among us would, when excited by Punctilio, be as forward on this Occasion as the most Courageous. Such as were afraid of Pain, would invent some Method to hack themselves, so as not to feel any; and when once we had got so far, we should proceed to embellish these Cuts after the Manner of the Savages, and so in a short Time establish the ^b Fashion all over *Europe*. What we have here advanced is no ^c Paradox; Mankind in general have a natural Aversion for Contempt. A certain Glory and Honour, which some of the most illustrious *Brazilians* annex'd to Cutting and Mangling, was alone sufficient to make their Descendants pay a blind Deference to this odd Custom, the Neglect of which would have brought them into Contempt.

THE *Americans*, as well as the *Europeans*, have Ear-Rings, Bracelets, and Necklaces: But with this Difference, that they are worn by both Sexes among them. The Antients also used to adorn their Faces with Jewels. The *Americans* have likewise Pendants for the Nose and Lips. The antient *Hebrews* used to wear Rings on their ^d Foreheads, and even on their Noses, which Custom prevails to this Day in the *East-Indies*. The *Brazilians* bore a Hole thro' the lower Lip of their young Children, through which they run a Bone as white as Ivory, by Way of Ornament; and sometimes instead of a Bone they use a Jasper-Stone, or a false Emerald, and often fix them in their Cheeks. 'Twere needless to enumerate all the Nations that use Ear-Rings, or those who wear Bracelets and Necklaces. The *Americans* carry that Custom to a much greater

^a Voyages to the *West-Indies*. Vol. 1. p. 188.

^b He might have said, a Mode with all the ridiculous Part of Mankind.

^c We may very well conclude from this, the Folly there is in giving into every Mode, without examining the Reasonableness of it. How unhappy is the Man whose Felicity depends upon the Caprices of others! The wise Man, on the contrary, makes it his continual Study to think and Act conformable to the Dictates of Reason, and never to suffer him to be carried away with the Tide of Custom, tho' ever so rapid and violent.

^d Gen. xxiv. 47.

Length than we do; for they embellish their Legs and Bodies with them, whereas we only wear them about the Arm and Neck; but they do not always adorn themselves with Pearls and Emeralds. The *Brazilians* and some other Nations esteem prodigiously the Shells and Glass Baubles which the *Europeans* carry them. Some Savages, when they cannot procure the above-mentioned Gewgaws, make use of little Pieces of Copper, colour'd Stones, and even Fish-Bones; but indeed this whimsical Taste is infinitely preferable to that in vogue among the *Hottentots* of the *Cape of Good Hope*, who garnish themselves with Guts. Some Nations of *Canada*, whom ^a *Lefcarbot* calls the *Armouchiquois*, "have, as he relates, a Custom to fix on their Wrists, and on their Legs above the Ankle-Bone, thin Copper-Plates, something like Hand-Cuffs; and to gird themselves with Copper Tubes, each about the Length of one's Middle-Finger, all which are strung together, about the Length of a Girdle; which agrees exactly with the Description that *Herodian* gives us of the *Pisirs*, who, he tells us, girded their ^b Bodies and Necks with Iron, and look'd upon this as a great Ornament, and the Mark of a very rich Man, in the same Manner as other Barbarians valued themselves for their Gold."

SINCE we are discoursing of the Ornaments of the Head, we must not omit the Frontlets of Feathers of several Colours, in great Esteem among the *Brazilians*; the Tufts of Feathers worn by the *Mexicans*, nor of the Crowns of Elk's-Hair painted of a red Colour, and fix'd to a Selvage, which the *Canadians* fasten upon their Heads. The *Europeans* have formerly had these Ornaments in no little Esteem; a Man must be a great Stranger to it, who does not know, that a Plume of Feathers was once look'd upon as a mighty Ornament; and though the natural Fickleness of the *French* has almost banished them from among them, they are not yet wholly laid aside by some other Nations of *Europe*. The Ladies for a long Time wore Feather Caps, and Tufts of Feathers, and they are not yet quite discarded; probably they will one Day or other come into Fashion again. Fashions are laid aside, and revive again over and over, for the Truth of which, we need only appeal to Experience.

THE Bird call'd the *Tochan* has little thin yellow and red Feathers about its Neck; these the *Brazilians* use as Patches; they stick them on their Cheeks with Wax, but wear them only on Holidays. It might be made a Query, supposing our Ladies were to put such red Feathers on their Cheeks, instead of Patches, whether or no they would look frightful? But the Solution of this we shall leave to the Fair Sex, to our Fops and finical Fellows.

CHAP. VIII.

Of the BEAUTY of the AMERICANS:

AS there are certain Beauties which strike equally on all Men, so the Deformity of a Person may be so great, as to appear such to all Eyes. We do not think there can be any People in the World of so grotesque a Taste, as to admire the Shape of a Cripple, or that of a Crump-Back; or that any one could possibly be charm'd with the Beauty of a Man who was to have his Mouth where others have their Ears. 'Tis possible that we may not have a just Idea of the Proportions of Animals; but 'tis impos-

^a *Ubi supra*, Chap. xii.

^b *Herod.* Book iii. Chap. 47.

sible we should lose our Senses so far, as to admire a Man whose Head was to be as big as the rest of his Body, or a Horse, whose four Legs were unequal both in Shape and Proportion: 'Tis plain the Beasts themselves abhor these Deformities, since 'tis observed, that they either shift or abandon whatever Monsters they bring into the World. Let it not be objected, that the Author of Nature might have created the whole System of Beings very different from what they are now; he certainly might have done so if he pleased; but then supposing he had thought proper to make Man naturally Crump-back'd, he in that case would have given certain Proportions to that Deformity, of which we have no Notion, but whose Beauties would nevertheless have been as affecting and natural, as those of a fine and easy Shape.

WE are of Opinion, that those Savages who bruise the Noses of their Children, or flat their Heads, have not a just ^a Idea of Proportion; but we don't say the same of such as love little Foreheads, or red Hair, &c. for this is not clashing with the Rules of Proportion. As to the former, we know that the *African Blacks* prefer flat Noses and wide Nostrils to large and *Roman* Noses. We meet with People of the same, and even of a more depraved Taste, among the *Americans*. The *Brazilians* bruise the Tips of their Children's Noses, which odd Way of deforming the most beautiful Part of the Face, with the Holes they have in their Cheeks, would have no pleasing Effect on an *European* Eye. The Inhabitants of *Mississippi* have as extravagant Ideas of Beauty: They love mightily, says an anonymous Traveller, such ^b Heads as are almost in the Shape of a Mitre. The Particulars of his Relation are too remarkable to be here omitted: "The Mother lays her Infant on a Board, which is cover'd with a Piece of the Skin of some Beast. A Hole is made at the End of this Board, where the Head is placed, which is lower than the rest. Then putting the Child, who is stark naked, upon it, she lays its Head backward into this Hole, when she fixes a Piece of Clay on its Forehead, and under its Head, and binds it as tight as possible between two little Boards. The Child screams, looks black in the Face, but the Mother pulls the Boards so tight, till at last she forces a white clammy Liquor out of its Nose and Ears. In this Situation it lies every Night after, till such Time as the Head is moulded into the modish Form."

'Tis observ'd that the Savages of *North America* are of a very dusky Colour, or at least of as olive a Hue as the *Spaniards* and *Portuguese*. We are told, that this Colour is owing to their Use of Grease and Oil, with which they rub themselves, in order to secure themselves against the Flies and *Maringoins*, a kind of Gnat; but we don't believe this to be the Reason; for the *Samoides* and *Groenlanders*, who inhabit a Climate vastly colder than that of the *Canadians* and *Mississippians*, and who consequently are not so liable to be stung by Gnats, are yet much more swarthy than the above-mentioned People. 'Tis surprising that the *Americans*, who inhabit between the Tropics, should not be as black as the *Africans*, since they both live under the same Climate. Those who ascribe the Blackness of the *Africans* to *Noah's* cursing the Posterity of *Ham*, give such a Reason for it, as is tolerable only in a Sermon. To destroy it, we need only appeal to the Complexion of the *Egyptians*, who bore the Name of ^c *Ham* their Progenitor, for many Ages, and yet are but a little swarthier than the *Spaniards*. We chuse rather to adhere to the Reasons that *Lescarbot* gives ^d us: "The burning Heats of *Lybia*, that make the Inhabitants of it so black, are generated by the prodigious Tracts of Land, over which the Sun shapes his Course in his Passage thither, whence a more intense Heat is always carried by the rapid Motion (of the Sun) which is al-

^a Beauty to no Complexion is confin'd;

'Tis in no Face, but in the Lover's Mind.

^b Voyages to the North, Vol. 5.

^c *Lescarbot*, ubi supra.

^d *Ubi supra*.

“ so increased by the boundless Sands, that are very susceptible of Heat, and are the
 “ more so, because they are not water’d with many great Rivers, as *America*, where-
 “ in are as many Rivers and Brooks as in any Part of the World; by which Means
 “ they enjoy a perpetual Cool, and the Country is made more temperate: The Soil
 “ also being richer, imbibes the Dew better, which falls in great abundance in
 “ these Parts, as well as the Rains also, for the above-mention’d Reasons. More-
 “ over, the Sun, after he goes off from *Africa*, darts his Rays so long during his vast
 “ Passage over the Ocean, that he thereby draws up a great Quantity of Vapours, which
 “ he afterwards lets fall on those Countries: Whence it is that the Cause is very dif-
 “ ferent with regard to the Colour of those two People, and the Nature of their Soil.”
 We cannot but think that the Blackness of the *Ethiopians*, and of the Inhabitants of
Guinea, &c. proceeds from the Climate they inhabit, and the Qualities which the Sperm,
 whence they are produced, acquires in those Countries, and which they afterwards preserve
 from Father to Son.

LET us pass from the Complexion to the Hair. The Inhabitants of both *North* and
South America have generally ^a black and long Hair; but we are told, they are not so
 subject to grow grey as those of the *Europeans*: They are indeed less addicted to Riot
 and Excess, nor so much consum’d with the Cares of Life; Circumstances which hasten
 old ^b Age. We *Europeans* are also very whimsical in our Taste, with respect to the Beau-
 ty of the Hair: Formerly we used to like that which inclin’d a little to ^c Carotty, tho’
 now ’tis become intolerable: ^d The *Egyptians* also had an Aversion to the Yellowish and
 Carrot-pated, and that because the Hair of *Typhon*, the sworn Enemy to *Osiris*, was of that
 Colour: And probably the Expression, *Tryphon’s Hair*, might have been a Term of
 Reproach among them, as *Judas’s Hair* ^e with us. However ’twould be pretty difficult
 to determine, whether the Fair or the Brown are most beautiful, because they both have
 their Merit. Some like the languishing Charms of the Fair, and others the Sprightliness
 and Vivacity of the Brown.

‡ *Qui dit brunette il dit spirituelle,
 Il dit aussi vive comme un demon.*

In *English* thus:
 The *Brunes*, in Wit, excel the Fair,
 And have a Demon’s sprightly Air.

BUT if we allow the Decisions of the antient Poets, we must pronounce in Favour of
 the ^f Fair. Beards are not in great Repute among the Savages: The *French* and most
 other *European* Nations agree with them in this Particular; for there are but very few
Europeans, the *Switzers*, the *Frisons*, and the *Lutheran* Doctors in *Germany* excepted,
 but are against wearing long Beards; tho’ the *Arabians* look upon them with the utmost
 Awe and ^h Veneration.

^a The *Canadians* love black, stubborn Hair, and make theirs shine with Grease; they despise curl’d Locks, and
 cannot endure to see Men wear Beards, *Motte le Vayer*, 145th Letter.

^b We are also told, that the Savages do not grow grey as soon as the *Europeans*, and that because they go bare-
 headed.

^c This Rule was not without Exception; the *Romans* hated carotty Hair as much as we do, as is manifest from
Martial, who, in one of his Epigrams, imputes it as a Blemish to *Zoilus*. We are told that the *Jews* seem’d to
 like carotty Hair, and ’tis pretended that King *David* had fair Hair a little inclining to Red.

^d *Calius Rhodigin*. Book xxx. Cap. 21.

^e This is the Opinion of the Vulgar, who imagine that *Judas*, who betray’d our Saviour, was red-hair’d.

^f Mr. *Fontenelle* declared in this Manner, in the pretty Verses of his on the *Brunes* and the *Blondes*.

^g The antient Poets generally made their Goddesses fair.

^h Voyage to the *Holy Land*.

THE Ancients lov'd large blue Eyes; we don't much dislike them, however we like large black Eyes still better. Wou'd it be believ'd, that Eyes of a greenish Cast were formerly highly esteem'd by the *French*; and that a People, whose Taste regulates that of all *Europe*, could have ever been so odd and whimsical in theirs? 'Tis however Matter of Fact. Monsieur *de Coucy* praises green Eyes in a ^a Song of his making. But that Taste prevails no longer among us: The large black Eye has triumph'd over the blue, the green, and the grey. However we don't much dislike a black and sparkling small Eye, called by us a *Chingse* Eye, because those People have very little ones, though by the same Rule we might as justly call them *Tartarian* or *Scythian* ones. The Savages of *North America* have generally pretty large black Eyes; but those of *Mississippi* are small and agreeable.

THE *Americans* are tall and well-shaped, extremely nimble and active, which having already accounted for, it would be needless to repeat in this Place. The Savages who inhabit the Mountains, are nimbler than those that live in the Plains and Vallies; their Food may probably contribute to their Activity; but we may suppose, that the Air of the Climate does the same. We depend as much on the Soil as the Trees and Plants; if the Bud from which we spring is transplanted into another Climate, it insensibly loses its first Qualities, and acquires others. These Changes depend as much on the Influence of the Air, as an infinite Number of other Things. Were we to draw the *Miquelets* from the Mountains, and people the Marshes of the Low-Countries with them, their Descendants would in Process of Time be as heavy as the Natives of the Country: But if on the other Side, we were to carry these latter into the *Pyrenees*, they would soon be as sprightly as the *Miquelets*, and the *Flemings* their Ancestors would not find in their Descendants that Obesity they so much delight in, and that extensive Corpulence, in which, though the Mind has greater Room to range, it is yet not better lodged upon that Account. But to carry this Matter yet farther, the Inhabitants of a Country may be made to degenerate, by changing their Government, Polity, Customs, and Religion. Thus the *Tartars* have depraved the Customs of the *Chingse*, and the *Japonesse* those of the *Chingse* their Ancestors. The Christian Religion has occasioned numberless more Changes in *Europe* than those above-mentioned; nor has that of *Mahomet* occasioned less in *Asia* and *Africa*. A Protestant in his Addresses to God, observes certain Rules and Decorums which are not proper for a *Roman Catholic*. Both of these at last accustom themselves so much to their peculiar Decorums, that they become as it were natural to them; and tho' they should afterwards shift each other's Religion, any one who should examine both attentively, would find that each of them would still preserve some Tincture of their former Notions. We have another very strong Instance to prove how a Nation may not only change their Manners, but even their bodily Qualities, as appears from ^b *Ammianus Marcellinus* and *Cæsar*. The former relates that the *Gauls* are very tall, fair hair'd, with a white Complexion, a stern Look, a strong and terrible Voice, brave, great Lovers of Wine, and very neat in their Dress. ^c *Cæsar* describes them as great Lovers of Novelty, fickle, and very superstitious. Would it be possible to discover the Modern *French*, by the Character these two Historians have given of them? The *French* in general have lost those bodily Qualities which *Ammianus Marcellinus* ascribes

^a *Lefcarbot* furnishes us with the Passage of this ancient Proficient in Love:

*Au commencer la trouvai si douce,
Qu'on ne cuidai pour li maux endurer;
Mes ses ders vis sa friche bouchette
Et si bel oeil vert, Et riant Et cler,
M'ont si surpris, &c.*

The Meaning of which is, That she appear'd at first so beautiful in my Eyes, that there's nothing I would not have suffered for her sake; but her rosy Countenance, her sweet Lips, her green, rolling Eye, have enchanted me to that Degree, &c.

^b Book xv. Chap. 12. *Cæsar*, Book vi.

^c Book iv. and vi.

to them. They are at this Time of a middle Stature, black-hair'd, or of a brown or chestnut Colour, the Complexion the same; a masculine, but not a stern Look; a strong and resolute Tone of Voice, but 'tis no Way terrible. They are sober enough, and drink rather to excite Mirth, which they are naturally inclined to, than purely for Drinking sake. However it must be own'd they have still preserved their Neatness, their Love of Novelty, as is but too manifest from their ^a Modes, and the fickle Temper with which *Cæsar* reproaches their Ancestors: But were that Emperor now living, he would clear them of being inclin'd to Superstition, which surely the modern *French* can hardly be reproached with. As to Politeness, an Article in which the *French* are universally allowed to excel, *Cæsar* allows it to the *Gauls* of his Time, and declares they were more ^b polite than the ^c *Germans*.

HENCE 'tis manifest, that 'tis not impossible for a Nation to change its Manners and Habits; as also for the Descendants of an active and vigorous Man to lose all their Vigour; which may be owing to the Habit of Mind may they have contracted, either from certain Principles of Religion, their Compliance to the Government under which they live, or their Submission to that Tyrant called Fashion. Almost all Nations, not excepting those that lie most North, have undergone Changes; and if the *American* Savages have not been susceptible of any, they owe that Happiness to their strict Adherence to Nature. Entirely devoted to her, they seldom do any Thing but in Conformity to her Dictates, and deviate but very little from the Maxims she inspires; but then on the other Side, they are as unpolished almost as Brutes: They have neither the Sentiments, the Distinctions, the Ceremonies, nor the Customs, which in *Europe* are the genuine Characteristics of a human Creature. Would a Savage but live and dress after our Manner, be a polite Debauchee, and cease devouring his Fellow-Creatures, we then might rank him in the same Class with ourselves. Our very Whims and Excesses still discover something of the rational Creature.

A CACIQUE who drinks out of a Kettle with two Handles, and quaffs it almost off at a Draught, or who takes the first Woman that pleases him for his Wife, will still be a *Cacique*; but a Nobleman, who empties ten Flasks of Wine at one sitting, and goes to twenty disorderly Houses in a Night, does no ways derogate from the Dignity of a human Creature.

^a A Foreigner that stays in *France*, is surpris'd at the perpetual Changes which *Fashion* causes in Dress: He imagines he sees a People who try it in all its Varieties, without finding one that fits them; but in the End there's not one but does fit them. Every Time they get a new Fashion, they affirm very seriously, and prove by good Arguments, that 'tis more becoming, or more convenient, than that they left off, and a Man would almost believe there is some Truth in it. But however, at the End of an hundred Changes, all from Good to Better, they return to the old Fashions, that is, after a great deal of Motion, they find themselves in the Place from whence they set out. *Lettres sur les Francois, par Mr. Murali.*

^b *Cæsar*, Book 4.

^c The most inconsiderable Action, and the smallest Motions of a *Frenchman* are embellish'd with Politeness; he stretches out his Hand, and draws it back politely; he offers it to a Woman going from one Room into another, and runs to do it, just as if the Way was difficult and dangerous. He runs in the same Manner to take up a Glove, or a Handkerchief fallen to the Ground, with as much Precipitation, as if he were to take them out of the Fire; for there's something more than barely taking up a Glove or a Handkerchief. — This is a Play not much unlike that of the Flies that pass away their Time in going under one another; or to speak more honourably of the *French* Politeness, I say that all the curious Toys that come to us from *France*, and are admirably well wrought and finished; all these Trinkets in Cafes, all these little Moveables with their Springs and Hinges, are a complete Figure of the pretty People of that Nation *Murali's Letters.*

C H A P. IX.

Of the EXERCISES, &c. of the AMERICANS.

WE will begin with Dancing, which is perhaps as old as our grand Progenitor. Though he himself might not have invented it, he probably might have seen the first Rudiments of that Art; and there is no Room to doubt but that the immediate Posterity of *Adam* had acquir'd a good Ear, which in Process of Time regulated and measured the Steps in that Exercise. 'Tis even ^a probable, that Dancing was first invented in the Infancy of the World, when Man was not yet a Prey to the Cares of Life, and in a Climate whose Fertility and excellent Produce might naturally inspire Felicity and Mirth. The antient *Hebrews* used to dance to the Glory of the Creator, and the ^b *Pagans* in honour of their Idols, as has already been observed in the Dissertation prefix'd to this Work. The *East-Indians* antient and modern, and the *Americans*, have made Dancing a Part of their Religious Worship. The *Floridans* dance by way of thanking the Sun, for nay signal Favour they may have received; the *Canadians* also address their Prayers to the Gods in dancing. In a word, the *Virginians*, the *Mexicans*, the *Peruvians*, &c. have not only introduced Dancing in their religious Worship, but even the most frantic Gestures and Motions; nor have the *Mahometans* themselves excluded it their Devotions.

FROM sacred History, let us pass on to prophane. The *West-Indians* are of Opinion, that Dancing is a very healthy Exercise, and for that Reason often prescribe very violent ones to their Sick. ^c *Socrates* and some other Antients had the same Opinion with respect to this Art. We have not any way lessened the Merits of it, but have rather carried it to an Excess in the opposite Extreme. It must be owned that Dancing is now practis'd, rather in order to acquire a good Air, and for the Sake of shining in Assemblies, than from any View to Health; be that as it will, 'tis now so much in Vogue, that the Want of it would be look'd upon as a ^d Defect. The ^e Ladies can hardly bear to hear it run down; they prefer the Nimbleness of a Caper, and the regular Steps of a Minuet, to the most solid Arguments of a Man of Sense, who has made no other use of them than to walk with. The savage *Americans* perform this agreeable Exercise after their Manner, and from the same Motive with the *Europeans*, viz. to give Pleasure to their Guests, to entertain those they honour, and divert one another. As we are less nimble than they, we may reasonably suppose they would carry that Art to much greater Perfection, were their Motions but more exact and regular, they being not only very active, but have also a very good Ear. The Dances of the Savages of *New France* are generally ^f circular, and without shifting Places; they dance very nimbly by stamping their Feet on the Ground, and afterwards raising themselves up with a half Caper. They clench their Fists, and extend their Arms upwards in a threatening Posture. Some of our Country Dances bear some Resemblance to this *Canadian* Dance. One of

^a *Lucian* tells us, that Dancing was first invented by the Goddess *Rhea*, and preserved the Life of *Jupiter* himself from the Cruelty of his Father *Saturn*, and that there were some *Thessalian* Statues erected in his Time to the Honour of the best Dancers.

^b The *Romans* instituted an Order of dancing Priests under the Name of the *Salians*.

^c *Socrates*, whom *Apollo* pronounced to be the wisest Man, was not only a professed Admirer of Dancing in others, but learned it himself when he was an old Man.

^d So much of Dancing, at least, as belongs to the Behaviour and handsome Carriage of the Body, is extremely useful, if not absolutely necessary. *Cowley*.

^e *Cleomira* dances with all the Elegancy of Motion imaginable; but her Eyes are so chastised with the Simplicity and Innocence of her Thoughts, that she raises in the Beholders Admiration and Good-will, but no loose Hope or wild Imagination. The true Art in this Case is, to make the Mind and Body improve together; and if possible to make Gesture follow Thought, and not let Thought be employ'd upon Gesture. *Speff. N° 66*.

^f *Lescarbot*, Book iii. Chap. 15.

the Dancers, probably he that leads up, sings alone, for they never sing in Chorus as in our Brawls, except that the Dancers break out into a kind of Exclamation at certain Intervals. We must not forget that Dances make a Part in their public Debates, and the most serious Affairs of their Council. Some Nations of *South-America* have a Custom still more extraordinary; they proclaim ^a War against their Enemies with a Dance. The Conformity we might here take Notice of between the *Virginian* and *North American* Dances, and those of our own Nation, would carry us to improper Lengths, not to mention that it would be tedious.

LET us now make some mention of the Singing of the *Americans*, which, though it be altogether rude and artless, is yet applied to the same Use as the rest of the World make of it, *viz.* that of praising their Gods, and their great Men, in diverting themselves, and regulating the Steps in their Dances. Though we are pretty sensible that the Songs of the Savages are rude and inelegant, they yet are not unadorned with Figures, and with Flights; with Expressions that differ from the common Forms of Speaking, a mysterious and intricate Sense, Inversions of Phrases, Sallies that flow from what we call Fire, and in a word, all that wild Enthusiasm which results from that poetical Fury, which has imposed on the Bulk of ^b Mankind in all Ages, and made them fancy it to be the Language of the Gods. But why should not the Savages have as great a Share of this Frenzy as ourselves? Are they formed in a different Manner from the Inhabitants of our Hemisphere? are not their Organs the same as ours? or is the Construction of their Brain different? and consequently are they less subject than we, to that Enthusiasm which gives Life to Poetry, and to that Irregularity of Imagination which Poets themselves have called a Drunkenness, without perhaps considering at the same Time the Justness of the Comparison, or having Judgment enough to consider, that all who are delighted with these wild Extravagancies, do in some measure resemble Drunkards? A Mind thus form'd will run into Poetry without the Assistances of Literature, or a long Detail of Incidents; but then it will require some Culture in order to embellish Nature, and give a Polish to Talents, which we must allow the *Americans* to possess, unless we will contradict all the Testimonies of the *American* Conquerors, and our most authentic Relations on that Head; who assure us the *Americans* are acquainted with Poetry; that they compose Songs in honour of their Gods and Heroes, as the *Europeans* at this Day, and the Nations of Antiquity, not excepting the *Scythians*, the *Cimbri*, the *Goths* and *Germans*, &c. and in a word, that 'tis by the Help of Poetry they have preserv'd the Memory of several remarkable Incidents, and many Footsteps of their own History. This was even the Practice in the first Ages of the World, *viz.* in the Time of *Orpheus*, *Linus*, and *Museus*, who perhaps were at the same Time Poets, Prophets, and Historians. Are we therefore to wonder that the first Ages of the World should be overspread with a Cloud of Fictions, which by the Assistance of poetical Enthusiasm, have, as it were, swallowed up antient History, and robb'd us of the Knowledge of that of our Ancestors? For the antient *Europeans* were everlasting Songsters, and used to throw every Incident which they thought remarkable into imharmonious Jingle, the better to

^a See what has been observed thereupon in the Preface to the 4th Volume of *Collection of Voyages to the North*, and on the *Calumet* Dance.

^b It may not be improper to answer this Accusation, and shew the Use of Poetry to Mankind, as we find it in Mr. *Wells*'s Writings. "Does not Poetry instruct while it pleases?" Does it not instruct more powerfully too, through its superior Charm of pleasing? Does not Poetry oblige as much as Books of Humanity? Does it not give us the same Profit and Pleasure, and that in a livelier tho' more indirect Way? Besides that it impresses more strongly on the Memory whatever it inculcates, by the natural Help of Numbers. Moral Writers recommend Virtue, but Poetry adorns it; the Moralist gains his Reader to approve of it, the Poet to be in Love with it; the one simply proposes Truth and Virtue to us, the other shews them in a Flood of Light, and enforces them as it were with the Power of Enchantment. Is it not, lastly, the Privilege of Poetry, that it mostly gives us truer Ideas, and always more elegant ones of the Thing in Question, than any other Sort of Writing? Is there any Thing that so much polishes Men's Manners, or gives so fine an Edge to their Wit? Is it not this which gives the strongest Tincture of Good-Nature to the Heart? And does it not keep Men in good Humour with themselves, and guard them from the Gloominess which Care and Disappointment are apt to spread over the Soul? &c.—

transmit it to Posterity. We know that Poetry has this Advantage, and that Cadence, Rhime, and Measure, are of great Advantage to assist the Memory. We are of Opinion, that the *West-Indians* have experienc'd this as well as ourselves, who to this Day work up our Prayers in Rhime, for the Use of Children and the Vulgar. As to what we just now observ'd, viz. that Songs were the historical Monuments of the antient *Europeans*, and of the *Americans* at this Time, no one is ignorant of the Advantages of this sort of Ballads, which are particularly in Vogue all over *France*; but perhaps every one has not heard, "That ^a *Charlemain*, sensible of the Advantages of this vulgar Species of Poetry, commanded Odes and Ballads to be compos'd, — in which the Actions of their Ancestors were contain'd; and gave Orders for their being got by Heart, and sung by Children, in order that they might be transmitted to latest Posterity."

THE other Employments of the Savages, as formerly of the antient *Europeans*, are War and Hunting. Those who live on the Sea-Shore, and on the Banks of Rivers, employ themselves in Fishing. The Canoes of the latter were also us'd by the Antients: They are made of Skins sew'd together; of Osiers, very neatly wrought; or of Barks of Trees, in the same Manner as the *Egyptian* Barks, which, according to ^b *Lucan*, were made of the same Bark as the Antients made their Paper of. We may suppose, that the Ark into which *Moses* was put, when he was expos'd on the *Nile*, was a kind of Canoe. The *English*, the *Saxons*, and the ^c *Scotch*, had Osier Canoes lin'd with Leather. *Lescarbot* thinks that 'tis to the Canoes we owe the poetical Fiction of the Sirens. ^d Persons who saw these little Boats at a Distance, which were made to hold only one Person, were simple enough to think the Man and Boat were a Monster, half Man and half Fish.

THE *American* Savages have neither Walls nor Gates to inclose their Dwellings; and in this they imitate the first Inhabitants of the World. In *South America*, not far from *Nova-Andalusia*, each Savage encloses and marks out the Limits of his Land with a kind of ^e Net-Work, made of *Bexuco*, a sort of Cotton, and raises this Wall to about half the Height of a Man. We are told that the *Indians* look upon the breaking or unravelling this Net-Work, as a very criminal Action; a manifest Proof they still preserve the Principles of natural Equity, even in that thick Mist of Ignorance with which they are surrounded. The *Lacedemonians* would not suffer their Capital to be surrounded with Walls, from a different Motive, saying, that the Bravery and Valour of their Citizens ought to be their only Defence. The *Germans* and *English* were formerly ignorant of the Use of Brick and Lime.

THE Confidence or Sincerity of these Savages obliges us to make some Observations on Theft, which has not been consider'd in the same Light in all Ages. Travellers assure us, that the *Americans* seldom filch from one another. Their little Wealth, and the Ease with which they procure the Necessaries of Life, prevent their giving into a Crime, which the *Lacedemonians* look'd upon as a *Legerdemain* Trick, or rather as a Remedy against Indolence, and the ^f antient *Germans* as an Exercise proper to preserve their Youth from Idleness; but the latter allow'd of no Thefts but what were committed out of their own Dominions. The *Americans* may probably be of the same Opinion; for they don't scruple to plunder the *Europeans* and the rest of their Enemies.

^a *Lescarbot*, Histor. &c. Book III. Chap. 15.

^b *Conseritur bibulâ Memphis cymba papyro.* — *Lucan's* *Pharsal.* Book IV.

^c *Quin & Armoricus peratam Saxona tractus
Sperabat, cui pelle salum fulcare Britannum,
Ludus & assiduo glaucum mare findere lembo.*

Sidon. *Apollin.* *Carmin.* 7.

^d He might also have added of the Tritons and Nereids.

^e *Cereal's* *Voyage*, Vol. I. p. 136.

^f *Julius Caesar*, Book VI.

Be this as it will, 'tis certain that Theft is absolutely contrary to the Laws of natural Justice, and 'tis surprizing the *Romans* should have indulg'd this Crime so far, as to allow it in certain Festivals, call'd by them *Quadrigariorum lusus*. That Historian indeed tells us, that 'twas done out of Diversion, as it were, but then how many knavish Actions were screen'd under this Veil! ^b The *Egyptians* had formerly a Prince, Leader, or Captain, of Thieves among them, as at this Time in *Paris*, and some other great Cities. The above mention'd Author quotes another, who assures, that the Dominions of the *Abyssinian* Monarch are infested with such like Wretches. However, these Examples don't give the least Sanction to Theft, and it would be a very unjust Way of arguing, should any one pretend to prove from thence, that Theft is consider'd as honourable by the *Egyptians*, the *French*, &c. On the other Side, the *Japanese* will not suffer any kind of Theft, and punish it with so much Severity, that they may always leave their Houses open with Safety.

WE pass on to the Employments of their Women. *Lescarbot* begins by that of giving Birth to *beautiful Children*; and to this Purpose is very particular in his Exhortations to all such Women as go to inhabit *New France*, whom he advises to be very prolific, and to bring forth *a great many Children, who may sing the Praises of God*. He proves the Necessity of this Employment from the Etymology of the *Hebrew* ^c Word, and shews, that God form'd Woman, that living Ground, with the same Dispositions as that we inhabit. The Wives of the Savages employ themselves wholly in domestic Affairs, such as the Care of the Family, Husbandry, &c. but they are not admitted into the public Councils, nor allow'd to eat with the Men. As the *Americans* cannot with Justice be accus'd of being jealous, neither can they in this Respect be compar'd to the *Italians* and *Spaniards*, who exclude their Women as much as possible from all Society with Men; nor to the *Turks* and other Eastern Nations, who shut them up in Seraglio's. We may therefore suppose, that this is owing to the Contempt they have for the softer Sex, which they certainly would not have, were they less savage. The *Gauls*, and even the *Germans*, describ'd by the *Romans* as a rude clownish People, did nevertheless treat the Fair Sex with greater Courtesy and Civility; for they admitted their Wives into their Entertainments and Councils, and there were very few Parties of Pleasure but their Women bore a Part in them. Since Christianity the Taste for Politeness and Gallantry has been greatly improv'd. How many noble Feats of Arms, in honour of the Ladies, do we meet with in the Annals of our gay Ancestors! how many Lances broke for their Sakes! how many terrible Conflicts to defend their Beauty! how many Duels were fought to force every Body for four or five hundred Miles round 'em, to own the superior Charms of their respective Mistresses! Notwithstanding this, 'tis certain, that the Politeness which was shewn the Ladies on such Occasions had something savage in it. The fashionable *Devoirs* of our Age, with regard to the Fair Sex, seldom extend so far as to oblige a Man to venture the being run through the Lungs for the Sake of his Mistress; and was any Woman now-a-days so blind as to expect such a Picce of Gallantry, she very probably would run the Hazard of growing grey in her old-fashion'd Notions. Politeness is more natural in this Age, or to speak more justly, 'tis now a beautiful Varnish for the greatest Irregularities. Our Gallantry, being less concealed, and more fickle than that of our Ancestors, has open'd a Door to Contempt and Debauchery. Let us advance a Paradox; the savage *Americans*, notwithstanding all our boasted Understanding, do yet govern themselves with greater Uniformity.

^a Sueton. in *Nerone*. c. 16.

^b *La Motte le Vayer*. Letter 35.

^c *Nekabab*, that is to say, *Perforata*.

WE shall conclude these Remarks with the Submission which the *American Women* pay their Husbands. We meet with less of this among the *Americans* than with us. As they always confine themselves religiously to their domestic Concerns, they never once think of giving themselves any Airs, like our *European Wives*, which certainly makes the married State infinitely more happy. 'Tis observ'd, that those Marriages are generally happy, where every Thing is kept within its due Bounds, and each Member thereof knows his proper Employment; a Family regulated on this Foot, makes the Wife neither superior nor equal, because the Nature of the Employments of the Wife are such as naturally speak her inferior and submissive. Such of our Wives as have not seen the splendid Part of the World, easily acquiesce with this Principle of Submission; but as for the rest of them, they think Submission becomes none but the Wife of a *Topinambou*, or a *Hottentot*.

CHAP. X.

Of the Commerce between the two Sexes, and of the Marriages of the AMERICANS.

THERE is no Nation in the World, whose natural Fierceness is not softened by Love. The most brutish Savages have their peculiar Systems of Gallantry, and a Tendernefs which the Fire of Love refines. In this Case there is form'd in them a Contrast or Opposition of Softness and Severity, which would appear as ridiculous in our Eyes, as the Sight of our Peasants making love, though in reality neither of them is more odd or fantastical than that of our Courtiers. The Principle which gives Rise to Love, is born among the Savages in the same Manner as among us. In what Manner soever this Principle, which is the Source of Love, may discover itself, either in the Heart of a Savage, of an *European*, or of an old peevish Fellow, the Difference will be only in the Manner of its revealing itself. The *Canadian* Savage, who lies down at the Feet of his Mistress, till such Time as the cruel Maid condescends to blow out the Match he presents her with, does therein not act more contradictory to Reason, than a very polite *European*, who dresses his Mistress in all the Perfections of Nature, and as easily strips her of them the Moment the Fire of Love is extinguish'd in his Breast; or like the old Churl in ^a *Moliere*, who after having made a Declaration in Terms suitable to his Character, lays aside all his natural Peevishness to assure his Mistress,

*Que son amour le touche au dernier point,
Qu'il veut qu'il ait sa recompense.*

That is, He is passionately in love with her, and is resolv'd she shall reward his Constancy.

But who afterwards finding himself deceiv'd, wishes not only his Mistress, but the whole Sex at the Devil. In a Word, the *Europeans* and *Americans* are equally ridicu-

^a *Ecole des Maris.*

^b *C'est un sexe engendrè pour damner tous le monde,
Je renonce à jamais à ce sexe trompeur,
Et je le donne tout au diable de bon cœur.*

In English,
'Tis a Sex form'd to damn all Mankind.
I bid adieu to this deceitful Sex for ever.
And heartily wish them all at the Devil.

lous on that Head. An old *Iroquois* dances as gracefully, with his Match in his Hand, in Prefence of a young Girl of his own Country, as an old Gentleman among us caresses a blooming Maid of fifteen; and Love wantons as elegantly in the Heart of a *Boiè* as in that of a Prelate. Consequently the old Gentleman has no Reason to laugh at the *Iroquois*, nor the Prelate at the *Boiè*: They ought to do each other Justice, and allow that they differ only in the Manner; but that Nature is always the Painter: They should say to themselves, that such Ideas as are raised by Gallantry, delight us from Habit, not by Reason.

As to the *American* Art of making Love, 'tis plain from what has been said, that we should hardly ever give into that Taste. However, 'tis confin'd to fewer Rules, because they go to the Mark at once; but notwithstanding that the Simplicity of this Art gives an easy Opportunity of gathering Roses, yet Thorns will sometimes spring up at the same Time. The *American* Lover makes his Advances to his Mistress; and she, as among us, often draws up her own Conditions. The only Sweetness which is here found, is, that they are generally less cruel than the *European* Ladies; and we are firmly persuaded, that they are not very squeamish with regard to Decorum. *Cupid*, who here knows very well what he is about, attacks the *Americans* with no other Weapons but those of Nature. They are ignorant of the Art of blushing at their Wounds, because they don't know the least Immodesty there is in them; they also are as little acquainted with the Languishments and Delays which Custom has introduced among us, in the different Methods that are established to heal these Sort of Wounds; but as for them, they have immediate Recourse to the Cure. The Notion the Savages have of a young Maiden, whom they look upon as a free uncultivated Piece of Ground, that ought to be the Property of the first Comer, must naturally make the Cure of these Love-Wounds more easily effected, and consequently is a great Obstacle to that delicate Gallantry which employs the most beautiful Season of Life among us. But unhappily it is to this Way of thinking, that we are also to ascribe the terrible Disorders which happen but too frequently among the *Americans*, and the scandalous Prostitution of their marriageable Women, which was carried to such great Lengths in certain ^a Provinces of *Peru*, that the most dissolute Women, who had abandon'd themselves to all kinds of Lust, sooner got themselves Husbands, nay much better Men, than those who had all the Ornaments of Modesty. Several *Pagan* Nations allow'd antiently these Obscenities, nor are they altogether laid aside in the ^b *East-Indies*; and what is a thousand Times more to be lamented, is, that in Christian Countries the shameful Marks of these Debaucheries, so opposite to the ^c Dignity of the Religion which our Saviour came to establish, are still preserv'd.

'Tis an establish'd Rule among all the *Americans*, as well as the *Europeans*, that whenever a Man makes love to a Girl with Intention to marry her, he must first ask her Father's Consent; for he is not allow'd to have her but on that Condition. The Lover must also be industrious enough to maintain his Family. The former Custom is agreeable to the Law of Nature, the latter is owing to the Love which Parents have for their Children.

THE Name of Savages which we have given to these People, makes us falsely suppose, that they must have stifled all these tender Emotions. We may perhaps meet with some, who are so brutal as hardly to discover any such Symptoms; but then there

^a History of the Incas of Peru.

^b Travellers have told us, that there are certain Houses in *China* where *Curtizans* are entertain'd, who have each their separate Cell, over the Door of which some emblematical Sentence is writ, describing the Age and Beauty of the Tenant, and also the Price. *Petronius* tells us, that there were Houses of the same Nature in *Rome* in his Days—*Vide quosdam inter titulos, nudisque meretrices furtim conspicientes tarde, &c.*

^c Every one has heard of the Places at *Rome*, &c. where the most infamous Gallantry, and all the Disorders of licentious Love, are carried on.

are none so very unnatural as to have lost them entirely. On the contrary, the *Americans* seem in general to deviate less than we do from these two Customs. We have innumerable Instances among us, of Children who have withdrawn from the Obedience which they ow'd to their Parents, either from Wantonness, or some other criminal Motives; of young Women carried off, and of others who get young Fellows to steal them; of clandestine and scandalous Marriages; of young People who marry, though they have neither Inclination nor Abilities to procure themselves a Maintenance; but should the Reader ask, whether the Savages ever fall into these Errors, our Answer is, that we cannot tell. It would be a pretty difficult Matter on this Occasion to state such Bounds as might be just between the Conduct of the Savages and that of the *Europeans*. However, if we may believe Travellers, the Savage adheres more strictly than we do to those Rules which Nature prescribes. Let us say further, that they have less Inducements to violate them than we, as they are not surrounded with such a numberless Multitude of agreeable and amusing Objects as dazzle our Eyes, and make us sometimes almost forget the most common Precepts of Virtue, continually presenting themselves to our Imaginations, and raising the most horrid Conflicts in the Soul, when Nature and Reason refuse to obey their Call, till at the long Run they encourage us to imitate those among whom we live; a vicious Imitation 'tis true, yet we have not Resolution enough to shun it, for fear of being exposed to that Censure and ^a Ridicule, which too often attend those who presume to live in a different Manner from their Neighbours. We are told, that the grand Art of Politeness is to shape our Conduct after such Customs as have been long established, and are practised by Persons of a distinguish'd Rank; but then how many of these Customs are pernicious, and only inflame the Passions, and maintain an eternal War with those Duties which Religion inspires? Woe to the *Timon* who shall take it into his Head to attack them.

*Il faut parmi le monde une vertu traitable;
A force de sagesse on peut être blamable.
La parfait raison fuit toute extrémité,
Et veut que l'on soit sage avec sobriété.
Cette grande roideur des vertus des vieux ages,
Heurte trop notre siècle, & les communs usages.* Moliere's *Misanthrope*.

Thus *Englisb'd*,

The Virtue which the social Life requires,
Is such as soft Benevolence inspires:
But that which flows from a too rigid Mind,
Justly deserves a Censure from Mankind.
Reason, when perfect, keeps its proper Bounds,
And claims a Wisdom no Excess confounds.
That stubborn Virtue on the Mind bestow'd,
Which fix'd in *Greece* and *Rome* its chief Abode,
Offends the present Age, and shocks the reigning Mode. }

The Licentiousness of the present Age would furnish us with an excellent Commentary on these Maxims.

LET us now see the Notions the *Americans* have of the Necessity of Marriage. If the Rules of Politeness oblige us daily to soften the Severity of Virtue, and allow us to prefer the Practice of the World to the Austerities of Wisdom, 'tis not so with regard

^a There is a Lust in Man no Charm can tame,
Of loudly publishing his Neighbour's Shame,
On Eagle's Wings immortal Scandals fly,
While virtuous Actions are but born and die.

Dryden

to Women. Men have taken it into their Heads, to make the Fair Sex Slaves to a Duty which they call Honour. This Honour, not satisfied with forbidding them to extinguish the raging Fire of Love any other Ways but in the Marriage-Bed, prohibits them also from discovering the least Desire of entering into the married State, or declaring their Passion in the usual Form; it obliges the weakest Sex to suppress the least Symptoms of the most violent of all Passions. If there are any Women in the World, who being inspir'd with a greater Boldness than the Generality of their Sex, do sometimes break through all Restraints, and with an unparallel'd Courage, freeing themselves from the Captivity of the Tyrant Honour, generously discover the Sentiments of their Hearts, send Challenges to their Lovers, and not satisfied with captivating their Hearts at the first Onset, are for seizing their Persons also, all such Examples as these will ever be look'd upon as so many bold Deviations from those Rules of Modesty, which Men have laid down for the Conduct of the Fair Sex. The small Number of these Instances inhances their Merit. But has every young Woman Resolution enough to follow them, and don't we know that the ^a Sublime is above all Rules? Vulgar Souls dare not once depart from them, and the only Refuge they have, is to conceal from the World all those Remedies they employ against Love, to exclaim against the Injustice of Men, and cry out with *Amaryllis* in *Pastor Fido*,

*Que votre bonheur est extrême;
Cruels lions, sauvages ours,
Vous qui n'avez dans vos amours,
D'autre règle que l'amour même?
Que j'envie un semblable sort!
Et que nous sommes malheureuses!
Nous en qui les loix rigoureuses
Punissent l'amour par la mort.*

Traduction de l'Abbé Regnier des Marais,

Thus *English'd*,

Ye Bears that haunt the pathless Grove,
Ye Lions that in Forests stray,
How happy is your State in Love!
Since you kind Love alone obey.
But in our Breasts what Torments reign!
When we reflect on Woman's Breath;
We, whom Man's cruel Laws ordain
For spotless Love to suffer Death.

THE Savages are undoubtedly more unpolish'd, but at the same Time more human in this Respect. Their Ignorance of the Rules of Decorum makes them indulge the Liberty of ^b loving and declaring their Passions, and a Maid seldom pines for Love; her Sighs are answer'd, and her Father, in Compliance with the Institutions of Nature, soon surrenders up his Daughter into the Arms of her Husband. One Circumstance very much facilitates the Marriages of the *American* Women, which is, the little Expence they are at to maintain their Families. We have already observ'd, that a Bride's Father requires Industry in a Son-in-Law, a little of which will go a very great Way. The only Implements a Savage wants to procure him a Livelihood, are, a Bow and Arrow: He dwells in a Hut; and the principal Articles in his Furniture, are a Hammock and some Beaver Skins. Can we think that such a Settlement brings much Care

^a ——— Great Souls from vulgar Bounds depart,
And snatch a Grace beyond the Reach of Art. *Pope.*

^b O happy State where Souls each other draw, &c.

and Trouble along with it? Children are born; the Family increafes; thefe they bring up to Labour. And till the Children are able to fhift for themfelves, they range the Woods for their Subfiftence; and as all this only cofts them a little Pains in Hunting, they are fure their Arrows will procure them Provifion.

THE Preliminaries of Marriage laft fix Months at leaft among the *Canadians*, and fometimes a Year; during which Time the “ Lover, as *Lefcarbot* informs us, paints “ his Face, to make it more beautiful, and wears a new Gown made of Beaver’s, Otter’s, or fome other Kind of Skin, &c.” But the *Brafilians*, who have lefs Patience in their Amours, leave no Interval between Love and Marriage. As foon as a Youth is of Age to have any Correſpondence with the other Sex, he is allow’d to look out for a Wife; when he addrefſes himſelf to the young Woman’s Parents, or in Caſe they are dead, to her Friends and Neighbours. If they agree, the Match is made, and ſhe immediately becomes his Wife; but in caſe of a Refuſal, he goes away, and makes choice of ſome other Woman: However they don’t ſtick to one only.

* THE Cuſtom of prostituting their marriageable Women, ſhews the vaſt Difference there is between the Taſte of the *American*, and the Delicacy of the *European* Husbands. The former have no Regard for the Virgin Flower, ſo highly eſteem’d by the *Jews*, ſo much ſought after by our young Libertines, ſo little known to Phyſicians, and ſo difficult for a Woman to keep. ^b The *Eaſt-Indians* agree almoſt in Taſte with the *Americans* on this Head, as we ſhall ſee hereafter. A certain Privilege of the Lord of the Manor, which formerly prevail’d in ſeveral Parts of *Europe*, proves that the Vaſſal had not always the firſt Fruits of his Wife’s Virginity. We are ^c told, “ That this Right or “ Privilege was upheld in *Scotland*, a long Time after the eſta bliſhing of the Chriſtian Religion in that Kingdom; and that *Malcolm II.* found it a very difficult Matter to repeal it: The Wives were obliged to pay to the Lord — a certain Sum of Money. “ We are alſo aſſured, that the Gentry of *Savoy* and *Burgundy* enjoy’d the ſame Privilege for many Years; and that the Prebends of the Cathedral of *Lyons* had alſo a Finger in the Pye.” Did the Inſpirations of Piety prompt thoſe People to yield to theſe Eccleſiaſtics, what the *Eaſt-Indians* devote to the Service of their Priests and Idols? If every one was of his ^d Opinion, who ſaid, that the getting of a Maiden-Head was Porter’s Work, there might be ſome Room to juſtify the Cuſtom practiſed in both the *Eaſt* and *Weſt-Indies*; and it might be ſaid that the Vaſſal had acted a cunning Part, in leaving this Flower to his Lordſhip’s Cropping. The ^e *Turks* have a much better Notion of the Merit and Scarcity of this lordly Privilege: They are ſo far from indulging it to any Body, that they flatter themſelves their Wives will riſe perfect Virgins at the Reſurrection, and give them, at their firſt Meeting in Para diſe, what they had taken from them when they were upon Earth. To this odd Cuſtom we may add that of hiring a

^a We are aſſured that the Inhabitants of *Ceylon* courteouſly offer their Wives and Daughters to their Gueſts; but they add, that he muſt be of that Quality as may entitle him to that Honour! *La Peirerre* tells us, in his Account of *Iceland*, printed in the firſt Volume of the *Collection of Voyages to the North*, “ That the *Iceland* Maidens offer themſelves as Bed-Fellows to all ſuch Strangers as are not married, — and that even their Fathers preſent them to “ Strangers; that they think it a great Honour when they get them with Child.” — but a certain *Icelander* pretends that this is mere Calumny.

^b The antient *Thracians* did not believe that the Gallantry of their Maidens was any way Criminal; but they were carefully watch’d after they were married, and the Violation of the conjugal Faith was look’d upon as a Capital Crime.

^c *Bibliotheca Germanica*, Vol. I.

^d This Saying is generally aſcribed to our gay Monarch, *Charles II.*

^e So much the more ſcarce, that tho’ a Girl has not that forward Dexterity of *Quartilla* in *Petronius*, ſhe yet may loſe that ſeveral ways, which gives the Right of Sovereignty to the Husband. There are very few but what are bit by this Occaſion. “ Some of whom, as *Brantome* obſerves, are nevertheless afterwards entirely well ſatiſfy’d, and “ firmly believe that they had, like brave and reſolute Soldiers, made the firſt Onſet, and accordingly make their “ Boaſts of it the next Morning to their Friends and Companions, and perhaps ſometimes to thoſe very Men who “ had been before-hand with them; theſe laugh heartily in their Sleeves, and with their Miſtreſſes too, who applaud themſelves for having play’d their Cards ſo cunningly.”

Woman for a certain limited Time, which was formerly practised by the *Romans*, and at this Day by the *Chinese*; tho' if it be duly consider'd, this is no more than the Fornication known to all Nations, not excepting the Christians themselves; the Communities or Societies of Women, ^a establish'd in the Kingdom of *Calecut* and some Parts of *Brasil*; the Trial and Purchase of ^b Women, indulg'd in some Countries to those who are not willing to enter into the Bands of Wedlock for Life; the Plurality of Husbands, which, as we are told, is a ^c Privilege allowed to some Women in the *East-Indies*; and lastly, the ^d Marriage of Widows, condemned by the primitive Church, notwithstanding the Precept of *St. Paul*, who says, *'Tis much better to marry than to burn*, (with the Fire of Concupiscence) general Customs both in *Europe* and *Asia*. Captain *Quartier*, speaking of the *Canadian* Women, tells us, "That they never marry a second Time, but bewail the Death of their Husbands as long as they live, smearing their Faces with powdered Charcoal and Grease, which are the Characteristics of a Widow: But as for the Men, they are allowed two or three Wives." Polygamy is establish'd in all Parts of *Asia*, *Africa*, and *America*; but then, is there not as much Licentiousness in this, as in those Husbands who have their kept Mistresses? If it be true, that there are more Females born than Males, the Polygamists follow the Order of Nature, who has some De-

^a The *Parthians* and *Lacedamonians* observed the same Custom, nor did the wise *Cato* himself disdain to give an Example of it to the *Romans*, by lending his Wife to his Friend *Hortensius* the Orator. The Author of the *Letters Historical and Gallant*, tells us of an Incident of much the same Nature with this; and *Brantome*, in his *Memoirs of the Ladies of Gallantry*, relates the Story of an antiquated Husband, "who allowed his Wife to make Love, and chuse herself a *Grand-Vicar*, advising her only to pitch upon a discreet and modest Man; promising at the same Time to maintain as his own, all the Children that should spring from that Commerce: Whereupon she brought him two or three Children, which the Husband, because he sometimes had a Finger in the Pye, fancied were partly his, and the rest of the World were silly enough to believe it: Thus both Husband and Wife were very well satisfied, and had a fine Family between them." Could we believe, that the wife *Solon* had himself preferred a Law, that if a Woman was not satisfied with her Husband, she might have Recourse to her Parents, and make them supply her Husband's Impotency?

^b In *Pegu*. The Men here purchase Women on Condition of trying their Humour, Behaviour, &c. If they do not approve of them, the Husbands are allowed to send them back after having had a Taste: The Parents, who are the Sellers, take her back and return the Money, but the Taster is obliged to keep the Children he gets. The *Essenes*, a considerable Sect among the *Jews*, made a Trial for three Years together, whether the Woman they intended to marry, was vigorous enough to bear Children. *Josephus*, Book ii. Chap. 12. of his *War against the Romans*. — It were to be wished, that there were not in *London*, &c. so many Instances of Parents who prostitute their own Children for a pecuniary Consideration. — See a most generous Instance of a gay Gentleman, who had Compassion on an unhappy Creature that was brought to him for this Purpose, *Guardian*, N^o 17.

^c We are told that several *Naires* of *Vissapour* belong to one Woman. But is it not a Mistake? The same Custom probably reigns among the *Naires*, as among the noble *Venetians*, several of whom, as *J. Didier* tells us, club together to keep a Girl between them.

^d This Prohibition appears natural enough; for according to the Length of Man's Life, we are not to expect the Dissolution of the Marriage-Tie till the Age of sixty or eighty Years, by the Death of one of the Parties: And what is Love at that Age, but a vain and useless Fire? An old Widow who marries again, is not in a Condition to bring Children into the World. What should she then do, but feed on Penance in some Convent; let her then with a good Grace bid adieu to all the Fruits of Love, and employ all her Thoughts on the next World. The *Canadians* have a better Rule; for no one among them will marry Women after their nine and fortieth Year. What is past is no more than an agreeable Dream: *This last Recollection of my past Delights gives me a great deal of Pleasure*, says an old Woman in *Brantome*, who was taking leave of a Male Friend of her's, before she took the Veil.

*Felicité passée,
Qui ne peut revénir,
Tourment de ma pensée,
Que n'ai-je en te perdant perdu le Souvenir!*

That is, O my past Happiness, that is to return no more! 'tis this casts a Gloom on every Thought; Why did I not, in losing thee, lose my Memory?

In *Canada* 'tis otherwise than in *Europe*, where the original Ideas of Nature are less blotted from the Mind, or more strictly adher'd to than among us. Our antiquated Widows, when, to use the Expression of *Brantome*, they have not six Teeth left in their Heads, will yet marry again like so many young Girls; and with one Foot in the Grave, make a last Struggle to force from *Hymen* what he is no longer obliged to furnish them with. But the worst of it is, that those old Matrons are so very vigorous and alert, that they often send their young Husbands packing into the other World: But this does not prevent young Fellows, who live in a trading Country, and have their Fortune to make, from making Love to old rich Widows. We will conclude this Observation, which perhaps is too ludicrous, by a very old Custom, which *Brantome* tells us prevail'd in his Time, in the Island of *Cbio*, viz. that every Woman who was resolv'd to die a Widow, was oblig'd to pay a Sum of Mooney, by way of Tribute for her being untenanted, and this Tribute was call'd *Argomoniatic*.

^e *Lescarbot's History of New France*.

sign in all she does. They make some Use of an infinite Number of Women, who otherwise would be altogether useless in the World. But Nature may argue as she pleases in this Case, since the Purity of the Christian Religion must ever make us disallow a Plurality of Wives. *Lescarbot* is of Opinion, that the savage *Americans* are chaster than the People of our Hemisphere, and gives three Reasons for it; *first*, their going naked, especially with regard to the Head, from which Part the Seed springs; *secondly*, their abstaining from Spices, Salt, and Wine; and *thirdly*, the Use of Tobacco. If the *Americans* are chaster than other People, 'tis owing to the little Difficulties they meet with, in Love, of which the Reason has already been given; to their marrying as soon as they feel the Impulses of Nature, and to that Variety of Objects with which Polygamy furnishes them. Besides, we should contradict ourselves were we to insist on the Chastity of the *Americans*, after having observed in what Manner they prostitute their young Women; as also of what is related of several among them, who are said to be very subject to that infamous Disease which is the Consequence of loose and disorderly Love. The *Floridans* are said to love in a shocking Manner. Their Girls have lost their Virginity by that Time they are ten or twelve Years of Age. They employ ^b Perfumes, Distillations, Fomentations, and other Arts, to force Nature beyond her Bounds. As for the Women in *Florida*, they ^c employ the Juice of certain Herbs for a Purpose mentioned by *Brantome's Ladies of Gallantry*, and by *Venette* in his *Picture*.

THE *Americans* (tho' perhaps we are to except some Savages of *Terra Australis*, who Travellers assure us, have no Rule or Order among them) never marry within three Degrees of Consanguinity; *viz.* a Son with his Mother, a Father with his Daughter, or a Brother with his Sister. Their Marriage-Contracts, Promises, and Divorces, are barely verbal; and as for Jointures, they are hardly known among them. *Solon* and some other *Greek* Sages, would not have any Portions given with Women; but then 'twas from a Motive different from that of the *West-Indians*. The Indifference which these latter have for Riches, is the sole Cause of their despising a Bait, at which most of our *European* Husbands nibble; but *Solon's* Design was to preserve domestic Peace and Regularity among his Countrymen the *Athenians*. He was apprehensive that the Custom of giving Portions with their Women, which undoubtedly was used by the greatest Part of their Neighbours, would be the Destruction of both.

LET us in the next Place consider the Duties of their Women. We shall not take Notice of the Tillage of the *Americans*, which is generally the Business of their Women, nor of their Family Concerns, nor of the Care they are obliged to take of their Children. There is no Country in the World in which the Wife has not some Part in the two last Devoirs, how odd and particular soever their Customs may be in other Respects. All we shall take Notice of, is the conjugal Fidelity which the Savages oblige their Wives to keep strictly, tho' themselves will not submit to it. We are told, that the *American* Women are pretty faithful to their Husbands; and that the Men in general have the utmost Detestation of, and even punish with Death, the Incontinence of their married Women; tho' at the same Time, they don't much trouble their Heads tho' their Daughters are ever so gay, as has been already observed. 'Tis easy to conceive that this is a very natural Notion, and it wou'd prevail equally among us, did not Religion and Reason correct our Natures; at least, if what the World calls Honour did not force us to conceal our Irregularities. But to speak out, — if it were possible to suppress these Notions of Honour, we should immediately see thousands of Girls turn Savages, and wou'd seek for those Joys in a *Brasilian* Celibacy, which they hope to find in a virtuous married Life. Be this as it will, we are told that an *American* dates

^a *Coreal's Voyages*, Vol. i.

^b *Lescarbot*, ubi supra.

^c *Ibid.* See the Effect which the Pomatum of one of the Maids of Honour had on the Lips of a certain Gentlemen. *Rochefort's Memoirs*.

the Time of his Wife's Virtue from the first Day of their Marriage, and then relies entirely on her Fidelity; whereas among us, the greatest Debauchee would not willingly run the Hazard of marrying a Woman that had the least Blot in her Reputation, whatever Testimonies she might have given him of her Fidelity. But a Savage argues in a quite different Manner; his Notions are, that as a young Woman is a free Agent, she may make what use she pleases of her Body: But the Moment she has made a Promise, she is immediately the Property of the Man who is to take her for his Wife, and she has from that Instant lost the Power which her Liberty gave her. Such is the Principle of the *Americans*, and 'tis on this perhaps that their Jealousy is grounded, which, if they really have any, differs vastly from that of the *Italians* and *Spaniards*, since the *Americans* have neither Bolts nor Grates to preserve an Honour, which all the strong Holds in the World would not be able to defend, in case a Woman had once made a Resolution of getting rid of it; that they do not put their Women under the Guard of Eunuchs; and that, in fine, they are unacquainted with a numberless Multitude of Arts, "which poor, jealous Cuckolds, as ^a *Bran-*
" *tome* calls them, put in practice, to bridle, shut up, perplex, and keep under their
" Eye, their Wives, for fear they should launch out, tho' in vain; for when a Woman
" has once got that devilish Crotchet into her Head, the best Remedy, the best Guard,
" a jealous Husband can put over his Wife, is to leave her at full ^b Liberty." A Savage has Recourse to Divorce, the Moment he has Proofs of his being a Cuckold; in which Case, we are told, that the Woman being at her own Liberty, and become her own Mistress by this Infraction of the Marriage-Contract, is allow'd to marry another Husband. The Cuckold must be very jealous indeed, who punishes the Woman who has violated his Bed with Death. A *Frenchman* seldom has Recourse to Divorce, much less does he attempt to kill his Wife, which neither the Laws of Christianity, nor those of Man do any way authorise; but 'tis neither a Motive of Religion, or a Dread of the Laws, that check the Violence of his Rage. He takes such a Resolution as his free and fickle Temper inspires, and pays his faithless Partner in the same Coin, and has twenty Intrigues; and indeed he acts a thousand Times more prudently in this than the *Italian Cornutos*, those gloomy *Argus's*, who are eternally watching over the pretended Cause of their Dishonour.

*A Paris ce n'est pas comme à Rome ;
Le cocu qui s'afflige y passe pour un sot ;
Et le cocu qui rit pour un fort bonnête homme.
Quand on prend comme il faut accident fatal,
Cocuage n'est point un mal.*

The Sense of which is,

'Tis not at *Paris* as at *Rome*; for in the former Place, a whining Cuckold is look'd upon as an Ass; but one who laughs at his being so, passes for a Man of Sense. When a Man behaves with Temper under this Circumstance, Cuckoldom is far from being an Evil.

As to the Duties which a Husband owes his Wife, they are not carried to any great Lengths among the *Americans*. From what we just now observ'd, it does not appear that the Condition of their Wives is better than that of our Servants: But the Jealousy above-mentioned makes the *East-Indian* Women to be much more Slaves than those of *Ameri-*

^a *Memoirs of Ladies of Gallantry.*

^b *Prior's Rule for keeping a Wife virtuous;*

Receive her with extended Arms,
Seem more delighted with her Charms,
Wait on her to the Park and Play,
Put on good Humour, make her gay:
Be to her Virtues very kind,
Be to her Faults a little blind,
Let all her Ways be unconfin'd,
And clap your Padlock — on her Mind.

ca. Could any Thing more dreadful have possibly entered into the Mind of Man, than a perpetual Prison, where their Women are surrounded, waited upon, and watched, by a Set of Eunuchs, who are often frightfully black and ugly; where they are given up a Prey to a thousand criminal Reflections, which ^a Idleness gives Birth to, and which would never arise were they to associate with the rest of the World. We must own that Jealousy loves to blind itself; the Principles of Christianity oblige us to have certain Regards for the fair Sex which are not observ'd in *Asia*. The Scripture has depriv'd us of the Power of ^b Life and Death over Women; it enjoins us to behave ourselves with the utmost Humanity towards them, and commands us to treat like a Second-self, a Sex which the Alcoran allows to use as a Master does his Servant. We are not ignorant, that we meet with many Exceptions to the Gospel-Injunction among us, and that several Husbands treat their Wives with more Rigour and Contempt than the most odd and unaccountable *Turkish* Husband could possibly do; that a great many others cannot persuade themselves that a Wife who is married in Presence of the whole Church, is any better than a good Servant, who is solemnly bound to him for Life; in a word, there are several, who, not satisfied with keeping their Wives in a perpetual State of Slavery, but to deny them every Thing that may make Life agreeable, take a Pleasure in exposing them to the Contempt of Strangers, rob them of that Privilege which Nature has given them of being respected by their Children, and think it a kind of Merit in making them the Objects of Ridicule: But the Behaviour of these Husbands is as much despised by Men of Honour, as that of Coquets and female Libertines. The Principles of the Christian Religion make us detest as much the Cruelty of a Husband, as the Lewdness of a Woman. The Behaviour of the *Americans* is vastly more regular, and much more conformable to their Notions. Travellers tell us, that the Friendship these Men have for their Wives, is not like that between Equals; but that it may be compared to the Friendship which a Master sometimes has for his Servant, who is obliged to support and protect him. They imagine them to be born for Servitude, and that no more shall be indulged them, than the pardoning their Faults. This Friendship therefore arises only from the Necessity the human Species are under of satisfying the Cravings of Nature, and the indispensable Obligation of propagating it. We are told, that where these Motives are not, their Friendship immediately ceases; for which reason they consider their old Women as so much Lumber. We must however own, 'tis very surprising, that notwithstanding these Principles, Coquets are as rare to be met with in *America*, as they are common in *Europe*.

WE will conclude these Observations with the Notions which different Nations have of Bastards. We make them in some measure responsible for the Crime which those who gave them Life committed, and despise them as if they themselves were guilty: But if all is true that is related of the Prostitution of the *American* Women, Bastards in those Countries are not subject to those disagreeable Distinctions: And yet we are assured, that some *American* Nations are so jealous of keeping their Blood pure and unmix'd, that they exclude from the Throne the very Person who among us would be the true Heir; and on the contrary set the Crown on the Head of the Sister's Son. The same is observed in other Inheritances. But how shall we reconcile these Notions? Be that as it will, the *Jewish* Religion antiently excluded Bastards from the Priesthood, and the ^c Christian Church has imitated them in this Respect; but they do not meet with such hard Usage in some other Religions, and we are assured that the *Mahometans* look upon

^a This made *Laberius* say, that a Woman when alone has her Head always filled with evil Thoughts, *mulier quæ sola cogitat, male cogitat.*

^b The old *Romans* treated their Wives with great Inhumanity, which was owing to the rude Ignorance that prevail'd in the Infancy of the Republic.

^c In *Virginia* and *Canada*. They have the same Custom in *Cochin*, and in the Kingdom of *Lorwando* in *Africa*. See the Preface to Vol. iv. of the *Collection of Voyages to the North*.

^d The *Roman Catholic* Church. For the Protestants would not scruple to admit a Bastard into Holy Orders.

all such Children as their Wives ^a bring into the World during their Pilgrimage to *Mecca*, as legitimate; that they are all adopted into the Posterity of *Mahomet*, and have the Privilege of wearing a green Turbant, as being the genuine Offspring of that Prophet; such an Effect has Devotion in the Heart of a *Mussulman* as to make him give a ^b Character of Holiness to what at another Time would raise in him the utimost Fury of Jealousy. Some Christians perhaps would go as great Lengths as the *Mussulmen* on such an Occasion. The Antients had not always Bastards in Abhorrence. The continual Cuckoldoms of their Gods have been particularly taken Notice of, as also, that Heaven was peopled with Bastards during the Time that the Pagan System prevail'd in the World. 'Twas but reasonable that the Flaws in the Birth of their Gods and Demi-Gods should plead an Excuse for those of Men; so far from thinking worse of themselves for being of a doubtful Original, some famous Conquerors were resolv'd to have themselves look'd upon as Bastards of certain Gods; several great Men among the Antients have been willing to pass for the Bastards of Nymphs, or Demi-Gods, which in those Days was the same as if any one should say, the Bastard of some He or She-Saint. Let us not omit the Expedient the *Lacedemonians* made use of, after having lost the greatest Part of their Men during their bloody Wars with the *Messenians*. They sent a Body of stout young Fellows to their Wives; gave their unmarried Women leave to lie with their Slaves, and allow'd the first Comers to cohabit with them in what Manner they thought proper. If it be true, that the natural Way of making Love is often more likely to give Inhabitants to a State than Marriage, we need not wonder that a Race of Bastards which sprung from the unlawful Commerce of the *Lacedæmonians*, should be powerful enough to lay the Foundation of *Tarentum* in one of the finest Spots of all *Italy*. The *Lacedæmonians* indeed sent these Bastards packing, but they could not justly reproach them with their Birth, or drive them out of their Country. But our Notions are different from theirs; we think more justly than the Antients, tho' at the same Time we don't live with more Regularity; we would not suffer Recruits of Bastards to be raised among us; for such Levies would be very prejudicial, and depopulate whole Provinces. 'Tis more prudent to bear the Evil with Patience, to say nothing, and mutually assist each other in the Marriage-State.

*Le nœud d'Hymen doit être respecté,
Veut de la foi, veut de l'honnêteté.
Si par malheur quelque atteinte un peu forte
Le fait clocher d'un ou d'autre cote,
Comportés vous de maniere & de sorte,
Que le secret ne soit point éventé.*

The Sense of which is,

THE Tie of Marriage claims Respect, Fidelity, and Virtue. If unhappily either of the Parties should violate it in any Manner, they must take care not to let it come to the Notice of the World.

^a A *Mussulman* ought not to have any Commerce with his Wife during the Pilgrimage to *Mecca*. See *La Mothe le Vayer*, Vol. i. Fol. Edit. 43d Letter.

^b *Mahomet's* Descendants are rever'd as so many Saints.

^c *Alexander the Great*, who gave out that he was the Son of *Jupiter*.

C H A P. XI.

Of the DIET of the AMERICANS.

WE are neither to look for Luxury or Delicacy in the *American* Diet. Their Life is an Image of that of the first Inhabitants of the World; of those Ages when Mankind fed only on Roots, Acorns, and Fruits. We are no more to wonder how it is possible for them to live without a thousand Things which we make use of, than that we cannot bring our selves to abstain from them. But to be more particular; the *Americans* did not know the Use of Bread before the *Europeans* came among them. They first used to dry Roots, and afterwards grind or bruise them, and these they work'd up into a Dough, of which they often made Cakes. Whenever they went a Hunting, on any Incurfion, or to War, they used to bake their Bread hard, like our Biscuits, to serve them in their Journeys. The Savages have preserved all these Customs to this Day. Some of these use Maiz, a kind of Corn which they commonly eat parched; and 'tis in this Manner that the ^a *Jews*, and several other Nations of Antiquity, always eat their Corn. The Food of the old *Romans* was almost as simple as that of the *West-Indians*. The *Romans* in the Infancy of their Republic, lived as these latter, on thick Milk and Roots, which were often baked on the Ashes with their ^b General's own Hand: But they afterwards learnt the Art of making Bread, tho' it was many Years after the Foundation of the City.

THE rest of the Food of the *Americans* is composed of the Fruits of the Earth, Fish, and Fowl, and their only Sauce is Hunger; for they are entirely unacquainted with Ragouts, or any such high-season'd Meats; we are even assur'd that the *North Americans* are entirely ignorant of the use of ^c Salt, which was so much esteem'd by the Antients, that they gave it the Epithet of *Divine*. The latter used it both at their Tables and their Altars, and would often make a Meal upon a Piece of dry Bread and a little Salt. The *American* Savages to keep their Meat from stinking, either broil it over the Fire, or dry it in the Sun; which is very much like the smoking of Flesh, so much used in *Germany*.

As to the Drink of the *Americans*, we must first consider it in its greatest Simplicity. One drinks Water out of Necessity, and Wine or some other Liquor for Pleasure. The most natural and only Liquid our first Progenitors were acquainted with, was Water. Wine, and other strong Liquors were not found out till after the Flood. However, they did not quite leave off drinking Water after these artificial Liquors were invented, and the very ^d Heroes themselves often drank it at their Meals, as appears from *Homer*. The

^a Ruth, Chap. ii. ver. 14. And Boaz said to her, at Meal-Time come thou hither, and eat of the Bread, and dip thy morsel in the Vinegar; and she sat beside the Reapers, and he reached her parched Corn, and she did eat, and was sufficed.

^b Caius Fabricius was as eminent for Probity and Frugality, as his Valour. — He refused the Presents which the *Samnites* sent him. Their Embassadors, after having taken Notice of all the Favours their Nation had received from him, since the Conclusion of the Peace, begg'd him to accept a considerable Sum of Money which they were ordered to offer him, particularly as he wanted several necessary Pieces of Furniture, and had not an Equipage suitable to his Rank and great Merit. Upon which *Fabricius* laid his Hand upon his Ears, his Eyes, his Nose, his Mouth, &c. and then said to the Embassadors, I shall never stand in need of any Thing so long as I shall be able to command the several Parts I just now laid my Hand on; so that having no need of Money, I shall never receive any from those that want it themselves. All his Plate consisted in a Cup and Salt-Seller; and he would not allow the Commanders of Armies to have more than himself. He liv'd upon Roots which he cultivated and dress'd with his own Hands.

^c Lescarbot.

^d Nay, they were so abstemious, that very often when the Army labour'd under a great Drought, the Generals themselves refused to drink any Water when only a little had been found, as Mr. Addison has finely express'd it, speaking of *Cato*.

If some penurious Source by Chance appear'd
Scanty of Waters, when you scoop'd it dry,
And offer'd the full Helmet up to *Cato*,
Did he not dash the untasted Moisture from him?

American Savages do also drink mere Element ; but as this cold Liquor has not the Power of reviving the ^a Spirits, of inspiring Joy, or creating an Appetite, 'tis no Wonder they invented strong Liquors, which however are all very different from those of *Europe*. As the *Caouin* of the *Brasilians* is a Spirit drawn from *Maiz*, it might perhaps be something like the Spirit extracted from Malt, or *Holland's Geneva*, with which the *Vulgar* in that Country fuddle themselves, was not this *Brasilian* Liquor made after a quite different Manner. Be that as it will, the *Americans* drink to as great Excess of their strong Liquors, as the People of our Hemisphere do of Wine, &c. A *Brasilian* drowns all his Anxiety, and finds an inexhaustible Spring of Comfort in his *Caouin*, in the same Manner as our Tipplers do in their Beer, Wine, and other strong Liquors. A *Floridan* tastes as much Pleasure in getting drunk with his *Casiné*, as our Sailors do in fuddling themselves with *Holland's Gin* ; and the former shall stupify himself as completely in Battle with this Liquor, as our Soldiers do with Gun-Powder steep'd in Brandy, when they go upon an Assault. The *Asiaticks* make the same Use of the Juice of Opium. It has already been observed, that the *Americans* are as great Drinkers as many of our *European Nations* ; and if ^b Travellers are to be believed, a *Floridan* Tippler would knock down the greatest *German* or *Swiss* Bacchanal. They would conquer the greatest tippling Heroes of Antiquity, notwithstanding they used to drink out of Bowls that were of so capacious a Size, as immediately to knock a young Fellow down ; nor would be daunted at the Sight of the prodigious *Muscovite* Goblets, which a Stranger is obliged to quaff, and not leave a Drop, tho' he were to sink under the Table after it ; and if the *Virginian* and *Floridan* *Boies* manfully make Head against their *Casiné*, the Clergy among us are no less valiant in triumphing over *Bacchus*. The *American Women* are said to be as great Drinkers as their Husbands ; nor are our *European Women* wholly free from that Vice. The Women in the North Parts of *Europe* are said to love strong Liquors : *English Women* drink ^c Punch and ^d strong Beer to Excess : *Dutch Women* are as fond of sweet Wine, Brandy, ^e &c. none of these look upon the frequenting of Taverns as any way derogatory to their Sex. The Ladies among the *French* no longer dilute their Wine with Water, but begin to accustom themselves to the Strength of the Juice of the Grape ; tho' the *Romans* for many Years forbade their Women the Use of it, because of its sometimes fatal Consequence to their Honour. 'Tis certainly a very difficult Matter to preserve Virtue unfully'd amidst the Fumes of *Bacchus* : Wine takes off the troublesome Veil of Modesty ; gives Life to Love, and throws an agreeable Shade over those Scruples, which Temperance lays too much open. All the Eloquence and Wit of that Love-Declaration which is uninspired with Wine, is cold and languid, in Comparison of that Intrepidity which Wine raises in the Soul.

*Esperés peu de vos discours ;
L'amour ne cede pas toujours,
A l'ardeur la plus raisonnable.
Souvent en beuvant de bon vin,
On trouve le plus court chemin,
Pour rendre la belle traitable.*

^a Wine whets the Wit, improves its native Force,
And adds a pleasing Flavour to Discourse ;
By making all the Spirits debonnaire,
Throws off the Lees, the Sediment of Care.

We see however, that those who use themselves to drinking of Water, generally enjoy a great Flush of Health, a chearful Constitution, and a clear Mind. See a Pamphlet published not long since, wherein the several excellent Properties of Water are discovered.

^b *Lescarbos, Coreal.*

^c I believe the Author has not hit upon the Liquor ; so far from it, that our *English Ladies* abhor the very Name of it. One who hated Punch, called to her Servant to bring her some Water, a few Lemons, and a Lump of Sugar, but above all not to forget Brandy.

^d This cannot be said of any of our *English Women*, but such as are the mere Refuse and Dregs of the Society.

^e Here again the Author is very much out.

That is, Don't flatter yourself, that you will gain your Point by your amorous Discourses; Love does not always yield to the most just and reasonable Passion. But Wine frequently points out to us the shortest Way, to make the Fair one kind and complying.

WE must own, that the Simplicity and unpolish'd Manners of the Savages, which consequently must be so opposite to the Politeness which is almost become natural to us, does not give us an advantageous Idea of their Manner of eating. They eat in a very slovenly Manner on the Ground, and with their Fingers, without any Cloth or Covering whatsoever, and they never wipe either their Mouths or Hands. They often give to every Guest his Portion of the Entertainment, ^a as antiently among the *Greeks*. They are ignorant of the Use of Forks and Napkins, but as Thick-Milk is one of their chief Dishes, Necessity has taught them to make ^b Spoons, which have a clumsy Resemblance to ours. ^c Travellers tell us also of certain Sticks, which some of these Nations eat with instead of Forks, in the same Manner as the ^d *Chinese*. The *Americans* hardly knew the Custom of cutting their Meat; for before the Coming of the *Europeans*, they us'd to tear it to Pieces without any other Ceremony. ^e In some Parts of *North America* the Master of the Feast does not eat himself, but employs himself entirely in waiting upon his Guests: In others, he sings during the whole Entertainment, and when he himself does not perform the Part of Chorister, he substitutes some of his Dependants to officiate for him. 'Tis plain, that all these Customs are so very odd and barbarous, that one can hardly forbear looking upon 'em as savage; nevertheless, there are as many odd Customs to be met with in our Hemisphere. We are told that the ^f *Chinese* don't assist at the Entertainments they give; that the *Persians* don't make use of Knives, but set their Meat ready carv'd before their Guests. But to wave the Customs of distant Nations, let us look nearer Home for Instances of that Rusticity which we find among the Savages. 'Tis not many Years since the *Dutch* were unacquainted with the Use of Table-Cloths and Napkins; ^g a Piece of blue Linen Cloth us'd to go round the Table, and passing from Hand to Hand, serv'd to wipe the Mouths and Fingers of the Guests. These People were not acquainted with any other Fork but their Fingers, which also very often supplied the Place of Knives and Spoons. 'Tis true, indeed, that the over-great Neatness which the *Dutch* Ladies are so fond of in their Houses, was partly the Cause of the lothsome Simplicity in their Manner of eating: But this Motive does not render the *Dutch* Simplicity either more amiable or worthy of our Imitation than that of the *Americans*. We shall by the way observe, that the ^h *Dutch* and other *European* Nations have had their Taste with respect to eating, very much refin'd by the *French* Cooks. The Principles on which they were built, will not be laid aside very soon.

^a *Festivi Antiq. Homeri*, Book II.

^b *Lescarbot*.

^c Relation of *Louisiana*. Collection of Voyages to the North, Vol. V.

^d *Le Comte's Memoirs of China*.

^e *Lescarbot, ubi sup.*

^f *La Mothe le Vayer*, Letter 94. Vol. II. of the Fol. Edit.

^g What Service have they done in the World, but only in shortening the Life of Man, and oppressing it with infinite Diseases? How finely does the excellent *Cornaro* inveigh against Luxury! — Let us accustom ourselves to eat only to support Nature; what is more than necessary for our Nourishment, sows the Seeds of Sickness and Death. 'Tis a Pleasure for which we must pay very dear, and which cannot be either innocent or excusable, since it may be so prejudicial to us. How many have I seen cut off in the Flower of their Days, by the unhappy Custom of high Feeding? How many excellent Friends has Gluttony depriv'd me of, who might still have been an Ornament to the World, an Honour to their Country, and have occasion'd me as much Satisfaction in enjoying, as I now have Sorrow in losing 'em? — O unhappy *Italy*! dost thou not perceive that Gluttony and Excess rob thee every Year of more Inhabitants than Pestilence, War, and Famine could have destroy'd! Thy true Plagues are thy frequent Feastings.

THE Antients had their religious Banquets; the Savages have also theirs. In these they often treat on military Affairs, and they are always accompanied with some religious Ceremonies. These Feasts are always heighten'd with Songs, in honour of their Gods and Heroes, intermix'd with Imprecations against their Enemies. We have now laid aside all such Ceremonies, but will observe, that the ^a *Germans* us'd to treat of Peace and War in their Entertainments. We meet with nothing in our Feasts that has the least Affinity to that Piety which is ascribed to those of the Antients, unless it be the Solemnity of certain Days, which often excite us to eat and drink with our Friends and Companions, from quite different Motives than those which Religion inspires. But after all, who can assure us that the religious Festivals of the Antients had much Religion in them? Let us divest ourselves of our blind Prejudice with regard to Antiquity, and no longer break out into enthusiastic Commendations of the Virtues of our Ancestors. Antiently the Preliminaries of the Feast were devoted to the Gods: They sacrificed in their Honour; Libations were pour'd out before them, and Prayers were offer'd up to them. A Sign of the Cross, or a *Benedicite*, are the Preliminaries of ours. The Grace which the *Germans* make use of, is justly proportion'd to the Length of their Meals.

IN *Canada* the Women don't ^b eat with the Men, but have a separate Apartment for themselves. The same Custom is observ'd in *Spain* and *Italy*, but from Motives which probably are unknown to the *Canadians*; but a *Frenchman*, who is a more reasonable Creature, and almost the only one that is born with an easy and unaffected Freedom, does not value the finest Entertainment in the World, unless it be heighten'd by the Company of ^c Women. The *Gauls*, their Predecessors, had the Fair Sex in equal Esteem; and the *Germans*, who are unjustly accus'd to love good Wine only, were as fond of the Conversation of Women as the antient *Gauls*, and both these Nations admitted them into their Feasts and Councils. The antient *Romans*, who thought of nothing but the Conquest of the Universe, despis'd every Thing that had not some Relation to War, and treated their Women and Children in a very rigorous Manner. Gallantry was not introduc'd among the *Romans* till they began to be softened with Luxury; and their Ladies did not grace their Entertainments, till such Time as the *Romans*, who in Process of Time were become vastly more polite, but less warlike than their Ancestors, had quitted the Banners of *Mars*, to fight under those of *Cupid*. The *Dutch* have their Parties of Pleasure with Women, but then they might as well be absent; for nothing is more common than to see Men and Women separated from one another in the same Room. Both Sexes on these Occasions have their Diversions apart; and the Lover shall take leave of his Mistress with as much Gravity and Respect, as if he was not acquainted with her. But the Savages don't withdraw from their Women from any Motive of Respect, but merely from the Contempt they have for 'em; 'tis an Air of Superiority they assume over a Part of the Creation, which they imagine was made for their Use only. 'Tis very probable that this Principle of the *Dutch* might at first flow from the same Original with that of the Savages of *Canada*. The clownish Haughtiness of this Nation gives us Room to believe, that the male Part among them think themselves vastly superior to the Women; and the rude Notions they have of Liberty, hardly allows them to pay any Regard to those Laws of Politeness, with respect to the Ladies, which are so strictly observ'd by other Nations. To

^a The antient *Persians* had the same Custom.

^b *L'escarbot, ubi sup.*

^c As *Frenchmen* give too much into Trifles, which makes them scarcely Men, the Women have too much Boldness, and are scarcely Women. The continual Commerce between both Sexes, is, as it were, an Exchange of Characters, which makes each Sex derogate from its proper Character; but the Women fall into a Mistake, and excel in a great many Things that are out of their Province: They sing Airs that are too licentious, and sing 'em well: They drink at Table, and they do it agreeably: They understand gaming as well as the Men: They go a hunting with them, and come so near the Men in every Thing, that they are scarcely Women. I speak this of the Sex in general, for there are a thousand Exceptions. *Mural's* Letters on the Characters and Customs of the *English* and *French* Nations.

prove

prove in some Measure what we have advanced in this Place, let us consider the Signification of that Word, which in *Dutch* signifies a married Woman. It cannot be translated into *French* but by the two Words ^a *Femme Domestique*, in *English* a domestic Woman or House-Wife. But after all, it would be very unjust to affirm, that the *Dutch* despise the Fair Sex in our Age. 'Tis plain they do their utmost Endeavour to conquer the prevailing Character of their Country. However, 'tis certain that their Manner of Education makes their young Men not seek after the Company of the Virtuous of the opposite Sex, because they don't teach 'em to behave with Politeness on these Occasions; the Consequence of which is, that they have no more Notion of Love than ^b Father *Philip's* Son had when he was twenty. In a Word, we may affirm of this People in general, without affronting any particular Person, who may be excepted from the national Character;

^c *Qu'ils sont tres neuf hors la boutique,
Et quelque peu d'Arithmetique.*

That is,

They know nothing but just how to cast up a Sum, and look after their Shops.

ON the other Side, as their young Women are but seldom admitted into the Company of the other Sex, they are quite ignorant how to defend themselves against their Stratagems, and fall so easily into their Snares, that 'tis plain they are but little acquainted with the Fickleness of Mankind. 'Twould be difficult to name a Country where the Women are more unaffected and ingenuous in Love; nor who more fondly persuade themselves, that when a young Fellow is profuse of soft Expressions, he certainly intends to marry them.

WE are assur'd, that the *American* Savages are exactly observant of every Duty of Humanity. As they don't thirst after Riches, they mutually partake of whatever they may have got by Hunting, and their other Provisions, nor are ever ruffled by those Cares, which in other Nations disturb the Tranquillity of Mankind; and which fill them with so much Dread whenever they think of Futurity, that we may justly apply to them what the *Chevalier de Cailli* has observed of a covetous Fellow,

Qu'ils veulent avoir dequoi vivre apres leur mort.

That they are resolv'd to lay up Store to subsist upon after Death.

“ The Savages, says ^d *Lescarbot*, whom we have quoted so often, observe that mutual Love and Charity to one another, which was laid aside the Moment the Words “ *Meum* and *Tuum* were known among us. They observe the Laws of Hospitality, “ the distinguishing Characteristic of the antient *Gauls*, who used to force Strangers “ and Travellers to come into their Houses, and accept of whatever Provision they had.” We may justly say in Praise of the *French*, that they exactly copy after the Hospitality of the antient *Gauls*; for no Nation in the World discovers more Humanity for Strangers. The *Germans* have inherited this laudable Character from their Ancestors, and which was so religiously observ'd by the first Inhabitants of the World, that they strove to rival each other in their Kindness and Benevolence towards Strangers and Travellers. 'Tis also said, that the antient *Greeks*, and afterwards the *Romans*, used always to keep

^a In *Dutch*, *Huisvrouw*.

^b See *Les Contes de la Fontaine*.

^c *Ibidem*.

^d *History of New France*. Whatever the Author has observ'd of the *North Americans*, may be applied to those of the *South*.

Part of whatever was left at Meals for Strangers. Charity to Strangers was also strongly inculcated by the *Jewish* Law.

WHENEVER the Savages of *North America* assemble on any private or public Affair, they open their Debates with a Pipe. 'Tis certain that Tobacco is as much used in *Asia* as in *America*. 'Tis one of the greatest Delicacies of the *Turks*; nay, their Passion for it is so great, ^a that sometimes *Turks* impaled alive, shall, as they writhe on the Stake, beg a Pipe of Tobacco of Travellers as they pass along. This Weed has been known in *Europe* about ^b an hundred and fifty Years, since which Time it has been in very great ^c Repute, and has gain'd itself a Reputation among us, that will probably last as long as the World. The *English* and *Dutch* especially ask their Guests to take a Pipe. We shall make no further Reflections on the Merit of a Weed that is a Friend to Wine, and an agreeable Help to the Meditations of the Learned. *Leſcarbot* tells us, that the Savages of *Canada* will sometimes live for a Week together on Tobacco.

C H A P. XII.

Of their DISEASES, and their Method of curing them.

THE *Americans* often cure their Diseases by violent Exercise. This Method is very agreeable to Nature, which, by the Motion of the Body, throws off a thousand noxious Superfluities, breaks those gross Particles which clog the Blood, and by giving it its necessary Fluidity, enables it by its Circulation, to dissolve those gross Humours which before corrupted it. These Principles are founded on Nature; a Desire of prolonging Life, and preserving Health, inspire us with them; but still they are the Product of repeated Trials, which both we and the *Americans* have made use of. 'Tis certain that ^d bodily Exercise alone would cure more People than all the Prescriptions of the most able Physicians, were it not for our Luxury, and did not the Fear of Death sink our Spirits in Sickness. The continual Exercise of our working People preserves them from a thousand Infirmities to which they would be infallibly subject, had they Leisure to be sick. We are therefore not to wonder, that the *Americans* are more healthy and robust than we, since they use so much Exercise.

THE *Floridans* have the Use of Vomits as well as the *Europeans*, but seldom employ them except in violent Diseases. They lance all those Parts that are troubled with the Rheumatism. The *Brazilians* and those of *New-Andalusia* also use Vornits;

^a *Thevenot's* Voyages.

^b We read that the great Sir *Walter Raleigh* first brought Tobacco into *England*, who is said to have smoked a Pipe of it upon the Scaffold, immediately before his Execution.

^c *Philips* has bestow'd a fine Encomium upon Tobacco, in his beautiful Poem upon *Cyder*.

^d *The first Physicians by Debauch were made;
Excess began, and Sloth sustain'd the Trade.
By Toil our old Forefathers earn'd their Food,
Toil strung the Nerves, and purified the Blood:
But see their Sons, a pamper'd Race of Men,
Are dwindled down to threescore Years and ten.
Better to hunt in Fields for Health unbought,
Than see the Doctor for a nauseous Draught.
The Wise for Cure on Exercise depend;
God never made his Work for Man to mend.*

Dryden.

but they cure rheumatic Pains by Rubbing. 'Tis probable that the extreme Heat of the Day, and the great Coolness of the Night, in the Southern Climes, may have taught these People the good Effects of Rubbing. "However ridiculous, says *Coreal*, the "American Manner of curing Diseases may appear to us, we yet must suppose, that "they are grounded on some just Reasons." The *Brazilians* prescribe a long Course of Abstinence to their Patients, which they authorise by that true Aphorism; *the best Way to cure Distempers is to starve them out*. The *Americans* also sweat their Sick. Our Physicians, both antient and modern, have work'd all these different Practices into a System, which mere Experience has establish'd among several Nations in different Parts of the World. The *Peruvians* employ'd only Simples in curing their Sick; but in De-fluxions, and other external Diseases, they made use of natural or artificial Fires, as was antiently the Practice of the *Egyptians*, who not only made use of it to heal De-fluxions, but even Diseases of a still more dangerous Nature. The *Moors* also use Fire in their Diseases, particularly to cure the Head-Ach.

EVERY one knows that Persons of the strongest Constitutions are liable to dangerous Diseases; that a single Atom may be the Cause of incurable Evils, and that we are ^a all naturally susceptible of numberless Infirmities. We need but cast an Eye on the anatomical Description of a human Body, to be sensible that the Vigour of Man, his Capacity, Knowledge, and Understanding, hold, as it were, but by a Thread; and that the Mechanism of the several Springs by which he moves, are vastly more wonderful than those of the most ^b perfect Watch. 'Tis this Delicacy in his Construction that has given Occasion to those Sayings, *viz.* the Transition from Health to Sickness is imperceptible; Life and Death are contiguous; that we bring Death into the World with us.

*Qu'il commence à mourir long tems avant qu'il meure,
Qu'il perit en detail imperceptiblement.*

In English.

That he begins to die a long while before he really dies:
That some Portion of him dies away insensibly.

To consider Man in this State of Misery, there will be just Room to wonder how it is possible for him to bear up for even but fifty Years against a numberless Multitude of Cares and Fatigues. He yet despises 'em, lays himself open to them, and bravely struggles with the Evils which surround him, and spins out his Life beyond the narrow Bounds which are set to it. 'Tis not to Physic that he owes his Strength, but to a Series of unperplexing Cares, to that uniform Course of Life, and that Tranquility and Ease which we are but too apt to deprive ourselves of, in spite of those Ideas which Nature inspires, and so plainly points out to the *Americans*; and, in a Word, to that Disregard of Wealth which is seldom found but among Savages. Travellers inform us that they prolong Life to an ^d hundred and upwards by these Methods. *Leſcarbot*

^a *Totus homo à natura morbus.*

^b The Body of a living Man differs as much from that of a dead one, as a Watch or any other *Automa* (that is any kind of Machine that moves of itself) wound up, having in itself the corporeal Principle of those Motions for which it is instituted, with all Things requisite for its Action, and the same Watch, or other Engine, when it is broken, and the Principle of its Motion ceases to act.

Des Cartes Passions of the Soul, Article 2.

^c *Des-Houlières.*

^d *Lewis Cornaro* was an extraordinary and admirable Instance of a long Life; for he liv'd an hundred Years healthful in Body, and sound in Mind. — By his Sobriety and the Regimen he observ'd in his Diet, he corrected the Infirmities he had contracted by Intemperance in his Youth; and by the Strength of his Reason moderated his Inclination and Propensity to Anger; so that in his old Age he had as good a Constitution of Body, and as mild and even a Temper of Mind, as before in the Flower of his Youth he was infirm, and apt to fly out into a Passion. — He died calmly, and without any Pain, being upwards of an hundred, at *Padua*, where he resided. *Monf. de Thou.*

^e *History of New France.*

after having related, that the Savages of *North-America* generally live to an hundred and forty, or an hundred and sixty Years of Age, adds, that the *Savages of New-France* have all their Teeth in the most advanced Age: Whereas we have generally lost ours by that Time we are fifty; nor do we often see above sixty Winters. Neither the Courts of Princes, nor great Cities, can furnish us with Instances of Persons that live to Four-score; but we meet with many of that Age in the Country, in the Woods and Mountains, where Cares, Passions, and destructive Pleasures, do not so easily invade. In the North Parts of *Europe*, the Mountains of *Switzerland*, and some Provinces of *France*, we meet with Persons who live to a very advanced Age; however the oldest among these are young, in Comparison of the vigorous old Age and long Life (if Travellers may be credited) which which the *Americans* attain to.

THE Medico-Priests among the Savages often employ Spells and Enchantments to cure their Sick. We have a Set of Wretches among us, who impose upon the Credulity of the Vulgar, much after the same Manner as these *American* Impositors. The ^a *Enfalmists*, or rather *Anselmists*, pretend to cure Wounds by muttering over a few Words: The *Saluteurs*, or *Saluters*, make the *Spaniards* believe they have the same Power, by uttering St. Catherine's Name; others in *Italy* heal the Bite of a Serpent by the Virtue of St. Paul's Name, and others by that of St. Huber. 'Twere needless to run over the numberless superstitious Practices, which have been employ'd in healing Diseases; some of them are laid aside, others still subsist, and are in great Credit with the Vulgar; and no sooner will these ridiculous Customs be destroy'd, but new ones will immediately succeed. The Antients also gave into these Follies, and we now laugh at them; but the *Americans* might as justly reproach us with others of the same Stamp. The ^b Savages sometimes display their Patience and Resolution with great Ostentation. They lay lighted Coals on their Arms^c, and make Incisions in the Flesh, &c. To wave many Instances of this Nature, the History of the Discovery of *America* furnishes an ^d eternal Monument of the Bravery and Courage which these idolatrous People discover'd, in the midst of the cruel Torments the Zeal of the *Spaniards* made them suffer, in order to bring them over to the Christian Religion. The Penances, the Austerities, and the Discipline of *Mexico*, *Peru*, *Virginia*, &c. are found in the antient and modern Forms of Worship. But what is most remarkable, is, the Discipline of these young Savages; but the Probation of the Capuchins is not less so; and if we look among the *Mahometans*, we shall meet with Crouds of Devotees among them, who suffer for the Glory of God and *Mahomet*. The antient *Lacedæmonians* used to try the Patience of their Children before the Altar of *Diana*; their Boys of fifteen or sixteen Years of Age used to whip themselves, stark naked, in Presence of the chafest of all the Goddesses, till the Blood followed the Stroke. The antient *Persians* used to make all who were Candidates for a Seat in the College of the *Magi*, undergo a very long and severe Probation; one of the least was that of Fire and Water.

^a Naudé's Apology in Favour of great Men accused of Magic. Edit. 1712.

^b Lescarbot, ubi supra.

^c Coreal and others.

^d An eternal Monument of the *Spanish* Cruelty and Barbarity, and the natural Result of their Superstition and Bigotry. Horrible surely must be the Degeneracy and Impudence of those Men, that cou'd perpetrate such Villanies under the Mask of Religion. Condemned may they ever stand in the Annals of the World, and branded with an eternal Mark of Reproach!

C H A P. XIII.

*Of the CIVILITY of the AMERICANS; their VIR TUES
and VICES.*

THE *American* Savages have not that shewy Politeness, which Custom obliges the modest *Europeans* to observe one towards another; they are ignorant of that Exchange of Compliments, and that agreeable but transient Affability, which are the two Sources from whence flow all the mistaken Judgments we are apt to make with regard to the Character of those we converse with.

THEY are ignorant of every Thing we call Decorum, and lay the least Restraint imaginable on the Impulses of Nature; they neither have that Reservedness, that Neatness, nor that Discretion, which the Arts of Politeness inspire us with, and have but a very imperfect Knowledge of the Respect which is to be observed among Equals, or between Master and Servant. These several Qualities cannot be very suitable to a way of Life, in which Societies are formed rather from Necessity than Pleasure. To which we may add, That these are never acquired but in the Commerce of the World, by frequenting Persons to whom we owe a certain Deference, either on Account of their Age, their Rank, or their being Foreigners, or Strangers. The *American* Savages, who look no further than the providing themselves with the Necessities of Life, which Nature never carries to the least Excess, have no Notion of those Regards which give Rise to Dependence among us. In a word, if we except the Submission they pay to their respective Chiefs, the Respect they pay their Elders, and that of Children to their Parents, we may affirm, they despise all those Principles on which Politeness is founded.

SAVAGES may be justly compar'd to Children; the natural Ideas of both are not satisfied but with such Things as authorise their Independance; and they freely give up every Thing that puts them to the least Restraint. From thence we may draw these Maxims, that the more independant a People live, the less they are apt to give into Politeness; that Pride and Rusticity are generally the Consequences of a republican Government; and, on the contrary, that the Subordination which is established in Monarchical Governments, heightens and improves Politeness. Such as are acquainted with the Manners of our modern Republicans, and are well read in the Histories of the Commonwealths of Antiquity, will not look upon these Maxims as Paradoxes.

WE do not pretend to comprehend the *Mexicans* and *Peruvians* under the general Character we have here given of the rest of the *Americans*. The History of those two Nations furnishes us with many shining Instances of their Politeness; which, though it be different from ours, is yet not less valuable upon that Account, since 'tis founded on the same Rules on which our so much boasted *Good Breeding* is established. The *Mexicans* used to soften the Rusticity which is so natural to Children, by Education; they fashioned their Inclinations, ^a taught them Modesty and Civility, and even the very Gait they should have in Walking; they used to correct the Errors and Lapses of Youth, and check the Progress of the infant Passions. Nor were the *Peruvians* less careful in forming the Minds of their Youth. Both those Nations maintained a Subordination which is very easily borne with, when founded on a Birth which Providence has allotted us, or a Rank which it assigns us, when it is no way influenced by Tyranny. Without this Subordination, Men have no real Regards for each other, and that because they all naturally aim

^a *History of the Conquest of Mexico.*

at a proud and insolent Equality. This is manifest in some Countries, where the most worthless and insignificant Fellow shall censure the Conduct of ^a Kings, and haughtily compare himself to the most illustrious Personages of his Country; and the only Title he has to do all this, is his vast and ample Possessions, which suspend the Judgment of his Fellow-Citizens; but were he once stript of them, he would appear as rude and unpolish'd in their Eyes as the most Savage *American*.

^b THE Savages of *New France* do not observe any of those Preludes which are practised among us at our Visits. As for these, they go at once where they are to visit, sit down the Moment they are got in, begin to smoke, and give the Pipe from one to another, till it has gone round. The *Germans* and *Flemmings* make the Glasß circulate in the same Manner as the *Americans* do the Pipe. They all drink round out of the same Glasß, and he who gives the Treat, drinks first; however their People of Fashion begin to lay aside this Custom. The *Floridans* at their first coming into Assemblies mutually salute one another, observing first to pay their Compliments to the principal Man, and the most aged Persons in it. We observe the same Order in our Salutations.

WE salute Persons who sneeze, and often compliment them with some propitious Wish at the same Time. The antient Pagans had also this Custom; and the Inca ^c *Garcilasso de la Vega* relates, that the same was observ'd in *Florida*.

THE Savages have the same Principles of Virtue and Vice as we. This is an incontestible Proposition. No one doubts but that an *American* Infant, and that of an *European* when just born, are directly upon the same Level, and that God design'd them equally for reasonable Beings; but still we cannot forbear to make a wide Difference between them and us. Nay, we have almost gone so far as to consider them of another Species. Let us endeavour to root out a Prejudice, which, at the Discovery of *America*, occasioned the Death of many Millions of Inhabitants, and which but too much authorises us at this Day, to violate the Laws of Humanity, with regard to their Posterity. We meet with illustrious Instances of Valour and Bravery in the History of the Discovery of this Part of the World: *North America* exhibits an Intrepidity and Courage, which are not the smallest Branches of heroic Virtue; in a word, all these People have the utmost Dread of Reproach, and that Infamy which attends on base Actions. "They are, says ^d *Lescarbot*, prompted to laudable Actions from a Principle of Honour, because he who performs any gallant Action, is always honoured, and is sure to gain Reputation," But then on the other Side, it must be owned, that they are subject to a Vice which is the very reverse of Magnanimity, I mean Revenge; this all the *Americans* in general are but too fond of, and of that kind of it which degenerates into Brutality: But still there is a kind of Generosity in it; for they exercise it only against Man, and that because he has Strength to oppose it; but ^e then it never breaks out against their Women and Children, who are made Slaves for Life; which also was the Practice of the Antients.

^a The surprising Success of the *Romans* did not fail to swell their Pride, and inspire them with that Haughtiness, which they preserved even to the Time of their Subjection. Their Ministers would often make a Monarch tremble, though surrounded with all the Pomp and Majesty of his Court: They delivered themselves in those Places in a menacing, terrible, and haughty Tone. The formidable and triumphant Fortune of their Republic spake through their Mouths; and their grave, concise, and sententious Manner of Delivery, declared the unlimited Power of their Nation. Such Kings as had the ill Fortune to come under their Yoke, no longer govern'd but under such Restrictions as the *Romans* were pleased to prescribe to them. — This Haughtiness in the Body soon spread itself into the several Members, and from the General descended to the Particular. A Citizen of *Rome* would not have smooth'd the Ruggedness of his Brow in the Presence of the greatest Monarch. *Essay on the Roman History.*

^b *Lescarbot*, ubi supra.

^c *History of the Conquest of Florida.*

^d *Lescarbot*, ubi supra

THE *Peruvians* caused the first Principle which Nature dictates to Man, *viz.* That of doing as we would be done by, to be strictly observed in all Parts of their Empire. We have already given Instances of this natural Equity, which is engraved, as it were, on the Hearts of all Men. The *Americans* observe the most inviolable Fidelity to one another, and strengthen the Bands of their Societies with such a noble and disinterested Spirit, as is not often met with in other Parts of the World. Stratagems, Over-reachings, and Perjury, all which are the Effect of the natural Pride of Man, are reserved only for their Enemies; for we have a natural Propensity to exclude from their natural Rights, all such as are not of the same Society with ourselves; but this Propensity, which is found more especially in War-Time, does not reign with equal Violence in all. Be that as it will, 'tis probable that from the Disposition of the Mind, may arise our Contempt of Foreigners and their Customs; and those injurious Forms of Speech which the *French* themselves have not yet laid aside; such as these; *he's a German; he takes me for a German; he's as heavy as a Swiss*. We must indeed own that these Expressions hit the Characters of these Nations very exactly; but then might not a *German* as justly retort, in case he were to give the Idea of a Man of a fickle and wavering Temper, by saying, *that he's a Frenchman*?

THE *Americans* abhor Covetousness: Insensible to all those Pleasures and Uneasinesses which arise from Wealth that has been amassing many Years, their only Care is to procure such Provisions as may suffice for the Support of Life; but all beyond this they look on as superfluous. 'Tis observ'd, that in their Barterings with the *Europeans*, they generally purchase such Things as are useful; and if Travellers may be credited, they esteem them much more than we do. One, among the rest, observes on this Occasion, that they value Things only in Proportion to the Use they think they will be to them; whereas among us, the Value of Things depends often on Fancy and Caprice, and a mistaken *Eclat* that only foeths our Vanity. However, 'tis certain, they are as vain and proud as the *Europeans*; but then it breaks out in a quite different Manner, and their Ideas are less depraved.

THEY love to bestow Gifts, and seldom visit one another without making and receiving Presents. But for their Temperance and Sobriety, they cannot be applauded on that Account. We have already observ'd how subject they are to drink to Excess; nor are they less moderate on the Article of Eating. These are the Particulars we thought worthy of Notice, with regard to the Virtues and Vices of the Savages. To have said more, would be needless, and have even made the Truth of what we should advance on that Head very much suspected. We affirm, that they follow Nature more closely than we; but then they are born with the same Passions, and these will, perhaps, display themselves one Time or other. Let them once be surrounded with all those dangerous Objects which deprave our Judgments; when, if they continue Proof against Temptation, we then may justly say, that Nature has been kinder to them than she has been to us.

CHAP. XIV.

Of the AMERICAN HUSBANDRY.

WE have but few Observations to make on this Head. These People do not till their Ground as we do. ^a " They turn it up with wooden Hooks, (or rather sharp-pointed Pieces of Wood) grub up all the Weeds that come in their Way, and burn them as they lie on the Ground. They employ the Ashes of these Weeds to fatten the Soil, which Custom is also practised in several Parts of *Italy*. They also manure the Soil with Fish-Shells; which being done, they make little Clods of Earth, and set them about two Foot Distance from one another, and in the Month of *May* they sow their Corn herein, in the same Manner as we do our Beans, setting up little Sticks, and putting four Corns, at some Distance from one another, in the Hole, and set Beans between every Bed of Corn. Harvest being over, they hoard their Corn in Pits, which they dig on the Side of some Hill, in order that the Water may run from them, and line these Pits with Matting. This they do, because their Houses have no Apartments above Ground, nor Chests to put it in; the Corn thus hoarded, cannot be either spoil'd, or devour'd by Rats or Mice.

" SEVERAL Nations of our Hemisphere, continues the same Author, have kept their Corn in Pits: Which *Suidas* takes Notice of; and *Procopius* tells us, in the second Book of the *Gothic War*, that when the *Goths* were besieging *Rome*, they often fell into Pits, in which the Inhabitants used to hoard their Corn. *Tacitus* also mentions this Custom among the *Germans*; and without going any further, Corn is hoarded in the same Manner in several Parts of *France* at this Day." At Sowing-time, their old Men assemble the People, in order to plough or dig up the Ground, and at the same Time prepare for Mirth and Feasting, as was formerly practised, and is still the Custom of all Nations.

CHAP. XV.

Of the WARS of the AMERICANS.

THE *Americans* never war with one another either from a Principle of Covetousness or Ambition, but from a kind of Punctilio, which will not suffer either Party to yield, and generally for Injuries received, which are transmitted from Father to Son like an Inheritance. This warlike Temper may perhaps be as antient as the first Settlement of the *Asiaticks* in *America*. Here follows what we think may be advanced on this Head: Man is born a free Agent, and with an Aversion to Restraint; but at the same Time he loves to triumph over his Fellow Creatures: He cannot bear a Competitor, and yet loves to meet with Emulation; he has no sooner found one, but not satisfied with disputing for Precedency, he is resolv'd to conquer; and when once he has conquer'd, he does all in his Power to humble his Rival. And where are these Rivals to be met with! Heaven is out of his Reach; the Beasts are not capable of disputing

^a *Leferbot, ubi supra.*

with him on the Subject of Honour: Man is therefore obliged to ransack his own Species for Subjects capable of exciting his Emulation. This is the Source of the continual Wars which reign among the *Americans*. If we carefully examine the Disputes, the Punctilios of Honour, the Petty-Wars, and Hatreds of Children, we shall find them owing to the same Principle. Their Quarrels arise from Emulation; they despise, humble, and mortify the Vanquish'd. This latter recovers himself, shakes off the Yoke, and revenges his Cause. The ^a Quarrel becomes a serious Affair, when Emulation is succeeded by Hatred. 'Tis also to this jealous Emulation, the natural Effect of the Pride of Man, that we are to ascribe the Love the antient *Greeks* had for War. They were so much prejudiced in its Favour, that they look'd upon this Propension as the greatest of all the Virtues; and the better to discover the Veneration they had for it, they borrowed from the Name of the God of War the ^b Word that signifies the Excellence of Goodness. They were always armed, even in their Entertainments, their Recreations, and on those solemn Festivals which were instituted in honour of their Gods, and never lost Sight of that delightful Emulation, which was the peculiar Characteristic of the antient Heroes of *Greece*. The *Americans*, in whom that heroic Virtue which we are pleas'd to venerate in the *Greeks*, and even in the *Romans*, is less conspicuous, are always armed. The same Genius has been also observed in the warlike Nations of *Asia*, and in the antient People of the North. In a word, would one not be apt to imagine that the *Spaniards* were desirous of preserving the Shadow of a Custom, which their Progenitors the *Cantabars* and *Iberians* were as fond of as the warlike Nations of Antiquity. 'Tis well known how zealously the modern *Spaniards* wear their Swords by their Sides, and that the meanest Artificer of that Country makes it the Characteristic of his Nobility.

THE *Americans* in general are always prompted to War from Motives founded on the Law of Nature, *viz.* the making of Reprisals. If their Countrymen, their Friends, their Relations, have been cut to Pieces, they must be revenged. The old Men are their Orators; these spirit them up to War, give the Signal for Marching, and never fail as they march along, to inspire the Warriors with a Thirst of Revenge. 'Tis well known that the *Greeks* had the same Custom, and that Verses, consisting of Exhortations to fight manfully, and despise Death, were sung as the Prelude to the Battle. Music was of such a Nature as to cause the same Effects as Poetry.

WE ^c are told that the Speeches of the *Brazilians* last sometimes six Hours. Some Nations of *New-France* have a whimsical Way of trying the Fate of War: They make their ^d Women attack them, and fight resolutely against them, as if the Battle were against so many Men; if the Females are victorious, 'tis a good Omen; but if the Men come off Conquerors, 'tis a Mark of their ill Success. The *North-Americans* denounce War by sending back the Calumet, and those of the *South* by not accepting the Dancers they send them. We shall take Notice of all the Ceremonies of the Calumet in another Place. Those who take back the rejected Calumet, withdraw as soon as the warlike Dance is ended, and go off unmolested by the Enemy, who never offer to vio-

^a All this shews the great Necessity of forming the Mind by Education. Mr. de Crousaz has expatiated finely on this Topic in his Treatise on that Subject, Vol. i. p. 9. his Words are these: " Education is of the utmost Importance to Children; every Thing is of the highest Concern in an Age, which all are negligent of cultivating. The Habits of Men give the decisive Stroke to their Probity and Imperfections, their Happiness and Misery; every one has his own, and each Man knows which are the most predominant. These Habits take Root in our tender Years; they grow up and get Strength even to old Age, and we seldom are able to eradicate them entirely. If it were possible for us to call up in our Minds all the Circumstances that had passed in the Dawn of our Lives, we there should find the true Causes of all those secret Inclinations which govern the Man; of those Aversions which give Rise to all our Prejudices; of those Whims and Caprices which we wonder at ourselves for being so implicitly subject to; of that Inequality of Temper that degrades us; and of those Tastes which we cannot possibly justify. Every Thing is new to Children; every Thing raises their Attention and Admiration: A mere nothing shall delight, or frighten them; every Object makes the deepest Impression on their tender Brain.

^b *Αἰς* ^c, excellent; from *αἰς*, a Greek Name of the God *Mars*. See *Feilich Antiq. Homeri*, Book. iv.

^c *Coreal*.

^d *Les carbot*.

late the Law of Nations. May not these Ceremonies be justly compared to ours, of proclaiming War by Heralds and by Sound of the Trumpet? &c.

THE Engagement is first begun with Shouts, the same as among the most civiliz'd Nations. We are told, that the antient *Lacedæmonians* did just the contrary, and began the Battle with the utmost Coolness, and with a profound Silence. The *Brafilians* play on a kind of Flute made of the Leg-Bones of their Prisoners. The Sight of these Bones, and the Sound of this fatal Instrument, serve equally to raise the Courage of these People, of whose inexpressible Obstinacy we have several Instances among Christian Nations. The Savage Warriors are never allowed to take Quarter, and they are under still greater Obligations to die with their Weapons in their Hands, and after having cut to Pieces great Numbers of their Enemies. Their Courage is not a transient Fury, that yields to a slight Opposition; nor is it a Fire that blazes one Moment, and the next is extinguished; all which is the Result of a violent Hurry of the Spirits, which afterwards sinking too suddenly, leaves the Soul a Prey to Reflections, that set Death before it in its most dreadful Shapes. They are invincible, unless come upon by Surprise, and never yield, unless they are so wounded, as to be deprived of the Power of perishing manfully in their own Defence. They fight with equal Intrepidity to prevent their Dead from falling into the Hands of their Enemies. The antient *Greeks*, who were almost as fierce and savage as the wild *Americans*, left their Enemies a Prey to Beasts, after having maim'd them; but to prevent these Insults, they used to fight for the Slain, when they had no other way to rescue them; and if there were any Princes or Generals among these, they used to redeem their dead Bodies with Money. A Cartel was often drawn up between both Parties for the burying of the Slain; which Custom has been observed in all Ages by civiliz'd Nations. We are told that the Savages of *North-America* kill all such as are able to make any^a Resistance; whereas those of the *South* carry their Prisoners along with them in order to^b fatten, and afterwards eat them, which is perhaps a kind of Sacrifice, or at least a Religious Ceremony. Several Nations of Antiquity sacrificed their Enemies to their Gods; which Custom was also observed by the *Mexicans*, the *Peruvians*, and *Floridans*, as Travellers assure us. We meet with some Instances of this religious Havock in the Scriptures: Suffer us to give this Name to the Methods which the *Jews* took to extirpate the *Canaanites*, and other Unbelievers. God was pleased to have it so for his Glory; and as the *Canaanites* acted in the same Manner in honour of their Idols, he commanded the *Jews* to make Use of these Reprisals. We shall not take Notice of the other Reasons which Divines give to justify this Procedure.

THE *Brafilians* make him their Leader or Cacique who has killed the greatest Number of their Enemies. If^c *Lescarbot* may be credited, who ought to have been very well acquainted with a Country in which he had liv'd for so many Years, the Heads or Commanders of the Savages of *Canada*, arrive at this Honour by an Hereditary Succession of Valour; that is, the Son is chosen to fill up his Father's Employment, in case he be as brave; but if he degenerates, they chuse another. Some faint Traces of this antient Custom is preserved to this Day among some Nations of the Old World. As for the Savages, 'tis very probable their Governments may be founded on the following natural Maxims; viz. "That the Chief ought to owe his Dignity to those only who have
" consented to be his Subjects; that nothing but his Abilities and Courage can qualify
" him for that Office; that the Moment his Capacity begins to fail, he must submit
" himself to another Chief." These Maxims are admirable in a State that is wholly founded on perpetual Wars; in this Case, the Necessity they are under of defending

^a *Lescarbot*, *Coveal*, *Hennepin*, &c.

^b Several Travellers tell us, that the *Americans* are not such great Cannibals as the *Spaniards* and *Portuguese*, would make them pass for.

^c *History of New-France*.

themselves, determines them intirely to make choice of a judicious and brave Man; but this Method might be of dangerous Consequence in the *European* States, where the boundless Views of the most artful Politicks, and the innumerable Springs of Faction and Cabal, would soon throw those Nations into a State of Discord and Misery, and perhaps into an Anarchy, which is much more to be dreaded than the Government of a Prince, who wants the Qualities requisite in a Monarch. Among us, War gives Rise to a Body abstracted from Politicks, which is the Reason why its Employments are elective: But in the first Ages of the World, Men made no Difference between the General and the King; so that Power necessarily devolved on the most Valiant. This Power was unlimited in case of War, but had Bounds prescribed to it in their Councils and domestic Affairs. A judicious Author has finely observ'd, that ^a *Agamemnon* was opposed at the Council-Board, but that when he led the *Greeks* into the Field, he commanded in an absolute Manner. The *Britons*, before the *Romans* had made a Descent into their Island, chose Commanders to lead them into the Field; reserv'd the political Government of the State to the Assemblies of the People; and used to go arm'd to these Assemblies, which might probably have a great Affinity to those of the *Canadians* and *Iroquois*, both in the Manner of going to, and holding them. Some People of *Germany* had antiently the same Custom; however they at the same Time elected a Prince or King, who was no more than General of the Army, (*Dux*;) and in order to prevent him from doing any Thing at home that might be prejudicial to the State and the Public Safety, the Chief among the People used to inspect all his Actions with a watchful Eye, and presided in all their public Assemblies, in the same Manner as the old Men among the savage *Americans*. The *Floridans*, tho' they are govern'd by Chiefs who are invested with a more absolute Authority, have almost the same Custom among them, since, as Travelers tell us, those Chiefs are always the greatest Warriors of their Nation.

THE Arms of the *Americans* are a Bow and Arrows, and a Club; for by this Name we may call the *Tacape* of the *Brasilians*, and the *Iroquois* and *Canadian* Bludgeons. These Weapons are almost as old as the World, and were the only ones used in the first Ages thereof. All these Nations go ^b naked into the Field, but they carry a large ^c Shield along with them, that covers the whole Body after the Manner of the antient *Gauls*; among whom, "such of them as could not ford the Rivers, got upon their Shields, which ^d serv'd them instead of Boats. Each of them has, besides these Shields, his wooden Club, his Quiver at his Back, and his Bow in his Hand, and walks with a kind of "dancing Steps;" and instead of Ensigns and Standards, they carry aloft the Hair of such Enemies as they have knock'd down in the Wars. *La Potterie*, in his History of *North-America*, tells us, "That they generally carry their Curtezans along with them "into the Field, to amuse their young Men, and to banish from their Minds the Remembrance of their having left their Country." Though our Idea of the Merit of the Heroes of antient *Greece* be ever so great, we yet shall take the Liberty to compare them to the Warriors of *Mississippi* and *Canada*. They always carried their Concubines and Mistresses along with them into the Field, in the same Manner as the *Iroquois* and *Hurons*; and these Concubines were generally Prisoners of War.

The Ambuscades and Skirmishes of these Savages has a great Affinity with the *Tartarian* way of Fighting. Of this some Notice has been already taken at the Beginning of this Dissertation. The *Parthians* and *Massagetes*, &c. used to fight antiently after this Manner. As soon as the Battle is ended, the Combatants return home with great Haste and Precipitation, and cut off the Hair of the Slain; but they don't do this to their Prisoners, till after they have first made them suffer the most inexpressible Torments, which

^a *Feith. Antiq. Homer.*, Book ii.

^b *Lescarbot*, ubi sup.

^c Those of the *Brasilians* are broad, flat, and round, like the Bottom of a Drum. *Coreal*.

^d This bears some Affinity to the Custom of the *Turks*, who have a Horse's-Tail for their Standard.

always concludes with an Action of the most horrid Cruelty, called by them, the ^a *Drinking the Broth of their Enemies*. And indeed, they drink the Blood of their ^b Enemies, and even give it their Children to drink. In taking off of the Hair, they take off the Skin of the Head, along with it, which is call'd in *English*, *Scalping*; these they preserve as so many Monuments of their Bravery, and he who brings off a great Number of Scalps, is look'd upon as a complete Warrior. Were we to take the Scripture in a literal Sense, we should find that the *Jews* were as proud of carrying off the Fore-skin of a *Philistine*, as an *Iroquois* is of carrying off the Scalp of a *Canadian*: Be this as it will, the Antients did not content themselves with killing their Enemies only, for they afterwards cut off their Heads; return'd to the Camp with this Trophy of their Victory; sometimes carried those Heads hanging at the Breast-Leathers of their Horses, and afterwards hung them in a solemn Manner on the Gates or Walls of their Temples. They often embalm'd them, and preserved them very carefully, to shew these Testimonies of their Valour to their Friends. The *Boiens* used to take the Skulls of their Enemies, after having cleared them of the Brains, and adorn them with Gold or Silver, in order to make Drinking-Bowls of them. All these Customs arise from the same Principle, viz. that of Eternizing their Valour, or rather from that Ferocity and Savageness to which the *Greeks* and *Romans* have given the Name of Virtue.

C H A P. XVI.

Of the LOVE of One's COUNTRY.

THE Love which a virtuous Man has for his Country, is not always the Result of Reason or Duty: We are not to imagine, that every Time we think on our native Country, all our Regards are employed on the Happiness of the Government, the Advantage of our Sovereign, and the Preservation of our Countrymen. This Affection, which was so much esteem'd by the Antients as to be rewarded by Statues, is very often no other than a ^c *physical or natural Charm, which, as it were, binds us down, and fixes us to that Spot of Ground on which we first set our Foot*. 'Tis the Effect of Education, of Custom, and Complexion; a Consequence of that Prepossession which our Bodies receive from their first Plantation; which like Plants, cannot suit themselves to every Climate, and even often grow weaker, and lose their good Qualities, in a Foreign Soil. 'Tis certain that many People are troubled with what the *French* call *la Maladie du Pais*, or the *Disease of one's Country*; which is a Hankering a Man has always to it; but the worst Circumstance is, that this Disease is generally attended with an Indisposition of Mind, which the finest Arguments cannot cure, and which triumphs over all the Prescriptions of the ablest Physicians.

WE find in the most savage People certain Characteristics, that form a rational Love for their Country, and by which this Hankering after is discovered. The Antients furnish us with excellent Instances of the former; nor is modern History less Fruitful of Examples equally remarkable: And if we cast our Eye on the *Spanish* Con-

^a *La Potterie*, above.

^b We see the great Aversion the *Romans* had to this Custom, by what *Salust* observes of *Catiline*; his Words are these: Some said at that Time, that *Catiline*, in order to prevent the Conspirators from betraying one another, and to unite them the more firmly, by making them associate together in a most horrid Action, presented to each of them a Cup fill'd with Wine mix'd with human Blood; and that after having taken an Oath, they all drank a little of it; and then he open'd his Design to them. As for my Part, says that Author, I do not know what to say of it; and tho' this Circumstance is so very flagrant, I yet cannot give any good Account of it.

^c *La Mothe le Vayer's* Miscellanies, 77th Letter.

quests in *Mexico* and *Peru*, we shall there see People sacrificing their Lives and Fortunes for the Love of their Country, and fighting with all the Intrepidity with which a Soldier can possibly be inspired, who is brave but undisciplined, and who abhors the hateful Tyranny of cruel Conquerors. Why therefore should we not be as just to the *Americans* as we are to the *Greeks*, the *Romans*, the *French*, the *Swiss*, and the *Dutch*, and to all those whose Fame has been immortaliz'd by our Historians, for the glorious Struggles they have made for Liberty and their Country's Sake. The *Americans* were informed with the same Spirit of Bravery as the *Europeans*; born as free as ourselves, they were not under any Obligations to deliver up their Liberties and Properties into our Hands. Could it be possible for us to be so unjust as to ascribe to a savage Brutality, the glorious Actions which the *Americans* perform'd for the Good of their Country? *Don Antonia de Solis*, Author of the History of the Conquest of *Mexico*, owns that the *Mexicans* made the bravest Struggles, and discover'd the utmost Efforts of Bravery and Patience in the glorious Defence they made for their Country. Add to this the heroic Speech which the Emperor *Guatimozin* made to *Cortez* after the Loss of his Empire, which has all the Spirit, the Greatness of Soul, we so much admire in our own Heroes. The *Peruvians* did not submit to the *Spanish* Yoke, till after having fought with the utmost Resolution, and made the stoutest Resistance, notwithstanding the Civil Wars which at that Time raged in the Bowels of their Country. The *Chilians* have for these two hundred Years maintained continual Wars for the Sake of their Liberty, and the *Floridans* are not yet subdued. There is no doubt but we shall meet some genuine Characteristics of the Love of their Country, even among the most savage *Americans*. The Brutality of the Natives of *Brasil*, *Paraguay*, *New-Mexico*, the River of *Amazons*, &c. conceals as solid Principles under it, as those by which we are actuated.

As to that other Love for one's Country, which rather deserves the Name of Sickness or Infirmary, Men of Sense will never pretend to consider it as a Virtue. 'Tis on the contrary a very dangerous Indisposition, which makes us censure unjustly the most valuable Things, prompts us to despise the most laudable Qualities in Foreigners, and is apt to raise the most unjust Prejudice in us against their Sense and Understanding. A Man who is infected with this Disease, is no longer a reasonable Creature. He is disgusted and dissatisfy'd with every Thing: The Trees, the Plants, the Fruits of all other Regions are every Way inferior to those of his native Country. He tells us that a Foreign Soil depraves and corrupts Nature: That the Elements do there contract quite different Qualities from those of his Country, and such as are always noxious; that the Air is infected with the most pernicious Influences; the Manners are odd and whimsical, and the Customs extravagant and ridiculous. They will scarce allow a Foreigner the Privilege of being a reasonable Creature. Every Thing that is not of their native Growth is clownish, barbarous, and frightful. Whole Nations, not excepting the most learned, cannot forbear giving into this Abuse. The *Greeks* and *Romans* gave the Epithet of *barbarous* to all but themselves. The *Chinese* boast themselves to be the only knowing People in the World. When the *Spaniards* first began their Conquests in *America*, the *Mexicans* were prodigiously astonish'd at the Industry and Valour of those New-Comers, and imagined, that Politeness and Knowledge were confined to *Mexico* only. * The *English* haughtily boast of their own Merit, to the Prejudice of that of Foreigners; and condemn the Manners and Customs of other Nations, and even take a Pleasure in assuming an Air of Strangers among their Neighbours. The *French* themselves are pretty near of the same Character, and 'tis well known that they are as blindly fond of their own peculiar Customs as

* Mr. *Muralt*, the Author of the Letters upon the *English* and *French* Nations, is pleas'd to make some Apology for the former: His Words are as follow. " Their Pride (or if I dare make use of the usual Term) their Infolence, is neither so extravagant nor so general as People are apt to imagine ——— I have not observ'd any Infolence among them towards Foreigners, at least in the common Affairs of Life: So that I cannot see any Reason for distinguishing them from other Nations upon that Account; and generally speaking, their Behaviour is far from being either as harsh or disagreeable as most People imagine.

the People above-mentioned. All Nations prefer their own Country to any other in the World; and how barren and unfruitful soever it may be, 'tis yet inexpressibly beautiful in their Eyes. Many a Man is delighted with the Croaking of Frogs in his native Fens, whose Ears, were he at some Distance from his Country, wou'd be grated with the Music of the Nightingale. Another enjoys the utmost Satisfaction, tho' surrounded with Wolves and Bears, the Tenants of his Mountains, and is more delighted with the Clownishness of his ^a Canton, than with the ingenious Politeness of the *French*. One wou'd imagine, that such People are something a-kin to those wild Plants, which will not thrive out of their muddy Bogs, or Mountains. After all, if the ^b Savages of *Groenland*, notwithstanding the kind Treatment and Civility they met with at the King of *Denmark's* Court, could not yet forbear regretting the Poverty of their native Country, or keep them, tho' at the Hazard of their Lives, from attempting to revisit the frozen ^c Regions, we are not to wonder that People who travel and polish themselves by Dealings and Conversation with Foreigners, should yet prefer their barren Fields to those of their Neighbours, though ever so smiling and fruitful; that they should chuse to inhabit among Rocks, and under everlasting Snows, rather than in the Neighbourhood of Vines and Orange-Trees; in a word, that they should fondly applaud themselves at home for the Heaviness of their Complexions, and so coolly prefer it to that Sprightliness of Genius so much esteemed by other Nations. We naturally love to form to ourselves the most advantageous Ideas of our Birth, our Character, and our Condition; we do our utmost to make Foreigners sensible of our pretended Advantages, and endeavour to assume a Superiority over them, as far as the Laws of Decorum will permit. Such Persons as have never seen any other Country but their own, have generally this Weakness. A young *Frenchman* that has not yet seen the World, will tell us that *France* is the most potent Empire in the World; he fondly imagines that every Knee must submissively bow to his Monarch; whenever he speaks of the Advantages of his Country, 'tis in the most pompous and emphatical Terms; and ten to one but he calls upon the ^d *Topinamboux* and *Margajats* as Witnesses to the Truth of what he advances.

^a The above-mentioned Mr. *Murali* is of Opinion, that the *Swiss* have greatly corrupted themselves by frequenting the *French*. His Words are as follow: "If by the Unpoliteness and Rusticity the *Swiss* are reproach'd with by the *French*, is meant their Manner of Doing and Saying all Things naturally, and answerable to their own proper and essential Character; if they term Simplicity the Incapacity of counterfeiting or disguising, of attempting to deceive or impose on others by borrowed Qualities, it is a fresh Eulogy given them.——The clownish unpolish'd Commonwealth of our Ancestors, gives the Idea of a Fabric raised out of unwrought Fragments of a Rock, that hath both Majesty and Solidity. That of this Day, tho' our Nation strives to embellish it with the utmost Splendor and Politeness, represents nothing but Paint and Varnish to the Imagination; and I am persuaded, that the Customs, Manners, and Characters of our Ancestors, had more real Decency and Decorum in them, than the Manners and Characters we now affect."

^b *Collection of Voyages to the North*, Vol. I. "Tis observed that the *Swiss*, whom we look upon as the heaviest People in *Europe*, tho' they nevertheless have several fine Genius's among them of all Professions, do yet discover a Weakness in this Respect.——The greatest Part of such of them as quit their wild and barren Cantons, to travel into *France*, or elsewhere, are troubled with a Disease which they call *Heimvee*——The sole Desire of returning to their Country makes them so weak and consumptive, that they endanger their Lives, if they don't revisit their poor Cottages and barren Mountains." *La Mothe le Vayer*, Vol. ii, folio Edit. 77th Letter.

^c I have read somewhere, that two *Hottentots*, or Inhabitants of the *Cape of Good Hope*, who are a very slovenly People, that garnish themselves with Guts, being put on board a Ship in order to be brought into *England*, were inconsolable at the Thoughts of leaving their native Country. One of them, I think, died in the Passage; the other came into *England*, and was treated with the utmost Civility and Candour. They cloth'd him in an *English* Dress, and gave him all the Baubles to please him that his Countrymen are delighted with, but all to no Purpose, for he was continually regretting his native Woods and Mountains. After he had learn'd a little *English*, he used to roll himself along the Ground, and cry out, *Covee* (for that was his Name) *home go, home go*. When they found that he pin'd, they sent him back again into his own Country. He had no sooner set his Foot ashore, but he ran swiftly, in the greatest Transports imaginable, to his Countrymen, and in a little Time recover'd his former Vigour of Body and Constitution.

^d Imaginary Characters in *Moliere's* Plays.

C H A P. XVII.

Of the Traffic of the AMERICANS, their Law-Suits, Slaves, &c.

THE *Americans*, and particularly the Savages, don't employ Money in their Commerce; it consists wholly in Barter, as was the Custom in the Infancy of the World, when those Arts were not known, which Avarice has since invented to enrich the Trader. Antiently the *East-Indians*, and several other Nations, knew no other Way of Trading than this. ^a *Lycurgus* himself enacted a Law among the *Spartans*, which tended to make Gold and Silver much less necessary than in our Days.

WE don't find that the *Americans* have any Notion of what we call Pleading and the Wrangling of the Bar, and consequently have no Occasion for Lawyers, and such like vile Agents of the Injustice of Mankind. The *Mexicans* us'd to determine all civil Affairs by the Authority of a Tribunal, from which there was no Appeal. Every Sentence was concise, and deliver'd *Viva Voce*; both Parties were present, and always brought their Arguments and Witnesses along with them, so that the Cause was immediately dispatch'd. There was no other Method of delaying a Suit, but by appealing to the highest Tribunal, and here the King presided in Person. Thrice happy Country! where he who pleaded for his own against an Usurper, was not expos'd to lose his Suit, by the studied Quibbles of such as pretended to defend his Right. Nor was Justice administred with less Dispatch in *Peru* than in *Mexico*. The *Floridans* have Recourse to Arbitration, and the Decision of their Caciques; from these there lies no Appeal. We are also told, that the ^b *Turks* are not plagued with the captious Formalities of our Laws; and that there are more Lawyers in the City of *Paris* only, than in the whole Extent of the *Ottoman* Empire. In ^c *Perfia* every one pleads his own Cause, not excepting the very Women, and they have neither Scriveners, Lawyers, nor Counsellors. 'Tis true, indeed, that their Law-Proceedings are pretty much embarrass'd, but then they have the Advantage of not being perplex'd with long-winded Wranglers, who very often make no other Use of the most just Cause, than to fill their own Pockets. Whence is it therefore that Christians, who profess a Religion which is founded chiefly on Justice and Moderation, should discover a greater Spirit of ^d wrangling than all the People above-mention'd? Is it the Result of their superior Understanding, which makes them more ingenious and subtle? But is not this Cast of Mind owing rather to the Mixture of Laws and Customs which were form'd in *Europe*, by that of a numberless Multitude of barbarous Nations, who invaded them from the *North*?

THE *Americans* have no other Slaves than their Captives, in the same Manner as the Nations of Antiquity. The latter us'd often to sell them, and this was a very considerable Branch of their Traffic. The *Americans* never do this, but keep 'em in their Service, and upon Occasion give 'em their Liberty, or adopt 'em into their Families. Nevertheless these Slaves are generally sacrific'd to their Revenge, and perhaps the miserable Havock they make of those unhappy Wretches, their Prisoners, must be consider'd as a kind of Sacrifice, as has been already observ'd. ^e We are told that the Inha-

^a *Feithlii Antiq. Homer. Book II.*

^b Voyage of *Leir*, cited by *La Mothe le Vayer*, Vol. II. of his Miscellanies, Letter 109.

^c *Chardin's Voyages*, Vol. VI. Edit. in 12mo.

^d A Spanish Proverb says, that the *Jews* ruin themselves at their Passover, the *Moors* in their Marriages, and the *Christians* in their Law-Suits. *La Mothe le Vayer*, Vol. II. Fol. Edit. Letter 38.

^e *Feithlii Antiq. Homer. Book III.*

bitants of the Island of *Chio*, were the first People among the Antients, who travelled into foreign Countries to purchase free People, not Prisoners. To which the *Greek Historian* adds, that these avaricious Merchants drew down the Anger of the Gods upon themselves, being cut to Pieces by those very Slaves whom they had depriv'd of their Liberty. Such of our People as carry on this Traffic at this Day, and go to *Africa* for Negroes, whom they afterwards sell in the *West-Indies*, have just Reason to dread the same Fate.

C H A P. XVIII.

Of their BURIALS, &c.

HOW odd and ridiculous soever the various Methods of bewailing the Dead, establish'd in different Parts of the World, may appear to us, 'tis certain nevertheless, that 'tis grounded on a just, a rational, and natural Principle. No Man can forbear bestowing this last Testimony of his Affection on such as have been united to him, either by the Ties of Consanguinity or Friendship; but then the Transports of this Grief are the Effect of Complexion or Inclination. The Idea which Men afterwards form'd to themselves of the State of Mankind after Death, whether from Tradition or Religion, may probably have occasion'd the adding of several Things to Complexion and Inclination; at least might have made this just, this reasonable Grief, grow up into a national Custom. We believe that this is what chiefly gave Rise to all such Funeral Rites as are known to us, not excepting the most ridiculous. We shall endeavour to make good these Assertions, by instancing the genealogical Proofs, as it were, of two Customs observ'd in some Funeral Rites. We are assur'd, that 'tis a Custom among certain Nations for People to cut off their Hair in Token of their Sorrow; to ask the Deceased why they left the World, and to enquire of them in the most serious Manner, whether they had not every Thing they wanted in this Life? whether Care had not been taken of them? what was the Subject of their Grief? &c. Probably this Custom may have had its Rise from what follows: Some Person of Distinction having lost a Person who was dear to him, gave himself up to Tears and Affliction, stripp'd himself of all his Ornaments, and in the Height of his Affliction tore his Hair, address'd his Complaints to the Deceas'd, chang'd his Wailings to Invectives, was again mov'd with that affectionate Tendernefs which always breaks out in the first Sensations of Grief, address'd the Deceas'd in a Variety of Tones, and would almost force him to tell the Reason of his Death. No one will dispute but that Sorrow is naturally violent, and is the Result of a Friendship equally so; but then 'tis of a very vivacious Nature, and is not satisfied with dumb Passions. We before took notice, that the above mention'd was a Person of some Rank; this Circumstance alone was enough to raise him a Multitude of Imitators, Subjects, and Servants, who copied his Tears, cut off their Hair out of Friendship for him, and directed their Moan to him, &c. We are not to forget, that as the Person lamented, and his chief Mourner, are both People of Distinction, there might be celebrated for his Sake an annual Solemnity, exactly resembling the violent, the natural Affliction before describ'd. This Ceremony being imitated by others, grew insensibly into a Custom. If to this we add those Notions with which Superstition generally heightens all a Ceremonies relating to the Dead, and those which the most ignorant

* Mr. Pope has beautifully expos'd the Emptiness of all these Customs.

*What tho' no Friends in sable Weeds appear,
Grieve for an Hour, perhaps, then mourn a Year;*

ignorant Nations have imbib'd, with regard to the Immortality of the Souls, we may by that means probably trace the Original of several Customs, that are altogether as whimsical as that of asking a dead Person why he left the World.

^a THE Savages of *North-America* bewail the Dead, and keep their Corps by them. The Author just now quoted, tells us, that they use a kind of Balsam to keep the Body from rotting; but a more ^b modern Writer also takes notice of a kind of Red-Lead, which they spread over the Face of their Dead; which Balsam is by them called *the Oil of Animals*. 'Twould be needless to take notice of the Antiquity of embalming, and its Use among the *Egyptians, Jews, Peruvians, &c.* These *Americans* also bewail their Dead for several Days together, and sing Funeral Songs in their Praise: This Part of the Ceremony is perform'd by their old Women, and the Relations of the Deceas'd; which Custom was also observ'd by the *Romans*, who used to hire old ^c Women to weep on these Occasions, and had certain ^d Funeral Songs, which were accompanied with Flutes. Among the *Greeks*, their Funeral Solemnities were sung by Men only; but the *Jews* heighten'd their Songs, Tears, and Lamentations, with Fastings, Sackcloth, and Ashes. The *Romanists* and *Lutherans* sing also at their Funerals. We leave to Relations and Friends that Tribute of Tears which they owe to Nature or Tendernefs; 'tis even with some ^e Satisfaction that we behold the Tears which flow only from Decency, though they appear as natural as the former, in those affectionate Impulses which arise in the Soul at the Sight of a Person who while living was united to those who mourn him by a Variety of Relations. 'Tis not our Business to pass a Construction on those Tears, which frequently are deceitful, have been so common in all Ages, and which Women can so easily command. Some of these shall break out into the utmost Transports of Grief, as naturally as if they had really lov'd. ^f We are told, that the Sorrow of the Women of *Gascogne* and *Languedoc* is, as it were, a Spring that is very productive of new and out-of-the-way Fits, which dries up two or three Days after the Decease of the Person bewail'd: These Fits exhibit themselves in Tears, Groans, Exclamations, and Sobs. The She-Friends of the inconsolable Woman mix their Tears with her's: They weep because they see others do so, and sigh as bitterly as if they were really afflicted. The Concert of Sighs and Tears echoes through all the Neighbourhood, and while the Harmony lasts, the particular Virtues and good Qualities of the Deceas'd are the grand Topics of Conversation. The natural Sprightliness of the Inhabitants raises a thousand tender Images in their Minds, which, from the same Cause, die away as suddenly: The afflicted Woman is soon able to give Consolation to those who sympathiz'd with her in her Sorrow.

SOME *American* Savages smear their Faces with Black, in Token of their Grief; the *Jews* us'd to put Ashes on their Heads; the Heroes of *Homer* and *Virgil* roll'd themselves up and down in the Dust, and cover'd their Heads with it. The *North-Americans*, during the Solemnity of Mourning, don't cut off their Hair, but affect to express their Affliction, by going in a very poor Dress. The *Greeks* us'd also to wear

*And bear about the Mockery of Woe
To midnight Dances, and the publick Show?
What though no weeping Loves thy Ashes grace,
Nor polish'd Marble emulates thy Face? &c.*

On the Death of an unfortunate Lady.

^a *Lescarbot's History of New France.*

^b *La Potterie's History of North America.*

^c *Præfixa.*

^d *Nanie.*

^e Compassion proper to Mankind appears,
Which Nature witness'd when she lent us Tears,
To shew by plying Looks, and melting Eyes,
How with a suffering Friend we sympathize.

^f *Lescarbot, ubi supra*, gives a very pretty Description of the Grief of these Women.

dirty, thread-bare Clothes; but then they cut off their Hair, and threw it on the Corps, which Custom is still observ'd by the Women of *Florida* at the Death of their Husbands, whereof Notice will be taken in the Sequel. The *Egyptians*, the *Jews*, and several other *Asiatics*, used to tear their Garments in Token of their Sorrow. The first did not cut their Hair off, but then they used to daub their Faces; abstain'd from several sorts of Food during seventy two Days; never wash'd themselves, or took any kind of Pleasure, but wept continually during that Season. The *Mexicans* employ'd ten Days in solemnizing the Funerals of their Dead, and the antient *Thracians* three Days after their Death. We quote these Instances to shew the Affinity between the Funeral Rites of the *Americans*, and those of other Nations; but it would be needless to be more particular on that Head, since we shall be obliged to take notice of them afterwards.

THE *Americans* burn or bury with their Dead whatever they made use of in their Life-Time, and even Part of their Wealth. The *Mexicans* and *Peruvians* used also to furnish their Dead with Domestics, to keep them Company, or wait upon them in the next World. In *Homer*,^a *Achilles* causes Weapons to be laid on the Funeral Pile of his dear *Patroclus*; puts twelve young Men to Death for his Sake; gives him Dogs, Horses, and every Thing he thinks may be agreeable to him in the next Life. The same Custom was also observ'd by the antient *Gauls*, the Inhabitants of *Great-Britain*, and the *Germans*^b.

THE *Jews* and *Christians* bury their Dead, which Custom is of great Antiquity, and was practis'd before that of burning, and 'tis observ'd that the *Romans* us'd it in the Infancy of their Commonwealth. The *Americans* in general bury their Dead, but the *Brazilians*^c set them upright in Pits dug in the Shape of a Cask, which are generally made in their *Aldeas*. The antient *Romans*, and some other Nations, us'd frequently to burn the Dead in their Houses and Gardens, whence, as *Servius* tells us, arose the Custom of worshipping the Household-Gods, to which the Antients gave the Name of *Lares*. It was nevertheless enacted by the Laws of the twelve Tables, that the *Romans* should bury their Dead out of the City^d. The *Brazilians* have another remarkable Custom, which is to sing in honour of the Dead every Time they pass by their Graves: This is a kind of Commemoration which these Savages make of their Dead.

THE Savages of *Canada*, of *Mississippi*, and several other Nations of *South-America*, present Gifts to their Dead, which Custom is much the same with that of several Nations of Antiquity, who carried with great Liberality to their Dead whatever they thought might be agreeable to them in the next World.

^a *Fæthii Antiq. Homeris*, Book I.

^b We are told that these People buried with their Dead whatever they had been possess'd of; not for them to make use of in the next Life, but that nothing might be left which might put the Living in mind of them, and of the Loss they had sustain'd. In *New France* the Savages are not allow'd to once mention the Name of a Person deceas'd; and they look upon every Thing of this Nature as an Affront.

La Mothe le Vayer's Miscellanies, Letter 27.

^c *Lescarbot*, ubi supra. *Coreal's Voyages*.

^d *Coreal*, ubi supra.

C H A P. XIX.

In what Manner the AMERICANS transmitted any memorable Incident to Posterity.

WE have asserted that the *Americans* are ignorant of the Art of Writing. However, we are assur'd that the Inhabitants of *New-Spain*, particularly those of *Jucutan*, made Books with Leaves of Trees, and therein either writ down, or represented, their memorable Events. We there saw their Method of dividing Time; the Idea they had of the Course of the Stars, and their Knowledge in Physics. We may therefore suppose, that their Paper was something like that of the ancient *Egyptians*. The destructive Zeal of the *Spanish* Monks and Priests, who took every Thing they did not understand for some magical Operation, or superstitious Practice, made them condemn all those precious Monuments to the Flames; so that 'tis impossible to know precisely what Affinity those Books bore to ours. What we may affirm with greater Certainty, is, that they consisted of Hieroglyphics and Paintings, under which historical Events and the Phænomena of Nature were represented. We shall take notice of the *Mexican* Year in the Sequel of this Work, and shall now only give a general Idea of these Characters or hieroglyphical Paintings. Those People, to point out the Year when the *Spaniards* enter'd *Mexico*, painted on a Wheel, which among them is the Emblem of the Revolution of the Year, a Man, clothed after the *Spanish* Manner, with a Hat on his Head; but as this Way of representing Thoughts did not give an Idea of the several Circumstances, they supplied this Defect, by learning by heart several Pieces of Poetry or Prose, composed by their learned Men. These Pieces were as so many Commentaries to their Hieroglyphics, and were learnt by heart from Father to Son, and by this means were transmitted to Posterity.

As to the *Peruvians*, they had neither Letters nor Characters after the Manner of the *Chinese*, nor Figures as the *Arabians*, nor Hieroglyphics after the Manner of the *Egyptians*. However, they had some Notion of Painting, but then it was after a very rude and artless Manner. They had in general no other Registers or Memorials than oral Traditions, and the *Quappas* or *Quippos*. These *Quippos* were Strings made of Cotton or Guts, with other Strings tied to them, and Knots at certain Distances, and of different Colours, according to the Incidents they had a Mind to represent; and were made either larger or smaller, according to the Events they were desirous of representing. 'Twould be a difficult Matter to conceive all that these Strings represented, or how far it assisted the Memory. Suffice it that we say they serv'd them for Annals, Codes, Laws, Rituals, Ceremonials, &c. and that with these Strings, Knots, and Colours, they made as many different Combinations, as we with the Letters of our Alphabet. These *Quippos* were kept by certain public Officers, call'd *Quippocamaicos*, whose Employment bore some Affinity to those of our Notaries and Secretaries of State.

THE *Peruvians* also made use of little Stones, which they threw into the Shape of a Wheel, when they wanted to learn any Thing by Heart, and remember any remarkable Incident; though this did but ill supply the Place of Writing, it yet shews what surprising Inventions the human Mind is capable of.

AT the Time when *America* was discover'd, those *Peruvians*, whom the *Spanish* Missionaries converted to the Christian Faith, were taught the Principles of Religion by these little Stones laid in the Shape of a Wheel, one of which express'd the *Credo*, another the *Pater-Noster*, a third the *Ave*, &c.

LET us next consider the Order in which the *Mexican* Characters, or rather Hieroglyphics, were rang'd. These were often disposed in a circular Manner, from Bottom to Top, or from the Center to the Circumference. All these several Methods have no Affinity with the Way of Writing used by the *Romans*, the *Greeks*, the *Hebrews*, or *Chinese*.





A
S U P P L E M E N T

To the preceding

DISSERTATION,

IN WHICH

The RELIGIOUS CEREMONIES of the
AMERICANS are explained.



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AMERICANS are explained.

The RELIGION of *the* SAVAGES of HUDSON'S-
BAY, &c.



WE are so little acquainted with the North Parts of *America*, and the Accounts we meet with of it are so very uncertain, that it would be almost impossible to give a rational Description of the Religion of its Inhabitants. Here follows what we have been able to collect on that Head: The Savages about *Hudson's-Bay* have no distinct Principles of Religion, and ^a every one, as a Traveller has told us, who has given a pretty exact Description of that Bay, forms to himself a God according to his own Fancy, to whom he addresses himself in his Necessities; as when he is sick, &c. But this is saying little or nothing. We are not better acquainted with the Notions which the Savages of the *Streights of Frobisher*, and those on the Coasts that lie to the North-West of *Europe*, have formed to themselves of the Deity; they may perhaps be the same as those of the rest of the Savages of *North-Ame-*

^a Relation of *Hudson's-Bay*, in the *Collection of Voyages to the North*, Vol. vi. first Edition.

rica: But as we are not able to give an exact Account of their Idolatry, it were better to be silent on that Head, than to entertain the Reader with idle Fictions.

LA POTTERIE, in his *History of North-America*, Vol. I. 1722. observes very justly, that the licentious and vagrant Life of the Savages, prevents their attaining to the Knowledge of the true God. This Reflection is just, and is verify'd by the Conduct of the Libertines among us. "However, continues the same Writer, ^a the Savages are not " insensible to the good or ill Fortune that happens to them: They seem to have a Principle something like that of the *Manichæans*, by their acknowledging a good and evil " Spirit: They give the Name of ^b *Quichemanitou* to the God of Prosperity; 'tis to him " they fancy themselves indebted for every Succour, and that he presides over all the happy Effects of Nature." The evil Spirit they call *Machimanitou*, who is an Enemy to the Happiness of Mankind; they imagine that 'tis he afflicts them, and to him they ascribe all the Evils they suffer. They believe the Sun to be the good, and the Moon to be the evil Principle, which has some Affinity with the Opinion of the Antients, who ascribed evil and ^c pernicious Effects to the Moon. The Savages in Question seem to look upon the Sun as the sovereign Master of the Universe. They offer him Tobacco instead of Incense, which they call ^d *Smoking the Sun*. Here follows their Manner of performing a religious Ceremony, to which, we believe, we may give the Name of *Incensing*. The Chiefs of the Families assemble by Day-break at the House of one of their principal Men: The latter lights the *Calumet*, offers it thrice to the Rising-Sun, and waving it with both his Hands according to its Course, till he comes to the Point from whence he first begun, he addresses his Prayers at the same Time to the Sun, implores his Protection, beseeches him to direct him in his Undertakings, and recommends all the Families of the Canton or Province to his Care. After which the Chief smokes in the *Calumet*, and presents it to the Assembly, in order that every Member of it may smoke the Sun in his Turn.

It may not be improper, before we proceed further, to give a Description of the *Calumet* in this Place. " 'Tis a kind of very long ^e Pipe made of red Stones, adorn'd " with the Heads of ^f Wood-peckers, and of a kind of Ducks that perch upon Trees. " The Head of those Birds is of the finest Scarlet in the World, and is beautify'd with " fine Feathers. " In the Middle of the Tube, or Body of the *Calumet*, they hang or fix certain Feathers, taken from the Wings of a Bird, which they call *Kibou*, a kind of Eagle. They always dance the *Calumet* before they undertake any considerable Enterprize. Father *Hennepin* gives us a much more accurate Description of this Instrument: ^h " The *Calumet*, says he, is a great Smoking-Pipe, of red, white, or black

^a This is meant only of the Inhabitants of the most Northern Parts of *America*, who trade with the *English* and *French* for Beaver and other Skins.

^b *Manitou* is the Name that all these People give to a Genius, which they believe resides not only in such Beings as have Life, but even in inanimate Things. They worship this Genius in every Thing that strikes their Senses. A Bird, an Ox, a Bear, an Arrow, have each their *Manitou*; every Savage has his particular *Manitou*, whom he looks upon as his tutelar Deity: Which Opinion is agreeable to that of several Nations, antient and modern, who believed that every Man had his Familiar or Genius, who presided over him all his Life-Time. " They set it forth " in their Huts, and sacrifice Dogs or other Animals to it. The Warriors (*Illinois*) carry their *Manitou* in a Mat, " and are perpetually invoking it, to give them Victory over their Enemies. The *Quacks*, that is, their Jugglers, " address themselves also to their *Manitous*, &c." See Father *Marest* the Missionary's Letter to the *Illinois*. Collection 111th of curious and edifying Letters.

^c They ascribe to *Pluto* the God of Hell, and to *Proserpine* his Wife, who, according to the Opinion of the Antients, is the same as the Moon, the Direction of every Thing that was transacted between the Earth and the Moon: These two nocturnal Deities were the faithful Depositories of our Evils.

^d *La Potterie*, ubi supra.

^e *Ibid.*

^f *La Hontan* relates in his Voyages, that *Calumet* is a Norman Word, derived from *Chalumeau*, or Pipe: The *Roians* introduced it in the first Voyages they made to *Canada*: The *Iroquois* call it *Ganandoe*, and the other Savages *Paogan*. All Relations agree that the Savages of *North-America* have the utmost Veneration for the *Calumet*; that they look upon it as a Mystery, and as a Present made by the Sun to Mankind. Further mention will be made of it when we come to give an Account of the warlike Ceremonies of the *Americans*.

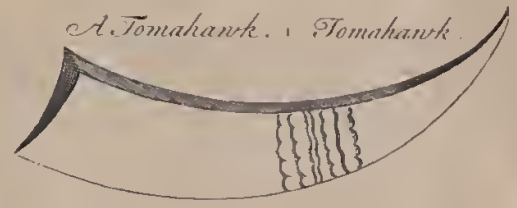
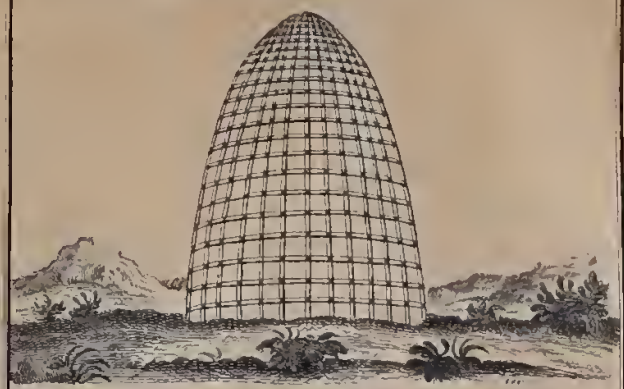
^g See the *History of Virginia*.

^h *New Discoveries in North-America*. Utrecht, 1697.

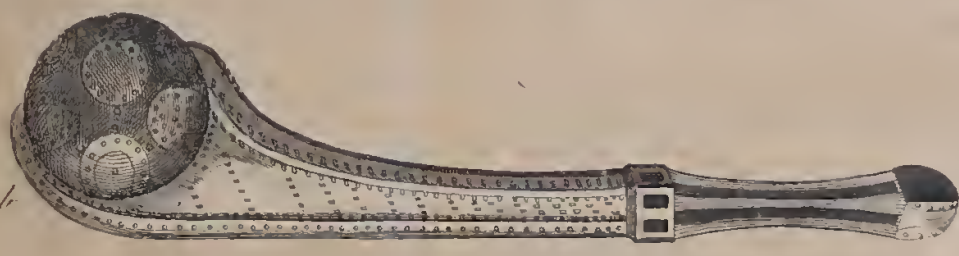


Porcelaine tranchée. Branches de porcelaines.
Porcelaine tranchée. Branches de porcelaines.

A Cage in which by Noviers are HUSCAVAWER
Cage pour HUSCAVAWER les Noviers



A Tomahawk. Tomahawk.



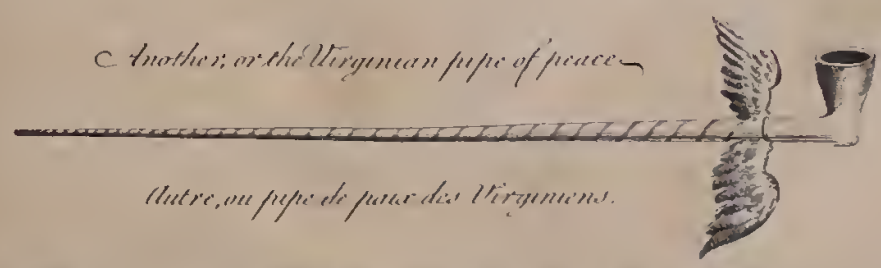
A Club

Casse tête.



A Calumet of peace

Calumet de paix



Another, or the Virginian pipe of peace

Autre, ou pipe de paix des Virginiens.



“ Marble. ’Tis pretty much like a Poll-Ax ; has a very smooth Head; and the Tube, which is about two Foot and a half long, is made of a pretty strong Reed or Cane, set off with Feathers of all sorts of Colours, with several Mats made of Woman’s Hair, variously interwoven : To this they fix two Wings, which makes it something like *Mercury’s Caduceus*, or the Wand which Embassadors of Peace held formerly in their Hands. They thrust this Reed thro’ the Necks of *Huars*, which are Birds speckled with Black and White, and about the Bigness of our Geese, or through the Necks of the above-mention’d Ducks. — These Ducks are of three or four different Colours. Every Nation adorns the *Calumet*, as Custom, or his own Fancy shall suggest. The *Calumet* is a Passport to all who go to the Allies of such Nations as send it. — ’Tis a Symbol of Peace, and they are universally of Opinion, that some great Misfortune would befall any Person who should violate the Faith of it. ’Tis the Seal of all Undertakings, of all important Affairs, and public Ceremonies.” *La Hontan* relates, that the ^a Tube of the *Calumet* is four or five Foot long, and the Body of this Pipe is about eight Inches (in Diameter, I suppose) and the Bowl in which the Tobacco is laid, three.”

BUT to return to the Religion of these People: The Ceremony of *Smoking the Sun* is never performed but on important Occasions; for they address themselves, in their common Worship, to their *Manitou*, which they carry always along with them, and which is commonly given them by their Jugglers. *La Potterie* tells us, in his first Volume of the History of *North-America*, that certain Savages who live towards the North Coasts, are of Opinion, that Storms are raised by the Spirit of the Moon’s lodging itself in the Bottom of the Sea : To pacify it therefore, they sacrifice to it the most valuable Things they have in their Canoo, and throw every Thing into the Sea, not excepting their Tobacco. This Sacrifice is heighten’d with Singing, and certain Ceremonies which they think efficacious in driving out this evil Spirit.

To know the Issue of any Affair they address themselves to their Jugglers, who pronounce their Oracles with great Ceremony, and in a Manner that is artful enough. The Juggler fixes Poles in the Ground, and thereon raises a circular Hut, which he surrounds with the Skins of *Caribous*, or other Animals, leaving a Hole at the Top wide enough for a Man to pass thro’ : Here the Juggler shuts himself up alone, where he sings, sheds Tears, tumbles up and down, torments himself, invokes, breaks out into Imprecations and Exorcisms, and asks the *Matchimaniou* what is his Pleasure; who answers him with a thundring Noise; all which is consonant to the high Idea Mankind in general have formed to themselves of the divine Majesty. This Idea makes them believe, that the Gods must necessarily deliver themselves with a mighty Noise, and always throw Nature into some Confusion. When *Homer’s Jupiter* contracts his Brow, Heaven must tremble. Does he put forth his Voice? All the Elements are in Disorder. Immediately the Juggler’s Enthusiasm breaks out in a murmuring Noise, like that of a Rock falling, when all the Poles or Stakes are shaken with so much Violence, that one would imagine all was coming to the Ground. ’Tis in the midst of these sacred Agitations that the Juggler pronounces the Oracle. This Account is borrowed from *de la Potterie*.

^a *Vide* the Figure of the *Calumet*.

*The RELIGION of the Nations that inhabit the
Coasts of MISSISSIPPI, of the CANADANS, of the
Savages of TERRA NOVA, of the IROQUOIS, &c.*

IF Father ^a *Hennepin* may be believed, there is not one true religious Notion, or any regular Worship among these Savages. The Bulk of their Religion consists in a Set of confused Notions, and a kind of Veneration for the Sun, whom they acknowledge, but in Appearance only, for the Author and Preserver of all Things. Whenever the *Nadouesfans* and *Issatis*, smoke they look up to the Sun; and as this Planet is, at the same Time, the only Object that raises any Devotion in their Minds, the Moment they have lighted the *Calumet*, they present it to him, and beseech him to take a Whiff or two. These People, and all the Inhabitants of the Coasts of *Mississippi*, pay no other Worship to the Sun, than the faint Testimonies of that Gratitude which we owe to the Supreme Being. They offer to him the first Fruits of all they take in Hunting, in their Commanders Hut, who undoubtedly makes his Advantage of the Oblations which his Subjects devote to that Planet. As soon as they perceive Day-break, they waft the first Cloud of Smoke that comes from their *Calumets* towards the Sun, at the same Time mumbling over certain Words, which probably are their first Morning Orisons. They afterwards smoke towards the four Quarters of the World. We are told that the ^b Ceremonial Habits of some of these Nations have generally two Suns painted on them, and that wild Oxen, Stags, Serpents, &c. are represented on their Bodies.

THE above-cited Friar gives us a more particular Account of the Religion of these Nations, and of the Principles on which it is founded, in his *third Relation of Louisiana*, entitled, *A Voyage into a Country larger than Europe*. Here follows the Substance of what he says: “ The greatest Part of these Savages believe the World to have been created; that Heaven, the Earth, and Men, were made by a Woman, who, together with her Son, presides over the World. This perhaps may be the Reason, continues Father *Hennepin*, why these Savages deduce their Genealogies by Females. The Son is the Principle of every Thing that is Good, and the Woman the Cause of Evil: However, they are of Opinion, that both are in an equal State of supreme Felicity; that the Woman, being big with Child, fell down from Heaven, and dropp’d on the Back of a Tortoise, who sav’d her from Shipwreck.” Methinks one may discover, in this whimsical System, some faint Idea of the Facts contained in the History of the Fall, as related by *Moses*. “ Other Savages of the same Continent are of Opinion, that the World was created by a Spirit, to which the *Iroquois* have given the Name of *Otkon*, those of *Virginia*, *Okée*, and other Savages who inhabit the Mouth of *St. Lawrence’s* River, *Atabauta*; and that one *Messou* restor’d it after the Flood.—They tell us, that as *Messou* was one Day hunting, his Dogs lost themselves in a great Lake, which happening to overflow, soon spread itself all over the Earth.—They add, that by the help of some Animals, he restor’d the World with this Land. The Savages who inhabit the Head of *St. Lawrence’s* River and *Mississippi*, tell us, that a Woman descended from Heaven, and hover’d some Time in the Air, seeking where to rest her Foot; that the Tortoise offer’d her his Back, which she accepted, and chose that Place for her Residence; that afterwards the Filth of the Sea gather’d itself about the Tortoise, and insensibly expanded itself to a great Extent of Ground.—However, as this Woman did not delight in Solitude, a Spirit descended from above, who finding her asleep, drew near to her; that the Result of this Approach was her being with Child,

^a *New Discoveries into North-America.*

^b *Hennepin’s Voyage into a Country larger than Europe. Vol. I. v. of Collection of Voyages to the North.*

“ that she was deliver’d of two Sons, who came out of her Side. When the Children
 “ were grown up, they exercis’d themselves in Hunting; and as one of them was a
 “ much more skilful Hunter than the other, Jealousy soon occasion’d Discord: They
 “ liv’d together in an irreconcilable Hatred. The unskilful Hunter, who was of a very
 “ savage Temper, treated his Brother so ill, as forced him to leave the Earth, and with-
 “ draw to Heaven. After he had thus withdrawn himself, the Spirit returned again to
 “ the Woman, and from this second Interview a Daughter was born, who is the grand
 “ Parent of the *North Americans*.” The Reader may find some Affinity between this
 Fiction and the Story of *Cain* and *Abel*, as related by *Moses*.

WE meet with a System of the Creation, according to the Notions of the Savages, in
de la Potterie’s History of North-America, that differs pretty much from the above-
 mention’d: “ The Savages are strictly of Opinion, that they came originally from Beasts,
 “ and that *Michapous* is the Name of the God who created Heaven. They have some
 “ Idea of the Flood, and believe that the World began at that Time; that *Michapous*
 “ created Heaven, and afterwards created all the Animals that were on floating Woods
 “ and Groves; with these he made a *Caieu*, which is a kind of Bridge, and continued
 “ several Days upon it without any Sustenance.—*Michapous* foreseeing that all these
 “ Creatures could not live long on this Bridge, and that his Work would be imperfect,
 “ in case he did not take care to secure them from Misfortunes, and from being starv’d,
 “ — and having at that Time Command over the Heavens only, he found himself
 “ obliged to address himself to *Michinifi*, God of the Waters, and would have borrow’d
 “ some Land of him, in order to fettle his Creatures on it; but *Michinifi* was not in-
 “ clined to grant him his Request. *Michapous* sent the Beaver, the Otter, and a kind
 “ of Rat, one after another, to search for Earth at the Bottom of the Sea, but none of
 “ them brought any Thing, the Rat excepted, and she only a few Particles of Sand.”
Michapous made a prodigious Advantage of this small Quantity of Sand, since it served
 him for a Leaven to swell it up to a high Mountain. The Fox was desir’d to walk round
 and round this Mountain, *Michapous* assuring him, that his Perambulations wou’d extend
 that Piece of Ground. The Fox went round it for some Time, in order to enlarge the
 terrestrial Globe, but he was soon weary, so that *Michapous* finish’d the rest. The No-
 tions the Savages have of several Phænomena of Nature, such as Earthquakes, Thunder,
 Lightning, &c. are equally extravagant. Some of them are very whimsical with regard
 to the Origin of Beasts and the Creation of Man, which they tell us sprung from the
 Putrefaction of the first Animals that *Michapous* destroy’d, because of the Discord that
 reign’d so much among them. The new-created Men invented the Bow and Arrow,
 which they employ’d against the Beasts. It happen’d on a Day, that one of them being
 separated from the rest, discover’d a Hut; here he found *Michapous*, who gave him a

* This is something like the Thought in *Virgil’s Fourth Georgic*, of Bees being form’d from the Putrefaction of the
 Carcass of a young Bullock.

A Steer of two Years old they take, whose Head
 Now first with burnish’d Horns begins to spread:
 They stop his Nostrils, while he strives in vain
 To breathe free Air, and struggles with his Pain.
 Knock’d down he dies; his Bowels bruis’d within,
 Betray no Wound on his unbroken Skin.
 Extended thus, in his obscene Abode
 They leave the Beast; but first sweet Flowers are strew’d
 Beneath his Body, broken Boughs and Thyme,
 And pleasing Cassia, just renew’d in Prime.

The tainted Blood in this close Prison pent,
 Begins to boil, and through the Bones ferment;
 Then, wondrous to behold, new Creatures rise,
 A moving Mass at first, and short of Thighs;
 Till shooting out with Legs, and imp’d with Wings,
 The Grubs proceed the Bees with pointed Stings.

Dryden’s Virgil.

Wife

Wife, and establish'd the several Duties to be observed between them: Man had Hunting and Fishing allotted him for his Part; Spinning, Dressing the Victuals, and all the Affairs of the House, were the Woman's Province. *Michapous* drew up Marriage-Articles for the Companions of this Man, all of them to the same Tenor. He gave every one of them away in Marriage with his own Hand, invested them with a Power over Beasts, telling them that he had created them to die, but that after Death they should go into a delightful Place. Men lived in a State of Felicity and Contentment for some Ages; but as Mankind were prodigiously multiply'd, they were obliged to search for new Countries to hunt in. At length Discord and Jealousy began to arise among the Hunters, and to this they ascribe the Origin of Wars.

THE same Author informs us, that the Savages have Banquets in honour of *Michapous*, and that they are obliged to eat the Victuals to the very Bones, which they consecrate to *Michapous* and the *Genii*. If the Guests don't eat up all that the Master of the Feast has set before them, 'tis a bad Omen for him, and he is to expect a great many Crosses in all his Undertakings. He tells us that they sacrifice Dogs to the Sun.

CHAMPLAIN tells us, in his Travels, another Opinion of some Savages of *Canada* concerning the Creation, &c. They tell us that there is one only God, Creator of all Things: That after he had form'd all Nature, he took a certain Number of Arrows, planted them in the Earth, and from thence drew Man and Woman; an Original suitable to the Character of those People who live only for the Sake of destroying one another by Wars. They believe in a *Quaternity*, that is to say, a divine Essence comprehended under four Persons, *viz.* God, who is the Father; the Son; the Mother; and the Planet of the Sun; and that this Mother is the Original of Evil.

OTKON, call'd *Okée* by the *Virginians*, and *Atabauta*, called *Manitou* by the *Canadians*; &c. are Names which probably may express the same Idea in the different Languages of those Nations. 'Tis the universal Spirit that gives Being and Motion to Matter; 'tis the first Cause, of whose Power and Faculties the Savages have formed certain very confus'd Notions. But could we expect to meet with even so much Reasoning as this in Savages, since; if Father *Hennepin* is to be credited, they have never made the least Use of their Reason in any Thing relating to Religion? and that, as he tells us, they are even *incapable of making the most common and trite Arguments on this Subject*. He nevertheless assures us, *That they have some confus'd Notions of the Deity. The Savages who inhabit near Mississippi acknowledge the Sun to be God; others, a Genius who presides in the Air; some look upon Heaven as a Divine Being, &c. The Southern Nations seem to believe in an universal Spirit; they imagine that all Things, not excepting the inanimate, are informed with a Spirit.* They offer up Vows and Prayers to them; they invoke the Rivers, the Floods, and those dreadful Cascades, which in the Relations of *Mississippi* and *Canada* are call'd *Falls*; they accompany these Invocations with Offerings, consisting of a few Beaver Skins, which they hang on the Branches of a Tree near the Water-Fall. If they happen to meet with any Torrent or Water-Fall in their Way, they throw into it a Gown made of Beaver-Skins, with Tobacco, China, &c. By this Sacrifice, they flatter themselves they shall draw down the Blessing of the Spirit that inhabits the Flood. Their Prayers consist in Supplications to the Spirit of the Water-Fall, that he would give them good Success in Hunting, in beseeching him to suffer them to re-cross it without a Danger; in imploring its Protection against their Enemies, and its Assistance in

^a This Notion agrees with that of the Antients, who imagined every River and Fountain to have its Gods, Nymph, &c. *Horace* has address'd himself to his Fountain, *Ode 13. Book 3.*

*Blundisia's Spring, more clear than Glass,
That bubbles thro' the rising Grass,*

in their intended Revenge. They are no sooner return'd from their Expedition, but they sacrifice some Prisoners in its Honour. " They, nevertheless, continues the same " Father, have no outward Ceremony of Religion that gives the least Indication of " their paying any Worship to the Deity. We find neither Sacrifices, Temples, Priests, " or any Marks of religious Worship among 'em. — All their Belief is, that an uni- " versal Spirit inspires 'em with every Thing ^a they ought to do : " That he directs their Thoughts and Dreams ; nay, to such Lengths do they carry it, that if they fancy themselves inspir'd to kill a Man, or to commit any other wicked Action, they don't believe it would be a Crime to put their Inspirations in Execution. The Contradictions in all the Reflections which this Father makes with regard to the Religion of the *Mississippians* are but too manifest. What does he call the paying religious Worship to any Deity ? If they believe there is an universal Spirit that governs the World, and pervades all Beings, as well the inanimate as those that have Life ; if they imagine themselves bound to follow his Inspirations ; that they are to trust in him, and offer up Prayers and Sacrifices to him, what can we call this but a Worship and religious Ceremony ?

THESE People have their Jugglers, or Mountebanks, who pronounce their Oracles, interpret their Dreams, which they look upon as so many Orders and Admonitions from God : They foretel Things that are to come to pass, and ^b boast that Rain, calm or stormy Weather, Fruitfulness, and good Success in Hunting, is intirely under their Direction. We may believe that they want neither Cunning or Evasions to defend the Imposture when the Event does not correspond to the Prediction. We shall not make any further Reflections on their Juggling, which is exactly the same with what has been already observ'd on that Head.

WE are assur'd that these Savages ascribe a reasonable Soul to several sorts of Beasts, and that they have a peculiar Veneration for the Bones of Elks and Beavers. They fancy that the Souls of those Beasts come to see how their Bodies are treated ; that they afterwards acquaint both the Living and the Dead with it ; that if these Animals happen to be ill treated, they will not suffer themselves to be any longer taken either in this World or the next. We may naturally believe, that the Skill and Subtily of these Animals was what gave Rise to this Notion. We will conclude this Account of the Idolatry of these People, with a Circumstance worthy their Ignorance, and that Weakness of Mind, which is inseparable from the Cloud with which they are furrounded ; and that is, the Belief they have in ^c Prodigies, and their Fear of Thunder. Some of these, says Father *Hennepin*, in the Place just quoted, always carry the Skeleton of a Crow along with them, and affirm that their Lives are in its Power ; others have an Owl, the Shell of some Sea-Fish, or a Bone : They nevertheless are frighted at the screeching of an Owl, and look upon it as an ill Omen. We may suppose that this is not their familiar Spirit.

THE *Natches*, who are a People of *Mississippi*, have had a kind of Temple from Time immemorial, in which a Fire is kept continually burning by a Priest, whose Office it is to take care of ^d the Temple. This Edifice is dedicated to the Sun, from

*The Wine shall sweeten, Crowns adown,
But now a wanton Ridgling dies
A pious humble Sacrifice,*

His flowing Blood shall paint the rising Morn, &c.

Creech's Horace.

^a This Principle is very like that of the Quakers among us, who have an Overflow of Light, which shines within them so powerfully, that it dazzles their Eyes, and dances 'em into a thousand Vagaries of Error and Enthusiasm.

^b *Hennepin, ubi sup.*

^c This Opinion still prevails but too much among us.

^d See *Collection of Voyages to the North*, Vol. V.

whom they pretend the Family of their Chief is descended. The *Tenfas*, or *Taenfas*, have the same Object of religious Worship: These People also dedicate to it Temples, Altars, Priests with a Fire, which, like the *Natches*, is kept burning in his Honour. 'Tis well known that this perpetual Fire represented the Sun among several Nations of Antiquity^a. Whenever the Moon is in the Wane, they carry a great Dish by way of Sacrifice to the Gate of the Temple, fill'd with their greatest Dainties, and these their Priests offer to this deified Planet.

WE shall present the Reader with the Description of one of those Temples of the Sun, as we find it in the Author of *the Relation of Louisiana*, under the Name of the *Chevalier de Tonti*, printed in *the Collection of Voyages to the North*, Vol. V. "They tell us, that it is surrounded with a high Wall: The Area within the Wall forms a kind of Court for the People to walk in. Upon this Wall a great Number of Spikes are set, on the sharp Ends of which they fix the Heads of their Enemies, or of the greatest Criminals. Over the Front is laid a great Log, rais'd very high, surrounded with a great Quantity of Hair, and garnish'd with a Number of Scalps, like so many Trophies. The Inside of the Temple is no other than a ^b *Nave*, which is painted or varicolour'd all round the Top, with a great Number of different Figures. In the Middle of the Temple they make a great Fire-Place, by Way of Altar: They always burn three great Logs, laid end-ways, which two Priests with white Hoods supply with Fuel. 'Tis round this flaming Altar that all the Congregation offer up their Prayers with surprizing Howlings. The Prayers are three Times a Day, at Sunrise, at Noon, and at Sun-Set. A Closet is made in the Wall, which they call the Tabernacle of the God. Two Eagles with extended Wings hang in it, and look towards the Sun." This Description gives us a pretty tolerable Idea of the religious Worship of the *Mississippians*. Would one imagine it were possible that Devotion should exhibit itself in so much Pomp on the Banks of a River, where one would expect to meet with no other than brutish and rustic Savages? But then is not this Description merely fabulous?

^c THE *Canadians* give the Name of *Great Spirit* to that Supreme Being whom the other Savages acknowledge to be the *Universal Spirit*. These People argue very logically, if we are to give Credit to a Traveller who has borrow'd the Pen and Character of a degraded ^d Monk. He tells us, "That they prove the Existence of a Supreme Being from the Frame of the Universe, which leads us to a Superior and Almighty Being; whence it follows, that Man was not made by Chance. — They worship this superior Being after the most abstracted manner imaginable, which they explain as follows: — As the Existence of God is inseparable from his Essence, he must comprehend all Things, appear in all Things, and give Motion to all Things. In fine, this God is all we see, all we comprehend; who, as he exists without Bounds, without Limits, or a bodily Substance, ought therefore not to be represented under

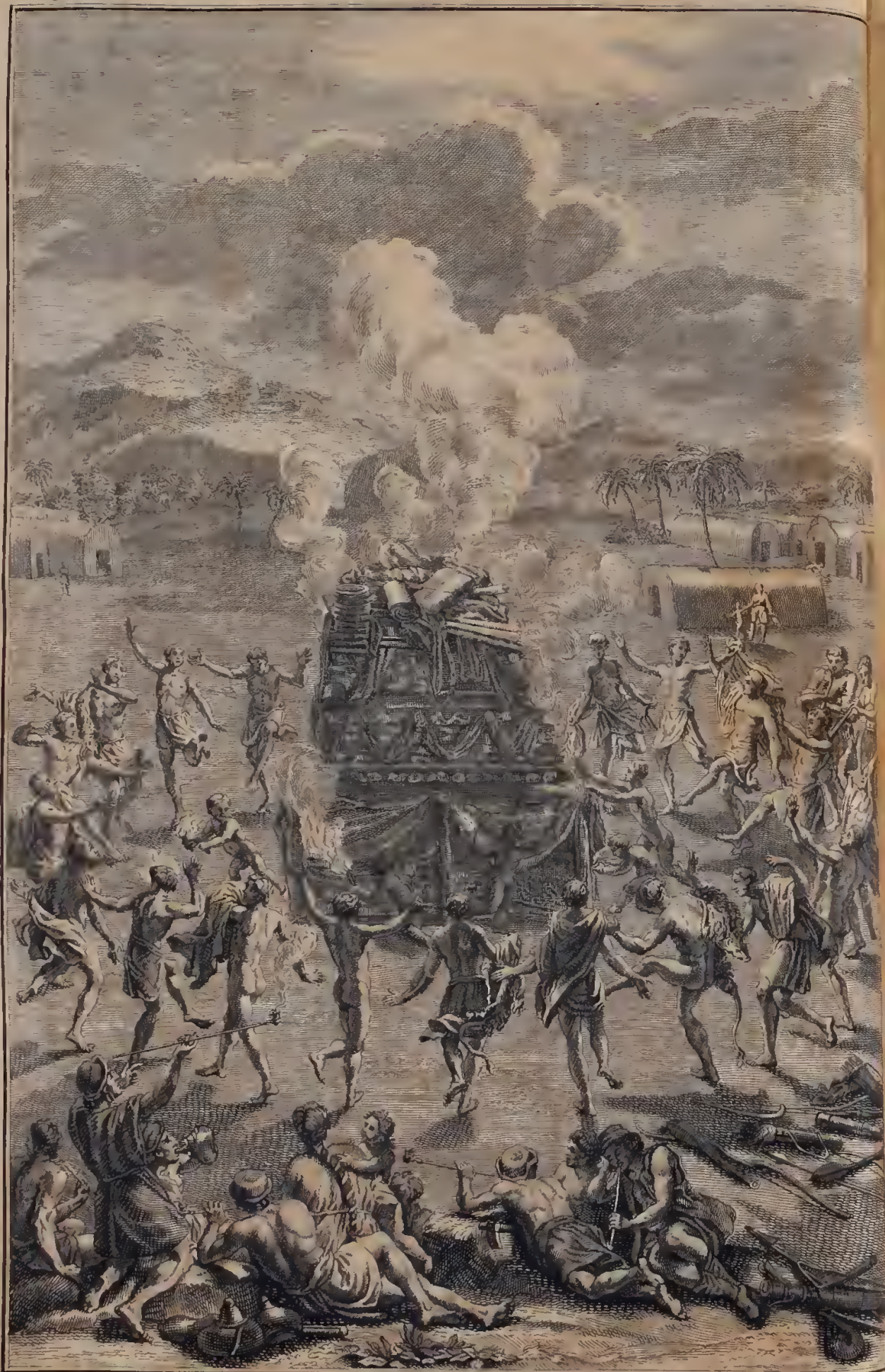
^a The *Romans* had their holy Fire, the Preservation of which was committed to the Vestal Virgins. *Numa* fancied it to be the Principle of all Things. — The Vestals were oblig'd to keep this Fire with all the Care in the World; and if it happen'd to go out, 'twas thought Impiety to light it at any common Flame, but they made use of the pure and unpolluted Rays of the Sun. Every Year, on the first of *March*, whether it had gone out or not, they always lighted it a-new.

Kennet's Roman Antiquities, Chap. vi. Part II.

^b The *Nave* in a Church signifies the Space which is separated from the Choir and the Sides that surround it, in which the Congregation generally stands.

^c *De la Fontaine's Travels*.

^d *Monf. Guedeville*, a quondam Roman Catholic, Author of the Dissertations which compose the *Historical Atlas*, and of several other Works. This degraded Monk has interspers'd the greatest Part of his Writings with Jest and Buffoonry, not excepting the *Travels of la Fontaine*, which he imagin'd would be more diverting upon that Account, though often at the Expence of Truth. If the Savages reason as justly as he makes 'em do, one would be apt to think that they had studied the Evasions and Subterfuges of the Logic of the Schools.



B. Puart, del.

C. Da. B. g. m.

THE GRAND SACRIFICE
of the CANADANS to QUITCHI-MANITOU,
or the GREAT SPIRIT.

LE GRAND SACRIFICE
des CANADIENS à QUITCHI-MANITOU,
ou le GRAND ESPRIT.

“ the Figure of an old Man, or any other Shape, how beautiful, great, and extensive
 “ soever; for which Reason they worship him in every Thing they see. This is so
 “ true, that whenever they see any Thing that is beautiful, curious, or surprizing,
 “ especially the Sun and other Stars, they cry out in this Manner, *O Mighty Spirit!*
 “ *we see thee in all Things.* Thus they acknowledge a creating Being, under the Name
 “ of *The Great or Mighty Spirit*, or the *Master of Life*, whenever they reflect even
 “ upon the most trifling Things.” Would it be possible to paraphrase better, or justifi-
 fy more ingeniously, the obscure and doubtful Manner in which we are told these
 Savages express their Belief, with regard to the first Principle of Nature? Nor does he
 make ’em argue with less Subtily on the Mysteries of the Christian Religion. He has
 put into their Mouths all the Scruples and Difficulties that could possibly enter into the
 Head of the greatest Free-Thinker, who was endeavouring to sap its very Funda-
 mentals.

The Sacrifices and Adorations of the Canadian Savages.

WE have already observ’d, that the Savages of *Canada*, and those of *Hudson’s-Bay*,
 &c. give the Name of *Kitchi-Manitou* to the Great Spirit. They ascribe to
 him every Thing that is good, as on the contrary they attribute to that evil Genius,
 whom we have already mentioned under the Name of *Matchi-Manitou*, every Thing
 that is evil; but besides these, they establish good or evil *Intelligences*, or *Spirits*, in
 every Thing that to them appears wonderful; and give to all Things their presiding
 good or evil Genii, as they appear to them either useful or noxious. *La Hontan* tells
 us, that they rank Gold and Silver in the Number of the latter; which Notion is pretty
 just. They are Eye-Witnesses to Part of the Care and Trouble the *French* give them-
 selves to heap up Wealth; but what would they not say, were they to see the fordid
 Avarice of some of our *Europeans*? *La Hontan* tells us, that the ^a Savages never sa-
 crifice living Animals to *Kitchi-Manitou*; but burn in his honour Goods, for which
 they trade with the *French*, the Value whereof is sometimes upwards of fifty thousand
 Crowns. Here follows the Description which that Traveller has given us of the whole
 Ceremony: They chuse a clear and serene Day for the performing of it, when every
 Savage brings his Offering, and lays it on the Pile. Afterwards, when the Sun is at
 the Meridian, the young *Canadians* surround the Pile with lighted Barks of Trees, in
 order to set fire to it. The Warriors sing and dance till the Sacrifice is consum’d, at
 the same Time that the old Men address themselves to *Kitchi-Manitou*, and present at
 Intervals their lighted *Calumets* to the Sun. The Songs and Dances last during the
 whole Day, and the Homage of the *Calumet* from the Rising of the Sun to its Setting,
 observing to worship him at his Rise, his Meridian, and his Setting. The Figure re-
 presents the Sacrifice of the *Canadians* in honour of *Kitchi-Manitou*.

WE shall now present the Reader with their Form of Prayer. They supplicate the
Great Spirit, or *Kitchi-Manitou*, whom they acknowledge to preside over their Lives,
 to protect them against the Wicked, to grant them his Favour, to preserve the Strength
 and Bravery of their Warriors, to strengthen the Spirit of their old Men, and to in-
 spire them with good Counsels; to increase and preserve their Families, to protect their
 Children against wicked Spirits, and from the Hands of the Wicked, in order that they
 may one Day prove the Pleasure and Consolation of their aged Parents. They be-
 seech him to shed his Blessings on the Harvest, on the Villages, and the Hunters; to
 teach them his Will in Dreams, and after Death to waft them to the Region of Souls.

^a Nevertheless the Savages of *Mississippi* sacrifice Prisoners to the Genii, which they believe preside over the
 Waters, as was before observ’d.

THE Subject of their Songs is the Praises of the Beauty of the Works of Nature, the Goodness of God, their Victories, and the Defeat of their Enemies. The Women address Speeches to the Rising Sun, and present their Children to him at the same Time. At his Setting the Warriors come out of their Villages to dance the *Grand Spirit Dance*: However there are no fixed Days for the Sacrifices and the private Dances. These Particulars are borrowed from *la Hontan*.

WE are persuaded that a long Residence, and repeated Inroads for some Years into the North Parts of *America*, would procure us a clearer, more exact, and more regular Account of the Religion of those Nations; but then the Traveller must resolve to lay aside all his Prejudices must have a greater Stock of Learning and Understanding than those generally have who ramble up and down the World, must be informed with a Capacity able to discover the Original of the Principles of the Savages, and above all, must have Patience and Mildness to argue and Discourse with them. However brutish and savage the above-mentioned People may be, yet 'tis manifest, that they are not Atheists, and that their prodigious Ignorance does not obstruct their going back to a first Cause, superior to their Genii, which they imagine to inhabit all Beings. We are assured, that 'tis a very difficult Matter to convert them to Christianity, and that they continue fix'd in their Notions, unable to relish the Mysteries of the Christian Religion, to which they listen with an Indifference capable of confounding the Zeal of a choleric Devotee. They often alledge much the same Reason for their refusing to embrace the Principles of Christianity, as an idolatrous Prince in the *East Indies* did, to the Archbishop of *Goa*; whose Words were as follows: *Had God design'd me for a Christian, I should have been so from my very Infancy* ^a.

WE are assured that there is hardly the least Mark of religious Worship among the Savages of *Terra-Nova*.

Marriage Ceremonies of the Inhabitants of HUDSON'S BAY, MISSISSIPPI, and CANADA.

A^N ^b Author who has given us a Relation of *Hudson's-Bay*, tells us, that its savage Inhabitants marry as many Wives as they can maintain; that they also have the Custom of marrying their Wives Sisters, from an Opinion they have of their agreeing better together than Strangers. Another ^c Author assures us, That the Inhabitants of *Louisiana* have the same Custom, and that nothing is more common than to see four or five Sisters married to the same Man. She that first happens to be a Mother, enjoys certain Privileges, which consist in being exempted from several domestic Cares. As to the Preludes of Marriage, a Savage that is in love with a Woman, does not commonly spin out the Time of his Courtship to any Length: The Moment his Breast is inflamed, he reveals his Passion, and in order to obtain the Object of his Wishes, he gives an Entertainment to her Family, and makes her Father some Present; and no sooner has he obtained their Consent, but he takes her home to him, without haggling for her Portion.

FATHER *Hennepin* has been more exact and particular upon the Marriage of those People: He tells us, " That their Marriage is not a Civil Contract: The Husband and " Wife never marry with an Intention of binding themselves to each other for Life;

^a *History of the Christianity of the Indies*, by Mons. de la Croze, Book iv.

^b *Collection of Voyages to the North*, Vol. vi.

^c *Ibid.* Vol. v.

“ they cohabit together so long as they agree, but the Moment domestic Broils begin to arise, they separate from one another without the least Formality.” They marry their Daughters very young ; and though the Wife is not old enough to have any Commerce with her Husband, she yet superintends her domestic Affairs, while the Husband goes a hunting, and brings what he kills to her Father. They often marry without any amorous Formality ; they have no Love-Toyings, no Conversation, no wanton Caresses, to create an Acquaintance before they tie the Gordian Knot, which often is fatal in other Places. Let us suppose, for instance, a savage Man and Woman together, who never saw one another before, and that one of them shall suddenly have a Desire of being married ; the Party thus prompted will immediately pass over all the Formalities which ought to be observed on those Occasions. The amorous Savage will, without the least Ceremony, ask the Person he designs for his Wife, if she has a Mind to have him ; and she answers at once, Yes or No, without consulting her ^a Friends. To this reciprocal Consent succeeds a kind of Ceremony, which we may consider as the Effect of the Modesty of the Female Savage, and of her future Oeconomy ; which is, that in the Evening of the Wedding-Day the Bride takes her Ax, goes and cuts down Wood in the Fields, and afterwards makes it up into a Load ; then lays it on the Ground before the Door of her future Husband’s Hut, and sits down near her Lover, who makes no other Compliment than, *that ’tis Time to go to Rest*, and a little after slips to Bed to her. Father *Hennepin* adds, That the Friendship of those Savages is very fickle and wavering, and that whenever they happen to meet after falling out, they look upon one another with the utmost Coldness and Indifference. Whenever they separate, the Wife sometimes carries away her Clothes and Furs, and sometimes only takes a Piece of Stuff to make a Petticoat, and a Blanket. The Children follow their Mother, who takes care to provide for them, because the Possessions of every Family, or every *Tribe* (’tis thus Father *Hennepin* expresses it) are in common. Some indeed follow their Father ; but those Savages who separate themselves from their Wives, generally leave the Children with them, and tell them that they don’t believe them to be their own. This is natural enough, if it be true that they are as easy and complaisant as they are said to be : At least it appears by what *Hennepin* has related of them, that they have no great Affection for the conjugal Yoke, and that they separate themselves from their Husbands without any Reluctance. Nor are the Men more just on that Head ; when a Savage is out upon an Inroad he shall hire a Woman for some Days, or Weeks, which does not any Way disgust her Parents, because they get Furs by this Cohabitation. The lawful Wife, or which is more proper, the first Wife, keeps the House, and sows the Corn, whilst the other is roving up and down the Country with her Husband : But as soon as he is returned home, he sends back his Fellow-Traveller with Presents, and returns to his domestic Wife, unless it happens that the Charms of the former should efface all the Beauties of the latter. We must not omit, that the Wife has the same Privilege, and that she is allowed to make herself amends during her Husband’s Absence. Notwithstanding the Account that has been given of the Opinion these Savages have of Marriage and of conjugal Fidelity, it yet meets with some Exceptions. As we have some People among us that are mere Savages upon that Head, they in like Manner have those among them who observe strictly all the Duties of a married Life, and who do not look upon it as a Yoke, but a State of Felicity. In a Word, we meet with Husbands in *Canada* who love their Wives with the utmost Tendernefs.

THE Moment ^b a Man has made some Presents to the Parents of his future Spouse, she becomes his Property ; and ’tis a Purchase he has made. It sometimes, though very

^a The Reader may observe that this contradicts what was observ’d Page 43. Line 37. &c. but after all, we do not pretend to answer for all the Contradictions that are to be met with in the Relations which Travellers give us of the Religions in *America*.

^b Father *Hennepin*, in the *Collection of Voyages to the North*, Vol. v.

rarely happens, that the Parents take back their Son-in-Law's Children, and return them the Presents they had receiv'd. We have already observed in the foregoing Dissertation; that those People have very little Propension to Jealousy: Nevertheless; some Savages are as jealous as the *Italians*, and punish the Infidelity of their Wives with great Severity. One of these Husbands shall cut off his Wife's Nose or Ears, nay, put her to Death; which is attended with no other Consequence than his being obliged to make a Present to the Parents of the Deceas'd, in order, we are told, to dry up their Tears.

* SUCH Savages as are bred up to War, do not marry before five and twenty or thirty, for fear of destroying their Vigour by cohabiting with Women: Those who have any Commerce with them before that Age, are look'd upon as a kind of Cowards, or at least, as a Set of People that are not fit either for War or Hunting. But the Reader is not to imagine they are chaster because they live in a State of Celibacy. The *Canadians* are of Opinion, that a perpetual Chastity occasions Vapours and Pains in the Back; so that a young Warrior, who is desirous of preserving his Health, ^b must *run the Match* once a Week.

‘ HERE follows an Account of those *Canadian* Amours as we find it in *la Hontan*. They never mention their Passion to the She-Savages in the Day-Time, but say that the Night is more suitable to amorous Blandishments. ^d “ As soon as a young Man, after “ having paid two or three Visits to his Mistress, imagines that she looks upon him “ with a propitious Eye, he behaves as follows, in order to be fully convinc'd of it. “ We are to observe, that the Savages live in a kind of Equality, agreeable to the Sentiments of Nature, (which makes them not stand in Fear of Thieves and domestic Enemies) for which Reason their Huts are open Day and Night. Two Hours after Sunset, the Slaves take care to put out the Fire before they go to Bed. Then the young Savage goes into his Mistress's Hut, wrapp'd up in a great many Clothes, when he lights a kind of Match at the Fire. . . . and afterwards draws near her Bed. In case she puts out the Match, he lays himself down by her; but if on the contrary she wraps herself up in the Bed-Clothes, he retires; for this is a Sign that she is not pleas'd with his Visit. This is the *Match*, the Ceremony whereof is represented in four Compartments.

THE same Author assures us, That these amorous She-Savages drink the Juice of certain Roots to prevent Conception, or cause Abortion; for if a young Woman should happen to have a Child, she would never meet with a Husband; consequently they must be very nice Artists to miscarry when they please. “ The most singular Circumstance, continues the same Author, is, that they give their Lovers leave to sit down by them on the Bed, only to talk with them a little; but if, among the several Moments they spend together, one should happen to be more agreeable than the rest, they will not scruple to grant their Lover the last Favours. The Reason of this is—the Resolution they have taken of not being subject to their Lovers.”—Which Custom justifies what we have already advanced, with regard to the Notion these People have of the Freedom in that State of Independance which precedes Marriage.

* *Hennepin*, ubi supra; and *de la Hontan*.

^b This is the Term by which they express the nocturnal Rambles of the *Canadian* Lovers. *La Hontan*.

^c We have omitted all the Ornaments and rhetorical Flourishes with which the Baron has stuffed his Relation, because there is Room to believe he had no other Guide herein than his wild Imagination. It will therefore be much safer to give Credit to such a Writer as *Father Hennepin*, whose plain and unaffected Narration is more persuasive than all the Ornaments of a Monk, who takes Pleasure in disguising the Truth.

^d *La Hontan* speaks.



*SAVAGE who lights a PIPE
when he goes and VISITS his
MISTRESS.*

*SAUVAGE qui allume une
ALUMETTE, pour aller trou-
ver sa MAITRESSE*



*SAVAGE in conversation with
his MISTRESS and sitting on
her BED'S FOOT.*

*SAUVAGE en conversation avec
sa MAITRESSE étant assis
sur le pied de son lit.*



*SAVAGE whose MISTRESS
throws her head under the Bed
clothes, by way of repelling her lover.*

*SAUVAGE dont la MAITRESSE
se cache dans sa couverture, ne
voulant pas le recevoir.*



*SAVAGE whose MISTRESS
blows out the MATCH,
as a token of his being WELCOME.*

*SAUVAGE dont la MAITRESSE
eclaire l'ALUMETTE,
pour le recevoir.*



WHENEVER a *Canadian* Savage, after having made himself famous by his warlike Exploits atchiev'd against the Enemies of his Country, takes a Resolution of marrying, he draws up a Lease for a certain Term of Years. They would look upon a Contract for Life as a most grievous Punishment, or an intolerable Slavery. The Savage therefore looks out a Wife suitable to him; after which both Parties agree together, and communicate the intended Marriage to their Relations, who assemble in the Hut of the most antient Person among them: There they make an Entertainment, after the *Canadian* Fashion, on the Day appointed, when they meet together with Joy and Satisfaction, sing, and dance the Marriage-Dance. After these Diversions the Bridegroom's Relations withdraw, the oldest four excepted; when the Bride, accompany'd with four antiquated She-Relations, presents herself at one of the Doors of the Hut, where the most decrepid of the Bridegroom's four Kinsmen comes to receive her, and leads her to her future Consort, to a Place where they are both made to stand upon a Mat. A Wand is presented to them, which each of them holds by the End, whereupon the old Men make a few very short Speeches. The Bride and Bridegroom also speak to one another alternately, having still hold of the Wand; they afterwards break it into several Pieces, and distribute them to the several Witnesses. This Ceremony being over, the Bride is led out of the Hut, and the young Maidens who waited for her at the Door, conduct her back to her Father's House, where her Husband is obliged to visit her, till such Time as she has made him a Father. When this happens, she packs up her Things, leaves her Father's House, goes home to her Husband, and cohabits with him as long as the Marriage subsists.

LA POTTERIE, Author of *the History of North-America*, relates several other curious Circumstances in his second Volume upon this Head. Whenever, says he, an Inamorato is sure that his Mistress loves him, he addresses himself to his Father, or his nearest Relation, who takes upon him to go and visit his Mistress's Father in the Night-Time. He awakes him, lights his Pipe, and presents it to him, and at the same Time demands his Daughter. When they are come to an Agreement, the young Man's Father assembles all his Relations, and declares to them his Intention of bestowing his Son in Marriage. These Relations bring as many Things into his Hut as they are able to bestow, by way of Portion for the young Savage. His Mother carries Part of the Goods to the young Woman's Hut, and at the same Time the Bride's Mother declares to her Daughter that she has married her to such a one. The Maiden must not offer to retract; 'tis even an Honour to her to consent at once: And from a strange Abuse, continues the same Author, the Fathers, Mothers, and eldest Brothers, are allowed to prostitute such a young Woman, because, say they, her Body is not her own, but her Relations. She nevertheless bewails her Virginity, as he tells us in ^a another Place. Having received her Presents, she distributes them among the whole Family, notifying to them at the same Time the new Alliance. Every one gives something towards the Bride's Portion. The Bridegroom's Mother and Sister also bring Presents to the Bride, whom they equip in a very splendid Manner on her Wedding-Day. This splendid Dress, as they call it, is their having their Hair perfumed with Bear's Grease, and a good Beaver's Skin over her Shoulders. In this Geer she goes to her Mother-in-Law's, who strips her of her Ornaments, and gives her others in Exchange, together with a great Kettle; when she goes back again to her Fathers, where she is again undress'd. Her Mother gives her a certain Quantity of Maiz, which she carries to her Husband, who undresses her a Third Time; when the two Families divide all the Presents of the Portion among themselves.

THE Continnence of the new-married Man is very exemplary: He carries it to that Length as to forbid himself for six Months Access to a Fort, which he has had the Glory

^a *Ibid.* Vol. i.

of conquering. However the *Canadian* Laws allow him to consummate the Marriage four Days after the Solemnity ; but he is persuaded his Abstinence is an authentic Testimony of the great Affection he has for his Wife, and would have it imagined, that he had no other Views, than to reflect an Honour to himself by this Alliance. The above-mentioned Author has express'd himself pretty nearly in these Words ; 'tis he is to answer for the Truth of it, or for the Flourishes with which he may have embellish'd it. " At the End of the Year, continues the same Author, the Wife returns perhaps to her " Mother's Hut, who now becomes the Proprietor of all her Son-in-Laws Possessions ; " as also of whatever he gets either in Hunting or Fishing. The Husband not finding " his Wife at home, and imagining she is gone to her Mother's, goes to the Hut at a " Time when he thinks the whole Family are asleep ; but the young Woman's Father " and Mother are upon the Watch, while she, after all these Preliminaries, is fast asleep " by the Fire-Side, or pretends to be so. The Husband is no sooner come into the " Hut, but he knows the Fire was made upon his Account ; whereupon he sits down " by his Wife. Then his Father-in-Law rises up with an Air of Coldness and Indifference, fills his Pipe, and gives it him to smoke. His Mother-in-Law brings him " a Dish of Meat, and sets it at his Feet ; when he begins to eat, but does not utter " a Syllable." In a word, he continues two Years with his Father-in-Law, during which Time whatever he gets, either in Hunting, Fishing, or by Trade, belongs to his Mother-in-Law, as was before observ'd. ^a Here follows the Way of Life which the new-married Couple are immediately obliged to lead. Decency does not permit them to speak to one another in the Day-Time, unless it be to break out into injurious Reproaches. The Modesty and Bashfulness of the Savages demand expressly this Conduct : As soon as the two Years are expired, the Son-in-Law leaves his Father-in-Law, and then his Wife and he set up House-keeping together, unless he has Thoughts of taking a Sister-in-Law for his second Wife. " The Husband is not allowed to marry any Woman but what he receives from the Hands of the Relations of his Father-in-Law, " who, if he pleases, may give him his other Daughters in Marriage ; but in case he " has no more, the Mother-in-Law adopts some of her She-Slaves in favour of her " Son-in-Law, or gives him one of her Nieces." We are told that Interest gave Rise to this Custom. " The Mother-in-Law has all her Son-in-Laws Possessions, and since, " if he were to marry a second Wife in another Family, the Mother of the latter would " have the same Right as his first Wife's Mother," it has been thought proper to check in some measure the Inconstancy of the Savage Husbands, by obliging them to marry only the Daughters in one Family, when they are desirous of having several Wives at once. We meet with something like this in the Story of *Jacob*, who not only married *Rachel* and *Leah*, but even their Servants. The first Wife has certain Privileges above the rest, which occasions Jealousy among the Women, and is the Cause of domestic Quarrels ; but the common Husband bears all with the utmost Patience, and is not a little proud of it, imagining that the Jealousy of his Wives is a Testimony of their Affection.

WE next proceed to the Consequences of Marriage. The ^b Savages of *New-France* prefer Girls to Boys, and affirm that they are the Support of a Family. A menstruous Woman withdraws from Society ; all the Fires in her Hut are put out ; they clean the Fire-Place, throw out all the Ashes that were on it, and striking Fire with a Flint, light up a new one. This Woman is obliged to live retired for a Week together, in a Hut that has no manner of Communication with the rest. The rest don't drink at the Stream she has tasted ; they never draw any Water out of it, and she sets certain Marks which discover the Condition she is in. When a Girl finds her periodical Disorder coming upon her for the first Time, she secludes herself for thirty Days from all

^a La Potterie's *History of North-America*.
^b *Ibid*.

Society, except that of those Women who tend her, during which she feeds herself with Coal. The Moment a Woman is with Child, she breaks off all Communication with her Husband, till such Time as the Child is two Years old; and when the Time of her Delivery draws near, they prepare a Hut for her, in which she continues thirty^a Days; and if she lies in of her first Child, forty. All these Customs have some Affinity with the *Jewish* Law. As to that which prohibits the Man and Woman from cohabiting together till the Child is two Years old, 'tis too reasonable to conceal its Merit from the Reader; and in case it be true, the Savages are not very brutish on that Account. The same Author adds, that when the Life of a Child-bed Woman is in Danger, they carry her into the Hut in which she usually lives; but after her Recovery, or in case she happens to die, they pull down the Hut, and set it up in some other Place.

BARRENNESS is one of the chief Causes of Divorce among the *Americans*, though they are allowed to quit one another whenever they please. *La Hontan* tells us, That the *Canadians* generally give a Week's Notice before-hand, when they give the most specious Reasons they can possibly invent, in order that their Separation may appear in some measure consistent with good Manners and Civility. But in general, says he, these Savages are not so very prying, and the only Reasons they give, is some pretended Distemper, a Desire of Ease, or a Tranquility necessary for the Recovery of their Health. Thrice happy Cure! the Prescription whereof is of too great a Price in *Europe* to be as easily made use of there as in *America*. 'Tis however certain, that this Remedy would be of vast Service to us, as 'tis productive of uncommon Felicity. In *Canada*, when a Husband and Wife are resolv'd to quit one another, the Ceremony made use of on that Occasion is as follows: They bring into the Hut where the Marriage had been celebrated, all the little Pieces of the Wand which had been made use of on that Occasion; these they burn with Solemnity, which compleats the Divorce without Strife or Dispute. The Women have the same Freedom of marrying again as the Men; however, a kind of Decorum forbids their rushing into the Arms of a second Husband during the Life of the first. When the Husband and Wife quit one another, they divide the Children equally between them; for Children, says *la Hontan*, are the Treasure of the Savages. If there is an odd one, it always falls to the Wife's Lot.

THE two Compartments represent the Marriage and Divorce of the *Canadians*.

WHEN a Woman has been Fifty, she never meets with another Husband; the *Canadians* thinking it very ridiculous to marry a Woman who is too old to bear Children. When once a Woman is upon the Decline, she has nothing charming in their Eyes. What Course should those Women take, who find themselves despised because they are old? I answer, they might conceal, by Art, their Age from the World: But in case their Sincerity will not suffer them to impose upon the other Sex, it must be owned that they carry it to much greater Lengths than our *European* Ladies. An old Woman of *Canada*, that has got still a Colt's Tooth in her Head, will adopt some Prisoner of War, and keep him for her private Use. We may naturally suppose that this Slave is not one of the most contemptible Sons of *Mars*; be that as it will, 'tis natural to believe he is not ungrateful, and that he exerts himself to the utmost, to shew the deep Sense he has of his Obligations to a Passion which gives Life to all Men, and lengthens his own.

^a *La Hontan* tells us, that they observe a kind of Purification which lasts thirty Days, if they are delivered of a Son, and forty if of a Daughter.

Of the JUGGLERS, and their Manner of treating
the SICK, &c.

ALL the Savages above-mentioned are very Healthy, and are free from a great Number of Diseases which attack the *Europeans*. *La Hontan* tells us, That the Small-Pox and Pleurifies are very rife among the *Canadians*; but as they are very vigorous and robust, when a Man goes off the Stage at Sixty, they say he died Young; because they often live to an Hundred, and even upwards. A ^a Writer whom we have quoted before, and who has given us a Relation of *Hudson's-Bay*, tells us, that the Inhabitants of it enjoy a very vigorous old Age. But when their Vigour is quite exhausted by Age, they make choice of a voluntary Death, the Manner of which is as follows: The decrepid old Man makes an Entertainment after his Manner, to which he invites his Family, and addresses himself to them all in a Discourse, the Subject of which turns upon Concord, and the Interest of his Family. He then makes choice of that Child who is most dear to him, and gives him a Rope, which he ties courageously about his own Neck, and desires him to strangle him, saying at the same Time, that he looks upon himself no more than a Burthen to the World. The *Massagetes* used antiently to do the same Piece of Service to their old Relations. The Savages of this Bay, continues the same Author, esteem it a Happiness to die in a decrepid old Age: They feed themselves with the Thoughts of having a second Birth in the next World, at the Age of the Children who suck at the Breast, and that they shall then live in eternal Youth: But that they should meet with a contrary Fate in the next World, were they to die young; in which case they would be born again old and infirm. This ridiculous Notion might probably have been grounded on an Opinion antiently received by the antient *Jews* and several other Nations, *viz.* that Long-Life is the Gift of Heaven, that it is the Reward of Virtue, and that the Gods punish those who have not lived a Life of Virtue, by the Infirmities with which they inflict them in this Life, and afterwards by Death.

^b SWEATING is one of the most common Remedies which these People make use of. They have several Ways of Sweating; but that which is practised by the Inhabitants of the Upper-Part of *Mississippi* is too remarkable not to be mentioned: They make a Hot-Bath, into which the Patient goes stark naked, with others as naked as himself, whose Business it is to rub him. This Bath they cover with the Hides of wild Bulls, Flint-Stones, and Pieces of Rock red-hot. The Patient thus shut up in the Bath, is obliged to keep in his Breath every now and then, and while the Juggler is singing as loud as he can bawl, those who are in the Hot-Bath sing also the while they are rubbing him.

THEY cure Diseases of the Legs and Thighs by lancing the Parts infected, with a Knife made of Stone or Iron. These Incisions are afterwards rubb'd with Bear's Oil, or the Fat of some other wild Beast. They also have an Antidote to expel the Poison of Serpents, and make a Potion that is good against Agues.

ALL those who go by the Name of *Jugglers* act in the double Quality of Priests and Physicians, which Dignity they cannot attain to, till after having undergone a Probation, the Manner of which is as follows: " They shut themselves up in a Hut during

^a In the Collection of *Voyages to the North*, Vol. ii.

^b *La Hontan* gives another Description of the Place where the Savages of *Canada* sweat: " 'Tis, says he, a kind of Oven cover'd with Mats, Skins, &c. in the Center of it they put a Porringer of burning Brandy, or great Stones made red-hot, which raises so intense a Heat, as immediately throws them into a Sweat." They never let a Week pass without Sweating, and make no Scruple of throwing themselves in the Winter-Time into the Water or Snow, when they are all over in a Sweat.

^c Description of *Louisiana*, in the Collection of *Voyages to the North*, Vol. v.



MARRAGE CEREMONY of
CANADA.

CEREMONIE NUPTIALE
CANADA.



B. P. Scott, del.

C. D. R. B. f. sculp.

The CEREMONY of DIVORCE
PRACTISED by the CANADANS.

MANIERE dont les PEUPLES du
CANADA font le DIVORCE.





A JUGLER who cures a
SICK person.

JONGLEUR qui vient
guérir un MALADE.



SLAVES who bewail a
person just DECEASED.

ESCLAVES qui pleurent
le MORT.



The RELATIONS who enquire of the deceased
why he left the WORLD.

Les PARENS demandent au DEFUNT
la cause de sa MORT.

“ nine Days ^a, and are allow’d no other Sustainance than Water; the Novice holding a
 “ of kind Gourd-Bottle in his Hand, full of Pebble-Stones, with which he makes a
 “ continual Noise, invokes the Spirit, beseeches it to speak to him, to admit him into
 “ the Number of the Physicians; the whole accompanied with the most terrible Cries,
 “ Howlings, Distortions, and Agitations, till he puts himself out of Breath, and foams
 “ at the Mouth in the most frightful Manner. As soon as this Hurly-burly, which is
 “ interrupted only by a few Moments of Sleep, that at last seizes him, is ended, on
 “ the ninth Day he comes out of his Hut—when he boasts his having discoursed with
 “ the Spirit, and of having receiv’d from him the Gift of healing Diseases, laying Storms,
 “ and changing the Seasons.” Father *Hennepin* adds, that nothing can be more dreadful
 than the Cries and Distortions of these Jugglers, at the Time of their practising their
 pretended Enchantments. ’Tis certain that they carry it on with great Skill and Cunning:
 But in general, the Cures they may perform by the Help of these Legerdemain-Tricks,
 appear rather to be owing to Chance, than to any Skill they have in Diseases. However
 ’tis certain, they are acquainted with several physical Herbs; nor is the Usefulness
 which arises from their repeated Discoveries in Sweating, Lancing, and rubbing, to be
 despis’d. ’Twould be as unjust to assert that they perform no Cures at all, as to affirm
 that the small Number of Persons they cure, is not more than sufficient to support
 their Credit.

A JUGGLER, says *la Hontan*, is a kind of Physician, or rather Quack, who having
 cured himself of a dangerous Distemper, is silly enough to fancy himself immortal, and
 that he is endow’d with the Virtue of Healing all kinds of Diseases, by his Discourses
 with good or evil Spirits. — Every one laughs at these Jugglers behind their Backs, —
 and looks upon them as Madmen, who have lost their Senses by some violent Fit of Sick-
 ness; they are nevertheless permitted to visit the Sick, whether it be to divert them, or
 to see these Tumblers jump, scream, howl, &c. — All this Hurly-burly ends with
 their desiring an Entertainment of a Buck, or of large Trouts for the Company, who are
 very merry on these Occasions.

THIS Juggler makes a Visit to the Patient, and examines him very carefully, promising
 at the same Time to cast out the evil Spirit, when he immediately withdraws alone to
 a little Tent pitched for that Purpose; here he sings, dances, and howls like a Goblin:
 He then comes and sucks the Patient in some Part of his Body, and drawing some little
 Bones out of his own Mouth, tells him that he has taken them out of his Body; that
 he must cheer up, since his Distemper is but a very slight one, and that, to be the
 sooner cured, he must send his Slaves — to hunt the Elk and Stag — on which his Cure
 depends. The Arts which our Quacks in *Europe* make use of, in order to maintain their
 Credit with the Vulgar, are almost as grossly stupid. We must not omit one remarkable
 Circumstance^b, which is, that in case the Juggler has not Wit enough to invent Reasons
 to justify his Patient’s Death, they often make no Difficulty to kill him upon the
 Spot.

LA POTTERIE relates in his History of *North-America*, that this Quackery opens
 with a Banquet, and that their old Men assist at it; the Physician comes into the Assembly
 with a Bag on his Shoulders, in which he puts his Medicines, having a Gourd-Bottle
 in his Hand, with a Stick run thro’ it, which serves for a Haft; he then sings upon the
 Subject of his Medicines, beating Time with his Gourd-Bottle, which is filled with
 little Stones. On a sudden the whole Assembly are seiz’d with enthusiastic Fits, so that
 nothing is heard but the mingled Noise of Voices and Gourd-Bottles. Then the Physician
 takes out his Drugs, breaks out into some Invocations, and begins to sing again

^a A Nine-Days continual Fasting does not appear very probable.

^b Relation, &c. ubi sup.

still continuing in the most violent Agitations. The Juggler afterwards draws near the Patient with as haughty an Air as the most able Physician, turning several Times round the Patient in Cadence, the Assembly singing at the same Time. He afterwards touches every Part of the Patient's Body, and examines it with the Attention of a Man who really is, or would be thought to be, a profound Artist; after which he tells him very gravely, that he has a Spell in such a Part of his Body, that he must throw it out, that he is going to endeavour at it, that the Disease is a very difficult one, and that he must perform a great many Operations in order to compleat a Cure. The Relations of the Patient listen to the Sentence of this *Æsculapius*, rely upon his Honesty, and beg him to do all he can for their Kinsman. They then sing upon the Subject of the Wound, or the Part infected, and bring a great Kettle, in which they put the Presents that are made to the Medico-Priest; who, wholly employ'd, in outward Appearance, on the Methods he must take to cure his Patient, either meditates, or seems to do so, on what Medicines will be expedient for that Purpose. But now recovering himself from a kind of Lethargy, he tells them that he has found out the Distemper, which they believing, abandon the Patient entirely to his Care. After he has heartily tortur'd him by the Medicines which he applies outwardly or inwardly, and by the violent Agitations he throws him into, he then tells the Company, he either is, or is not cur'd. A cunning Juggler, tho' he does not cure his Patient, is not at all despis'd upon that Account, nor loses none of that Esteem which his Art had gain'd him; for he extricates himself by ascribing his ill Success to the Patient's ill State of Health, the Power of the Spell or Charm, and the Will of the Spirits, who, says he, do all they can to destroy my Work.

THIS juggling Trade is very beneficial; nor is that of the Quacks in *Europe* less so. *La Potterie* tells us, that the *Illinois* and the Southern Nations have the most able Jugglers among them. These Savages boast their being able to kill an Enemy, though at two hundred Leagues Distance; for which Purpose they make a Figure of him, and therein shoot an Arrow just opposite to the Heart. Others take a Flint-Stone about the Bigness of a Pigeon's Egg, and make a Spell thereon, affirming that one of the same kind is fonn'd on the Body of their Enemy.

WE are told of another remarkable kind of Juggling, which is as follows: Whenever a Patient fancies he is bewitch'd, or that the Juggler persuades him he is so, the latter goes to the Patient's Hut, surrounded with a Company of his young Disciples; they then extend the Patient on the Ground before the Juggler, upon the Skin of a Beaver, or of some other Beast. The Physician feels every Part of the Patient's Body with his Hand till he comes to the sore Part, on which the pretended Spell has been thrown: Then one of the Juggler's Disciples lays the Skin of a Roe-Buck, made into several Plaits, upon the afflicted Part, after which the Physician throws himself with the utmost Violence on the bewitch'd Person, sucks his Blood, foams at the Mouth, beats his own Back, nor does he spare that of the Patient, whom he beats from Top to Toe, in order to drive out the Charm, which indeed he at last effects. The Juggler then shews to the whole Assembly the Spell, which he had convey'd sily into his Mouth, or into the Plaits of the Skin. However, 'tis not always proper to produce the Charm at the first Signal, the Juggler must have the Art to vary the Operation; and indeed it is sometimes repeated, but without Success: However, 'tis sometimes at the Expence of the Patient; but the same Maxim prevails among them as with us, *viz.* that 'tis better the Patient should suffer than the Art.

SOME of these Jugglers give out certain Secrets of Charms, which are useful in War or Hunting. *La Potterie*, who is not always to be depended upon, because of the Inaccuracy of his Relation, tells us, that the most eminent Jugglers are either lame or crook-back'd;

back'd; that they sometimes oblige the Patient to run thro' Flames and Fires of the Village; that in order to heal their Sick, they prescribe Dances, in which the Men and Maids prostitute themselves; that they plunge the Patient naked into the Water or Snows, in the Depth of Winter.

THEY consecrate, in some measure, the Medicines they make use of; the Ceremony whereof is performed in a very mysterious Manner. They lay them on a Skin, ordain a solemn Festival, and dance round them a whole Night long. We may naturally suppose that they have much Efficacy after this. This being done, the Juggler puts all the sacred Medicines again into his Bag.

THE odd Gesticulations of these Jugglers are very well express'd in the first Compartment of the Plate representing the Funeral Rites of these Nations.

Funeral Rites of the CANADANS, MISSISSIPIANS, &c.

FATHER Hennepin tells us, in his *New Discovery of a vast Country*, &c. printed at Utrecht in 1697, that the *Nadoueßans* bewail those who fall in War, in order to stir up their Countrymen to Revenge, and till such Time as they have satiated it. The Relation printed under the Name of the *Chevalier de Tonti*, in the fifth Volume of the *Collection of Voyages to the North*, tells us of a People in *Mississippi*, who fall into Tears at the Sight of a Foreigner. The Reason of this is, that they fancy their deceased Friends or Relations are only gone a Voyage, and are always expecting their Return; and hope to meet with them among these Foreign Travellers. We are likewise told that they weep much more at the Birth, than at the Death of their Children; they considering their Birth as an Entrance into a State of Misery and Affliction.

THEY believe in Transmigration, and the Immortality of the Soul. Some Savages are of Opinion that they pass into the Souls of certain Animals; others, that they shall enjoy a second Life, (provided they have fought courageously, and led a Life of Virtue) in the Society of a Nation that live in the utmost Felicity, and have a prodigious Quantity of Game; but if on the contrary they have led ill Lives, they must expect to rise in the Midst of an unhappy Nation, who have no kind of Game, and consequently cannot divert themselves with Hunting. We find in the Description of *Louisiana*, printed in the fifth Volume of the *Collection of Voyages to the North*, that the *Caciques*, or Chiefs of the *Natches*, pretend to be descended from the Sun, and that they shall return to it after Death. Hennepin tells us, that the Nations who inhabit near *Mississippi* and *Canada*, fancy "that the Soul does not quit the Body immediately after Death: That "they bury with the Deceased his Bow, his Arrows, some Corn, and Meat, in order "that he may not want Provisions before he arrives at the Region of Souls; and as they "give a Soul to every sensible Object, they tell us that Men hunt the Souls of Beavers, Elks, Foxes, &c. after Death." That Rackets also have Souls, otherwise it would be impossible for the Hunters to make use of them in passing over the Snows in the next World; those of their Bows and Arrows are useful to them in killing Beasts; those of Hooks and Nets in Fishing, &c.

It may not be improper to give a Specimen of these Absurdities, which probably flow from the Notion they have of an universal Genius, as was before observed. They are

Fame and Glory come too late, when they find nothing of us to crown but our Ashes. Alas! of what Use will those Things be to us, which we must see and hear, when we have neither Eyes nor Ears. We laugh at the Custom of

are also of Opinion that departed Souls have Society for some Time among the Living, and partake in all their Rejoicings; for which Reason they leave them a Portion of what they had at their Banquets.

THEY bury their Dead with as much Pomp as possible; they dress them, paint their Faces and Bodies with different Colours, after which they^a lay them in Coffins made of the Barks of Trees, the Outside of which they make exceeding smooth with light Pumice-Stones. They then set up a Pallisade round the Tomb, which is always raised seven or eight Foot from the Ground.

WE before took Notice of the Banquets these Savages make for their Physicians and sick People. They also make Entertainments for their Dead, which are every way suitable to the Circumstances that occasion them. Every Thing is sad and mournful: The Parents of the Deceased keep a deep Silence, and will not allow Dancing or Singing. All the Guests on these Occasions make Presents to the Parents, which they throw at their Feet, making at the same Time a little Compliment after their Way: *This*, say they, *is to cover him; that to make a Hut for him, or to surround his Grave with a Pallisade, &c.*

THEIR Women wear a Mourning Habit for a Year together, during which they are not allowed to take any Diversion. The Father and Brother of the deceased Husband take care of the Widow. *La Hontan*, on the contrary, relates, that Widowhood among the *Canadians* lasts no longer than six Months: "During which Time, if either of the surviving Parties dreams two Nights together of the deceased Husband or Wife, they poison themselves with the utmost Coolness and Deliberation. But if the Widow or Widow dreams but once of the Deceased, they say that the Spirit of Dreams was not very certain the Deceased was unsatisfy'd with being in the *Region of Souls*, since he is but just gone there, and does not dare to return again." They then think themselves no longer oblig'd to keep the Deceased Company; and indeed it is but just they should expect a second Summons on such Occasions; and though they were not to visit the Deceased till after the Tenth, 'twould still be acting a very friendly Part.

SEVERAL of these Nations solemnize Festivals in Honour of the Dead. They take their Bones out of the Graves, and convey them into others, having first adorn'd them with Skins, and a kind of China-Necklaces: All this, say they, is of Use to comfort and relieve the Deceased. These Festivals are celebrated annually, but not on any fix'd Day, as *La Potterie* informs us. They send Deputies to one another to solemnize these Anniversaries. In a word, the *North Americans* perform very scrupulously whatever may reflect an Honour on the Memory of the Deceased. They weep over their Graves, they groan, say Prayers, and make Presents to the surviving Relations, in order, say they, *to dry up their Tears*. They have particular Ceremonies for the Children of such Persons as are dear to them: They wrap their Bodies in a Skin painted with several Colours, and afterwards carry them to the Grave on a kind of Sledge: But they don't make any Presents to the Relations of these Children, but on the contrary have some Gifts made to

of certain barbarous Nations, who lay in the Graves of their Dead the Weapons they had made Use of in their Life-Time; and at the same Time commend those who fatigue the Brain in order to be admir'd by Posterity; as if those Organs of our Bodies, by which we convey to ourselves the Thoughts of others, were not as compleatly destroy'd as the rest; and that 'twas not as equally necessary to be animated with Life to hear a Panegyric, as to make use of a Spear or Shield. *Weekly Medley*, N^o 44.

^a *La Potterie* tells us, That they cover the Body with Barks of Trees, over which they throw Earth and Stones, and surround the whole with Stakes to prevent the wild Beasts from rooting it up. But these Funeral Rites are not used except in Villages; for when they die in the open Country, they lay them in a Coffin made of the Barks of Trees, which they lodge between the Branches of the Trees, or set them on four Pillars.

them,



PUBLIC REJOICINGS of *Y* NATIVES of CANADA. REJOUISSANCES des PEUPLES du CANADA, pendant que l'on port le DÉFUNT, à la Cabane des MORTS.



R. Picart del.

C. Du Rof. sc.

FUNERAL PROCESSION
of the NATIVES of CANADA.

CONVOI FUNEBRE des
PEUPLES du CANADA.

them, in order to dry their Tears. We are not to omit that the Corps is very well equipp'd, *Hennepin* tells us, That they have new Shoes on, a Steel to strike Fire with, an Ax, China Necklaces, a Calumet, a great Kettle, Meat, Tobacco, and an Earthen Vessel full of *Sagamite*, or Milk thicken'd with Corn. If the Deceased was a Warrior, they dress him in a military Habit, and give him his Bow and Arrows; the Souls of the latter never fail to follow their Masters; nay, those of all their Utensils, not excepting the Souls of their very Kettles which the Warrior had made use of in his Life-Time, and are greatly delighted to serve him in a delicious Country, which they say lies to the West of them, and is inhabited by immortal Hunters: For the only Notion they have of this Paradise, is, that they shall hunt in it to all Eternity. This sensual Notion prevents their comprehending those which we form to ourselves of the Joys of Heaven. If, after having very calmly listened for a considerable Time to what is objected with regard to that Inactivity, or rather Uselessness of the Senses after this Life, we should ask, if they don't think our Notions of Paradise more conformable to Reason than their own, they would answer, That *they have their Paradise, and we ours*. Shall it be said after this, that the wild *Americans* improve in the Christian Religion? Wou'd not a Missionary lose some of that Patience which is the greatest Ornament of our Religion, whenever a Savage should speak to him in this Manner? ^a *You have not Sense enough to ask us what are our Notions of a Place so much above^b our Heads, whither 'tis impossible for any Man to ascend? Canst thou shew us, by the Scripture thou mentionest to us, any Man who came from above, and the Manner how he ascended thither? If the Souls of thy Countrymen go to Heaven, 'tis very happy for them; but as for us, we don't go thither after Death, but pass into the Regions of Souls, &c.* 'Tis not the Strength of the Arguments that confounds the Missionary's Reason, but the Want of some Handle, if I may be allowed the Expression. 'Tis impossible to dispute with a Savage from Revelation, if he does not give any Credit to it. And if they dispute with him from Nature, how shall they instil Faith into him by the bare Assistance of human Reason? This would be an Attempt above the Power of Man; 'tis therefore only in the Power of the Holy Ghost; it is he, would the Missionary say, works the Miracles of our Conversions. *La Hontan* gives us some other Particulars concerning the Funeral Rites we just before quoted from *Hennepin*. "When a Savage dies, they dress him as handsomely as possible, (*La Potterie* tells us, that they anoint his Body all over, and also his Hair, with the Oil of Beasts) "and then the Slaves of his Relations come and bewail his Death; but that "the Mothers, Sisters, or Brothers of the Deceased do not discover the least Token of "of Sorrow. They say that he is very happy in being out of the Reach of Sufferings, for——they believe that Death is a Passage to a better Life. As soon as "they have dress'd the Corps, they set it on a Mat, as tho' he were living. His Relations set themselves round about him, after which they all make a Speech to him; "they repeat to him all his noble Exploits, and the glorious Atchievements of his Ancestors, when the last who speaks addresses himself to him as follows:" (If the Baron has not embellished his Relation with several Flights of Fancy, we must be forced to own, that a *Canadian* Panegyrist gives a judicious Turn to every Thing, and that his Thoughts are witty enough.) "Thou art now, says the Savage Orator, sitting in the "midst of us; thou hast exactly the same Shape as one of us; thou neither wantest "Arms, a Head, or Legs; nevertheless thou now ceasest to be, and dost begin to evaporate like the Smoke of this Pipe. Who was it that spoke to us two Days ago? " 'Twas not thee, otherwise thou wouldst still continue to speak; it was therefore undoubtedly thy Soul, that is now in the great Region of Souls, in Company with "those of our Nation. Thy Body which we see before us, will in six Months be what "it was two hundred Years ago. Thou neither feelest or feelest any Thing, since thou "thy self art nothing; nevertheless, because of the Friendship which we had for thy

^a *Hennepin*.

^b Heaven.

“ Body, when thy Soul animated it, we bestow upon thee these Marks of our Veneration, &c.

“ THESE Speeches ended, the Male Relations go out to make Room for those of the other Sex, who pay the same Compliment to the Corps. They afterwards shut him up for twenty Hours in the Hut of the Dead, during which they dance and have Entertainments, ‘ altho’ unsuitable to the Occasion. The twenty Hours expired, the Slaves carry him on their Shoulders to the Place, where they set him on Stakes ten Foot high, buried in a double Coffin of Bark, in which they lay his Weapons, some Tobacco, Pipes, and *Indian* Corn. As these Slaves carry the Corps, the Relations of both Sexes accompany it all the Way dancing, while other Slaves load themselves with the Baggage, which the Relations present to the Deceased, and lay upon his Coffin. The Savages of the *Long River* burn their Bodies, keeping them first in little Vaults, till there is a considerable Number of them, when they burn them all together. which is done without the Village in a Place appointed for that Purpose, The Savages have no Mourning, and never make an especial Mention of the Dead, that is, they never call them by their Names. They laugh at us whenever they hear us talk of the Fate of our Relations, Kings, Generals, &c.

“ WHENEVER a Savage dies, his Slaves marry other She-Slaves, and become free. They adopt the Children that result from these Marriages, and look upon them as Children of the Nation, because they are born in their Villages and Country; nor is it just, say they, that they should labour under the same ill Fate with their Fathers, or be born Slaves, since they themselves do no way conspire their own Begetting. The same Slaves go daily and offer some Pipes of Tobacco at the Foot of their Master’s Coffin, as a Testimony of Gratitude for their Enfranchisement.”

LA POTTERIE tells us, Then whenever a Child dies among the Savages of *Hudson’s-Bay*, the Father or Mother cuts off some of its Hair, which they make up into a Bundle like a Doll, and set it in the finest Part of their Hut, together with their most valuable Goods. The Child’s Mother mourns twenty Days, and pours forth her Grief to the Friends of the Family, who come and visit her. The Husband makes an Entertainment for them, gives them Tobacco to smoke, and they in return make Presents to him. The Friends are obliged to eat every Thing that is set before them, but the afflicted Father does not touch a Morsel, but satisfies himself with the Smoke of his Tobacco.

THE same Author relates, that those who are present at the Burial, strip the Body, which is their Perquisite; and in case the Deceased left nothing behind him, the Relations are obliged to make up the Deficiency. They mourn by not cutting off or greasing their Hair; by not taking the least Care of their Persons, and wearing nothing but tatter’d Clothes. The Parents wear Mourning for their Sons: The Sons mourn for their Father, and the Daughters for their Mother.

^a *Hennepin* says the very contrary, as was just now observ’d. *De la Potterie* agrees better with Father *Hennepin* than with *la Fontaine* in this Circumstance.

*The Manner how the Savages of Canada and Missi-
sippi hold their Councils.*

LA HONTAN tells us, That their Councils are compos'd of the old Men of the Nation, who are all upwards of sixty. The Cryer gives Notice of their Meeting, by proclaiming it aloud in every Street in the Village, when the old Men assemble in a Hut, design'd for that Purpose. Here they seat themselves in the Form of a Rhombus, when having debated upon what is to be done for the Good of the Nation, the Speaker goes out of the Assembly: Upon which the young People make a Ring round him, himself standing in the Center. They afterwards listen very attentively to the Debates of the old Men, crying at the End of every Period, *That's well*.

THE mysterious Ceremony of the *Calumet*, which is as it were the Seal of all their Debates, is the Reason of our giving their Councils a Place among their religious Ceremonies.

Their DANCES.

THE same Reason obliges us to speak of their Dances in this Place. *La Hontan* tells us, That they are of several Kinds; that of the *Calumet*, the Leader's Dance, the War Dance, the Marriage Dance, and that of the Sacrifice. All these differ in the Movement, and the Capers, and have their peculiar Beauties; but that of the *Calumet* is the finest. This is used when they are desirous of receiving Strangers handsomely, or at the Reception of Embassadors. If these Embassadors or Foreigners come by Land, they are obliged to send a Messenger to the Village, to give Notice of their bringing the *Calumet* of Peace, when some young People advance forward, and range themselves in an Oval Form. The Foreigners advance forwards; they all dance together, and make another Oval round the Officer who bears the *Calumet*. This Dance continues half an Hour; after which they conduct the Foreigners to the Banquet. But in case they come by Water, they are obliged to send a Canoo to the Village, with the *Calumet* of Peace fix'd in the Prow like a Mast. The Village sends out another Canoo to meet the Stranger.

*Ceremonies of War used by the Canadans and
Mississippians, &c.*

WE shall open these Ceremonies with the Description of that of the *Calumet*. The American Savages have their *Calumet* of War and that of Peace, which *Hennepin* tells us are distinguish'd by the Difference of the Feathers. Whenever a People whose Herald has left the *Calumet* with another People, is attack'd by an Enemy, that which received it is obliged to stand by the invaded Nation. In case a Mediator, in the Heat of the Battle, presents the *Calumet*, there immediately follows a Suspension of Arms: And in case both Sides accept of it, and smoke out of the *Calumet*, a Peace is immediately concluded, and every Man returns home: But tho' one Side should refuse it, they would not hereby violate the Right which the Savages ascribe to that Instrument, and which is the same among them as the Law or Right of Nations with us. *La Potterie* tells us, that by its red Plumage, Assistance is signify'd; white and grey mix'd, signify a solid Peace, and an Offer of Assistance, not only to those to whom the *Calumet* is pre-

fented, but also to their Allies. A *Calumet* that is red on one Side, and white and grey mix'd on the other, is a double Characteristic of Peace and War at the same Time : Peace to those towards whom the white and grey Side is turned, and War to that People towards whom the red pointed.

THE *Calumet* Dance is always a Prelude to all great Enterprizes among the Savages. This Dance strengthens Alliance, prepares to War, is a Mark of the Public Joy, the same as Bonfires among us, after some signal Victory, or on some Prince's Birth-day, &c. In a word, it answers to our Ball, for the *Canadian* Savages often give such Foreigners as they have a Mind to distinguish the Diversion of the *Calumet*, in like Manner as we entertain them with a Ball.

HERE follows the Description of the *Calumet* Dance, which *La Hontan* and other Travellers call the *War Dance*. 'Tis perform'd in a Hut in Winter Time, and in the open Air in Summer. They then surround the Ball-room with Branches of Trees, and spread a great Mat made of Bull-rushes, painted with several Colours, and place on this Mat, which serves for a Carpet, the *Manitou*, or tutelary Deity, of the Person who gives the Dance. They place the *Calumet* to the Right-hand of this God; for this Festival is celebrated in his Honour, or 'tis he at least that presides at the Ceremony; and they raise round the *Calumet* a Trophy of Bows, Arrows, Clubs and Axes. After having thus dispos'd Things in their Order, and a little before the Dance begins, that is to say, as the Assembly grows more and more numerous, they go and salute the Deity. This Homage consists in perfuming him with Tobacco. The finest Voices are allow'd the best Seats, and the rest range themselves in a Ring under the Trees, all sitting upon their Posteriors. One of the Chief in the Assembly takes up the *Calumet*, in a very respectful Manner, and holding it in both his Hands, dances in Cadence, himself dancing at the same Time, observing always to keep Time with his Fingers. All the Motions of the *Calumet* are odd and whimsical, and have perhaps their Meaning. They sometimes shew it to the Assembly, then present it to the Sun, and often hold it towards the Ground; they extend its Wings, as if they were going to set a flying; lastly, they bring it near the Mouths of those present, as if they were going to give 'em the *Calumet* to kiss. This is the first Act of that rejoicing, which we may call a religious Festival. They afterwards have a Combat, to which they are animated by the Sound of Drums, or a Kind of Kettle-Drum; and the Voices sometimes sing in Chorus with the Warlike Instrument. Then the Savage, who has the *Calumet* in his Hand, invites some young Champion to take up the Weapons that are hid under the Mat, and challenges him to fight with him; when the young Warrior taking his Bow, his Arrows, and Ax, attacks him who has the *Calumet* in his Hand. The Combat is fought in Cadence, when the *Calumet*, which at first seem'd to quit the Field, is declared to be victorious. They were certain that Fate would declare in its Favour. The third Act of the Ceremony relates entirely to the Conqueror of the young Warrior. He relates his Military Achievement to the Assembly, striking with a Club upon a Post that is fixed in the Center of the Circle, at the Conclusion of every Incident, as *La Hontan* assures us; and when he has no more to say, the President of the Assembly makes him a Present of a fine Robe of Beaver Skin; after which the *Calumet* is given into the Hands of another Savage, and from thence to a third, and so on till the whole Assembly have performed the same Ceremony. If the *Calumet* is danced upon Account of an Alliance, the President concludes the Ceremony, by presenting the *Calumet* to the Deputies of the Nation with whom the Alliance is made.

THESE Savages declare War by sending back a Prisoner to the Nation with whom they intend to be at Variance, giving him at the same Time an Ax, the Haft of which is painted Red and Black, with Orders to give it to his Countrymen. They sometimes send back three or four Prisoners, but first make them promise not to serve in that War.

The

The Proclamation of War opens with a Banquet, to which the ^a General of the Enterprize invites all his Friends. This is a Banquet-Council, which possibly may bear some Affinity to those of the antient *Germans*. *Hennepin* tells us, that they sometimes make ten or twelve Entertainments before their setting out. Be that as it will, the General communicates his Design to the Assembly, and the Measures he intends to follow to put it in Execution. This Preliminary to his Enterprize is accompanied with the Songs and Dances of the *Calumet*. He there fixes the Day of setting out, and the Place of Rendezvous. They generally make choice of the Night, the better to conceal their March; but when it is to be general, the Preparations are made with great Pomp and Splendor. They make Entertainments, and offer Sacrifices; the Wives and Maidens are ordered to prostitute themselves, the better to engage their Warriors to exert themselves for their Country. Finally, they bestow extraordinary Honours on those Heroes, and reward them before-hand by Gifts and Presents, for all the Scalps which they promise themselves they shall carry off from the Enemy.

LA HONTAN tells us, that the Savages of *Canada* begin to enter into the Field at twenty Years old, and never bear Arms after fifty. From twenty to fifty they go by the Name of *Warriors*. These *Warriors* never go upon any Enterprize without first consulting their Old Men, and are obliged to propose all their Designs to them. The Old Men debate thereon; after which the Speaker goes out of the Council-Hut, and declares the Resolution that was taken in it, in the Manner just mentioned.

THEY are two or three Months in making their warlike Preparations. The General ^b sings military Songs every Night, fasts once every two Days, does not eat with the rest, prepares a solemn Feast before his setting out, to which all the Warriors of the Canton are invited; hangs great Kettles and Porcelane-Necklaces on the Poles of his Hut, gives and receives Presents. Before he goes into the Field, he makes a Speech to the old Men, in which he declares to them pretty near the Time when he intends to make his Excursions. He then begins to march, and sings the Song of *Death*. This Song is made up of all the Terms that Fury can possibly dictate. One of the softest Expressions in it, is, that he abandons his Body to the Chance of War. We are told that he sings and fasts every Day till Night, to the Time of his performing his Enterprize; then his Face is smutted with Black, and those of his Soldiers much after the same Manner, in order, say they, that their Enemies may not see them grow pale with Dread. He eats alone. Some Savages of *Canada* have a solemn Festival the Day after their setting out, by which they implore their *great Spirit* to grant them a propitious Return. Here follows the Substance of the Description of it, as we find it in the Relation of a Traveller, who was himself an Eye-Witness thereof, and was undoubtedly very well acquainted with the Ceremonies and Customs of those Nations. “The ^d Day after the setting out, says “he, (of the *Miamis*) a solemn Festival was celebrated, purposely that the great Spirit “might grant them a happy Return. They erected an Altar, on which they placed their “Gods; these were Bears Skins made up like so many Idols, whose Heads they had “sinear’d over with green Earth. As every Zealot *passed along before these Deities*, he “bent the Knee in a suitable Manner. The Jugglers, and *the rest of the Order*, held “their physical and juggling Bags in their Hands; affirming, that they marked out all

^a If the General marches, his Cryer publishes throughout the Village, the Day he intends to give the War-Feast, when all who have a Mind to be his Guests, have their Dishes carried to the General’s Hut. The Assembly being met, the General goes out into the Public Square, having his Club in his Hand, and followed by his Warriors, who seat themselves round him. Immediately six Savages, each bearing a warlike Instrument, that has some Resemblance to a Kettle-drum, come and squat themselves down at the Foot of the Pole or Stake fixed in the Center of the Circle. At the same Time the General looks stedfastly on the Sun, all the Warriors doing the same; when he makes a Discourse, or rather prays, to the great Spirit; afterwards the Sacrifice is offer’d up. *La Hontan’s Voyages*.

^b Every Warrior has his *War-Song*, which he may sing, provided he has made one Campaign. *La Hontan*.

^c *Hennepin’s Voyage*, &c.

^d *La Potterie’s History of North-America*. The Description that is here given, is taken from his Relation only; for which Reason, Part of it is printed in *Italic*.

“ those

“ those whom they were resolv’d to have die in the Field ; and *some were seen at that*
 “ *Time who pretended to fall down Dead* ; but the Jugglers applying a certain Medica-
 “ ment to their Lips, seem’d to raise ’em, by giving them a very hearty Shake. They
 “ made several grotesque and ridiculous Postures ; they danced to the Sound of Gourd-
 “ Bottles and Drums ; *they divided themselves into two Bands, one of which charged, while*
 “ *the other stood upon their Defence*, the Warriors being armed with Otter and Adder
 “ Skins. These Skins, said they, mark’d out all those for Death on whom the Lot fell :
 “ *but, by a contrary Effect, gave Life to such as were Friends.* The Master of the Cere-
 “ monies, walking with great Gravity between two Old Men, and two Women, went him-
 “ self, and proclaimed to the whole Village the Time fix’d for the Ceremony ; laying his
 “ Hands on all he met in his Way, as it were to give them his Blessing ; upon which all
 “ who receiv’d it, threw themselves prostrate on the Ground, embrac’d his Knees, imagin-
 “ ing, without Doubt, that after this they should have a much greater Share of the Grand
 “ Spirit’s Favour. Afterwards there was nothing seen but pious and sacred Dances ; and
 “ nothing heard but Dogs bemoaning the Rigour of Fate in their dumb Language, by which
 “ they were condemn’d as Victims, to appease the Wrath of the Grand Spirit, and to draw
 “ down his Blessing upon the People. In fine, those poor Animals were sacrific’d. After this,
 “ the Jugglers endeavour’d to raise, that is, to bring out of their Trances certain Per-
 “ sons who lay as dead ; who, upon their Recovery, danced apart by themselves, while o-
 “ thers counterfeited the Dead in their Turn. Men, Women, and Children died pro-
 “ miscuously, and rose again in the like Manner ; and their Jugglers acted their Parts in
 “ dying and rising again, like the rest. The Trances were succeeded by Miracles. Some
 “ swallow’d Sticks a Foot and an Half in Length, and others Swans and Eagles Feathers.
 “ They first died, then a Juggler rais’d them, and afterwards they danced to thank the
 “ Gods.” These Ceremonies lasted five Days successively. They withdrew in the Night
 to their Huts, or some such Place, and the next Morning they returned in Procession to
 the Place of Public Resort in the Village, when this Piece of Devotion concluded by
 Presents which the People made to the Jugglers.

THE Warriors carry their Wives and Concubines with ’em into the Field. When they draw near the Territories of the Enemy, they detach some Scouts, to prevent the Main Body from being surpriz’d. After they have ended their Enterprizes, in which they generally attack their Enemies by Thrusts and Pushes, or by lying in Ambuscade, they take off the Scalps from the Dead, and break out into what they call the *mournful Shout*. They even give the Enemy Notice, running away at the same Time as fast as their Legs can carry them, to come and bury their Dead ; for these Savages, though they may appear to our Eyes to be divested of all Pity and Compassion, are nevertheless of Opinion, that ’tis one of the Duties of Humanity to bury the ^a Dead immediately. In the Manner the *Illinois* and other Savages of *Canada* treat the *Iroquois*, according to *La Hontan*. All these Savages divide the Prisoners they take among their respective Families ; but a surprizing Circumstance is, that these Captives who are expos’d in a Public Manner, each having a Wand seven or eight Foot in Length in his Hand, and set off with Tufts of white Feathers, sing all the Time the rest are resolving upon their Fate, though they are almost sure of being ill-treated, and insulted by their Enemies. The Rea-

^a Among the *Romans*, the Covering a dead Body with Earth was look’d upon as a very meritorious Action. So *Horace* on the Death of *Archytas* :

*If thou may’st happen on the dreary Shores
 To find the Object which this Verse deplores,
 Cleanse the pale Corps with a religious Hand,
 From the polluting Weed, and common Sand ;
 Lay the dead Hero graceful in a Grave,
 The only Honour he can now receive.*

So may just Heaven secure thy future Life,
 From foreign Dangers, and domestic Strife, &c. PRIOR.

der may consult the Account which *Hennepin* gives us of this Matter, and what will be mentioned on this Head in the ensuing Article.

^a As they return from their Expeditions, they make their Court very assiduously to the Chief Leaders. As soon as the Night draws on, and that they are going to incamp, the young Warriors dance the *Calumet*: The Captain to whom they pay this Homage, sends a Warrior of his own Family; and this Officer makes them smoke one after another in his *Calumet* of War. We call it a Homage, though it may possibly be an Act of Humiliation. *Hennepin* relates, "That the Ceremony was every Day closed by those whose Relations had been killed in War. They took several Arrows, and laying them cross-wise, presented them by the sharp End to their Leaders, weeping bitterly at the same Time."

THE Commander keeps a Kind of open Table, during the Time that the War lasts, at which the principal Savages are present. Here they dance after Dinner, and while one Part of the Assembly is dancing, the Tears and Groans of those are heard whose Friends or Relations lost their Lives in the Field. This Ceremony, which at first seems to be a Public Rejoicing, changes afterwards into a whimsical Intermixture of Joy and Cruelty. These Savages unite tolerably well certain Passions, which one would be apt to think incompatible.

The Manner how these Nations treat their Captives.

AS soon as a Prisoner is bound, he sings his *Death-Song*, because he knows 'tis a Thousand to One if he be pardon'd. When the Campaign, or rather the Inroad, is ended, the Savages return to their Village. In drawing near to it, they break out as many Times into the Dead-shout as they have lost Men; and when they are come pretty near Home, they sing the *Mournful Song* as many Times as they have killed Enemies. In the mean Time, their Youth of twelve or fifteen Years of Age make a Lane, and are all armed with Clubs to beat the Prisoners with; they repeat their Blows as soon as the Warriors have made their Entry, and that the Scalps of their Enemies appear, which are the Trophies of their Warlike Exploits. The next Day the Council meets to make a Distribution of these unhappy Wretches, who are always bestow'd on such Wives as have lost their Husbands, or such young Women as have lost their Fathers.

^c AFTER the Distribution, those who thereby become their Masters, have the Liberty of treating them as they please, and may either kill or save them. They take Care to feed them well, and even give them every Thing that is most ^d delicate in its Kind, in Order that they may have Strength enough to suffer Death with Bravery and Resolution.

WE have already observed, that the Death of these Captives is a Kind of Sacrifice, which is manifest from the Sentence that is pass'd on the Condemn'd. *La Hontan* tells us, that when a Woman to whom a Prisoner has been allotted, is resolv'd to put him

^a *Hennepin's New Discovery.*

^b The Song is in this Taste: "I am brave and intrepid; I am not afraid of any Kind of Death; for I am a Warrior, and despise the most dreadful Torments: All those whom they terrify are dastard Souls and Cowards, and are worse than Women. The brave don't value Life. May Rage and Despair seize my Enemies! Let me devour 'em! Let me drink their Blood, &c." We are oblig'd to an Inhabitant of *New-York* for this Song.

^c *La Potterie*, ubi supra.

^d *La Potterie*. *Hennepin* in his *New Discovery*.

to Death, she tells him, that as her Father, her Brother, or her Husband, has no Slave to assist or wait upon him in the *Region of the Dead*, he must therefore set out immediately for that Purpose. The Person to whom we are obliged for the *Death-Song*, and who was himself an Eye-Witness to what he relates, adds, that they often speak thus to the Slave condemn'd to die; *Thou must die to appease the Soul of him thou hast killed*. The *Iroquois* dress up those Captives they condemn to the Flames, as pompous as possible. After they have fatten'd him for a considerable Time, as was before observed, he is adorned with Porcelane Necklaces from Head to Foot, and led to the Stake.

AFTER Sentence has pass'd upon him, he is tied to the Stake, when they burn his Body with Iron Instruments, during which he sings the Death-Song. The unhappy Wretch discovers a most surprizing Constancy under these Torments; for he is not seen to shed one Tear, and indeed, were he to do so, they would reproach him with his Want of Courage: He possesses himself to a Wonder in the Midst of his Torments; laughs at his Executioners, and tells them they don't understand their Business. "When they have tortured him in the most grievous Manner, they take off his Hair together with the Skin, which they leave hanging on his Shoulders; this being done, they lay a Porringer full of burning Sand upon his Head to stop the Bleeding. He then is loosed from the Stake, which they call bestowing Life on the Prisoner, when they bend him towards that Side where the Sun sets, (the rest pelting him with Stones as he goes along) for the Savages place the Region of Souls to the West, as was before observed. Then they cut and mangle his Flesh, he being still alive; and when he is dead, they all run in the Night-time, and beat up and down with their Clubs; in order, say they, to drive out the Soul of the Prisoner, who probably may have hid itself, to revenge the Torments and Insults they had inflicted on his Body. Some Days after the Execution, a solemn Festival is made, during which they invite each other to Entertainments. They are sure not to omit Singing and Dancing; but this Festival was chiefly instituted for the Distribution of the Scalps of such Prisoners as they had taken or killed in War. The Warriors tie to the Scalp a Porcelane-Necklace, representing the Body of the Person killed.

It frequently happens, that a Woman to whom a Prisoner is given as a Slave, yielding to the soft Emotions of Pity, gives him his Life, delivers him from the Bonds of Slavery, and captivates him with those of Love. Whatever may have been the Motive of his having Life granted him, he must yet be restored to that Liberty which the ill Success of War had deprived him of, in a solemn Manner. They adopt him; and for this Purpose, they carry him to the Water-side, in order to wash him, the Women and young Girls still bewailing the Death of the Savage he succeeds: But the Men sing the War-Songs, and cover the Body of the adopted Person with a new Robe of Beaver-Skins; after which he is numbered among the Relations of that Family on whom he had been bestowed in the Distribution of the Plunder. ^b This Ceremony is also called *Delivery*, or *Child-birth*. They celebrate this Solemnity by an Entertainment, at which Time the Prisoner is adopted either as Son, Brother, Uncle, Cousin, or Nephew, according to his Age or Quality.

CÆLIUS RHODIGINUS tells us, but without quoting any Authority, that the antient *Scythians* used also to scalp their Enemies.

WE shall close this Article with a Custom which must naturally inspire 'em with a prodigious deal of Courage, and that is their never allowing their Prisoners to be ex-

^a *La Hontan* observes, that the Prisoners are treated much more cruelly, when there are Proofs of their having killed Women and Children. If it appears that they have killed Men only, their Vengeance goes no farther than the Shooting them with Guns or Arrows.

^b *Hennepin's Voyage* to a Country bigger than *Europe*.

changed. "As soon as they are taken Prisoners, says *La Hontan*, their Relations and "their whole Nation look upon 'em as dead, unless they happen to have been so much "wounded. ---- that it was impossible for 'em to kill themselves; in this Case they are "received, *provided they have been able to rescue themselves out of the Hands of their E-* "nemies: Whereas, were the former to come, they would not be regarded, even by "their own Relations, nor even meet with one single Person that would look upon "them."

Superstitious Ceremonies of those Nations, before they go a Hunting.

HENNEPIN^a has given us a Description of this Ceremony, as practis'd by the *Iro-* *quois* and *Mississippians*. A few Days before these People set out to hunt the wild Bull, their old Men send out five or six Hunters to those Places where the Chase is to be. When the Hunters are got there, they dance the *Calumet*, with as much Ceremony as if they were among some of their confederate Nations; and at their Return, they expose publicly for three Days successively, several great Kettles set off with Feathers. During these three Days a Woman of Distinction walks in Procession with the Cauldron at her Back before a great Number of Hunters. The Company is headed by an Old Man, who with great Gravity carries a Piece of Cloth, or something like it, by way of Standard or Ensign. *Hennepin*, who assures us, that he himself saw this Procession pass along, relates, That "this Old Man made the Hunters or Warriors halt three "or four Times, to bewail the Death of those wild Bulls they flattered themselves they "should kill. At the last Halt, the Old Men in the Company sent out two of their best "Hunters as Scouts, to look for wild Bulls. They whispered them in the Ear at their "Return, before they begun the Chase: They then lighted up Bull's Dung dry'd in "the Sun, and primed, as it were, their *Calumets* with this new Fire, which they presented to those Hunters who had been out upon the Scout, in order for 'em to smoke. "The Ceremony ended, an hundred Men went behind the Mountains, and the same "Number marched another Way, in order to surround the Bulls, &c.

BEFORE a young Hunter goes to the Chase for the first Time, he is obliged to keep a religious Fast, to which he prepares himself with the Care and Attention that is generally observed by those who go through a State of Probation in any Order soever, when they are just growing up to Manhood. This Fast continues three Days, during which the Novice is obliged to daub his Face over with Black, and imagines it to be a Homage he is bound to pay the great Spirit. He preserves a Piece of Flesh from every Deer, in order to devote it to him; and these Pieces are so holy, that no other Savage but the Hunter dares to touch them, not even although he were almost starved.

Their Vows.

ALL Relations are silent upon this Head of Devotion. Here follows the only Instance we meet with of that Kind: ^bWhenever there happens a great Scarcity of Victuals, they promise the great Spirit that a Portion of the first Beast they kill shall be given to one of the most considerable of their Nation, as a Testimony of the Love they bear it; and that they will not eat of that Animal before the Distribution is made. The

^a *Voyage into a Country bigger than Europe*, in Vol. v. of *Collection of Voyages to the North*.

^b *La Potterie*, ubi supra.

above-mentioned Author adds, "That they sometimes keep the Beast two Months," till such Time as they meet with a Person of Distinction, to whom they may give the *devoted Morfel*; if the Beast should stink, or rot, during that Time, they burn it, in order to offer it in Sacrifice. Such as don't make any Vow to gain the Favour of the great Spirit, at least take Care to recommend themselves to the Protection of their *Manitou*. They present a lighted Pipe to him thrice, break out into Lamentations, beseech him to hear 'em, and recommend their Persons and Families to his Protection. Mournful Songs bear a Part in this Religious Ceremony.

The Heraldry and Hieroglyphics of the Savages.

WE presume the Reader does not suppose the Savages are very well skilled in Heraldry; but as *La Hontan* has thought proper to give the Name of Coats of Arms to certain rude and ill-shaped Figures, which those People paint on the Trees, as so many Monuments of their Victories, and which possibly they revere as Deities, we shall also call 'em by that Name, and describe them as follows: Whenever a Party of Savages has gain'd a Victory over their Enemies, the Conquerors, at their Return into their Country, peel the Bark from the Trees to the Height of five or six Foot in all Places, where they halt, and then paint on the naked Trunk several grotesque Images, which are either so many Figures that represent symbolically, or hieroglyphically, the Character they ascribe to themselves, or else the Images of their tutelary Genius. These Images are made of Coal, ground and beat to Powder in Fat or Oil.

THESE Nations also express their Thoughts by Hieroglyphics. *La Hontan* furnishes us with some Instances to this Purpose, such as the following: The Arms of *France* with an Ax and several Tens over them, signify that the *French* have *rais'd the Ax*; that is, to say, have proclaim'd War, and fought against them with as many Warriors as there are Tens in the Figure.

Of their YEAR.

THE Year^a among the *Hurons*, and several other Nations of *Canada* and *Mississippi*, is compos'd of twelve^b synodical Lunar Months, but with this Difference, that every thirty Moons they pass over a supernumerary one, which they call the *Lost Moon*. All these Lunar Months have Names suitable to 'em. They give the Name of the *Worm Moon* to the Month of *March*, because those Insects begin to discover themselves at that Time; that of the *Moon of Plants*, to the Month of *April*; the *Moon of Swallows* to that of *May*, and so on. The *Flemmings* have the same Form of Speech in their Tongue: The Month of *February* is by them called 'the Month in which they lop or prune the Trees'; the Month of *April*, 'that in which the Meadows are fit for Mowing'. We must here explain what we before mentioned of the *Lost Moon* of the Savages. 'Let us suppose *March* to be their thirtieth Lunar Month, and that thus it ends the Revolution of thirty Months, in that Case there will be a *lost* or intercalary *Moon* between *March* and *April*, after which the Month of *April* will be reckoned as the first of the syno-

^a *La Hontan*.

^b This is a Term in Astrology: A synodical Month is the Space of twenty nine Days and a Half, which the Moon employs from the Time of her being once with the Sun under the same Degree of the Zodiac, till her Meeting with him again under another Degree. *Robault's Physics*.

^c *Snoeimaand*.

^d *Grafmaand*.

^e *La Hontan*, ubi supra

dical Revolution of thirty Months. This we believe is the only Explication that can be given to *la Hontan's* Relation. Instead of reckoning by Weeks, a Calculation never used by the Savages, they compute Time from the first to the twenty sixth of their Lunar Months; which comprehends just as much Time as is between the Instant in which the Moon begins to discover the Edge of its Half-Face in the Evening (these are *la Hontan's* Words) till her almost disappearing in the Morning. This is what they call the *Month of Illumination*: "As for instance, a Savage will say, I set out the first of the *Sturgeon Month*, which is the Month of *August*, and I return'd the 29th of the *Month of the Indian Corn*, i. e. that of *September*; the Day following, which was the last, I lay by. Nevertheless, as there still remains three Days and an half of *Dead Moon*, (which is their Manner of expressing themselves,) during which Time it is hid from their Sight, they give them the Name of *Naked Days*." 'Tis evident that this Way of measuring Time is very troublesome and intricate. They compute their artificial Day and Night by a Quarter, a Half-quarter, Half, three Quarters, Sun Rising and Setting, Day-break, and Twilight. But if it be objected that this Way of computing cannot be exact, in such Parts of the Year when neither the Sun nor Moon appear in their Horizon, *la Hontan* answers, That repeated Experience, and an extreme Attention, which the *Europeans* are seldom capable of, because of the great Distraction of their Thoughts, teach them to know exactly the Hour either in the Day or Night, tho' the Weather be never so cloudy.

Of their Memorials, when they treat upon any Affairs.

THESE People express their Thoughts by Hieroglyphics; as was before observ'd: But when they treat upon any very important Affair, they make use of Necklaces, made of Porcelane Beads, or Pieces of black and white Shells cut long-wise, strung and rang'd in such a Manner, as to compose a Variety of Figures that look pretty enough. These Necklaces are two Foot long, and about three or four Inches broad. They in some measure supply the Want of Writing, whenever any Treaty or Suit of Law is to be determin'd, &c. These their Warriors use as Bracelets and Girdles, and put them over white Shirts. The Reader will have a better Idea of the Use of these Necklaces, by reading the Negotiations of the *French* and *English* with the Savages, as related by Travellers. Suffice it to observe, that every Necklace contains either a Point to be treated on, or some remarkable Circumstance: As for Instance, if they are to treat with a Nation with whom they were before at Variance, or if they are to communicate any Affairs to an Ally, they send him as many Necklaces as there are Affairs in Agitation. One of these shall signify a Piece of Intelligence, another a Compliment of Condolance, a Reconciliation; shall shew that they enter into a Design, and are resolved to share in such an Enterprize, &c.

Religion of the Inhabitants of Cibola, of New-Albion, of New-Mexico, California, &c.

IF we may give Credit to the Relation of *Friar Mark of Nisa*, whom *Antonio de Mendoza*, Viceroy of *Mexico*, sent with some other *Spaniards* to discover the North Coasts of *America*, situated on the *South-Sea*, the Government of *Zuny* or *Cibola* is so well regulated, that we can scarce consider those People as Savages. They dwell in Cities, in which are several Houses built of Stone. The Form of their Government is such,

* *La Poterie*, ubi supra. Vide the Representation of these Necklaces.

as discovers that they are not entirely ignorant of those Circumstances that conduce to the maintaining of Order and Regularity : But nevertheless, the little Religion they seem to have, is vastly odd and whimsical, if we are to give Credit to what *Francis Vasques* relates, *viz.* “ That the People of *Cibola* pay no Adoration to any Thing but Water, “ because, say they, it contributes to the Growth of Corn and other Food ; which is a “ Proof of its being the only Support of Life.”

THE famous Sir *Francis Drake*, who made so many Expeditions in the sixteenth Century, discover'd *New-Albion*, situated on the *South-Sea*, in the 38th or 40th Degree of North Latitude. He imagin'd he discovered some Footsteps of Religion in the Inhabitants of that Coast. He saw some Women tearing their Cheeks, bewailing and inflicting a Variety of Tortures on themselves ; all which, he thought, was some Indication of religious Worship. He had the Honour to salute the King or *Cacique* of the Country, and all his Court. Their Dress and Ornaments, which consisted of Feathers, Rabbit Skins, and Lays of Colours, whimsically dawl'd over the Body of the King, and those of his Courtiers, were not able to tempt *Drake*, in whose Favour the King of *New-Albion* offer'd to abdicate his Crown. His Majesty set it on the Head of that illustrious *Englishman* with his own Hand, put the Royal Chain about his Neck, and heightened the whole Ceremony with a Song ; but all to no Purpose : Sir *Francis* refused the kingly Dignity with as much Generosity as the *New-Albion* Monarch had offered it to him. The Reader may possibly ask, What Traces of Religion could be discovered in this Ceremony ? But that must be demanded of *Drake* himself. He tells us, that those Savages mixing among his People, wept, groan'd, and tore their Faces, making their Offerings at the same Time ; and that his Companions endeavour'd to make them understand that religious Worship was due to the true God only. In the whole he does not inform us, what it was in which the Worship of the Savages consisted. 'Twould be very difficult to form any solid Notions from Consequences drawn from a few Signs, which are generally fallacious.

ALL that can be said on the Religion of the Savages of *New-Mexico*, is, that they worship Idols. If the Reader goes on to enquire, we will tell him, that the Devotees among the Idolaters have their Oratories, where they worship the Devil. Here they offer Meat to him for his Sustenance : They dedicate to him Chapels, which are built on an Eminence^a : 'Tis here the Devil goes generally to divert and repose himself, whenever he is forced to ramble from one City to another. 'Tis to be observ'd, that Travellers save themselves from entering into abundance of Particulars, by bringing in the Devil in all the Notions which Idolaters form to themselves of the Supreme Being. This is the System of *occult Qualities* in religious Matters. The Savages of the Provinces of *Los Quires* seem to worship the Sun, the Moon, and Stars : This Conjecture is grounded on the Representation of those heavenly Bodies painted on their Tents and Pavilions. We are told in general, that all those People hold a very strict Correspondence with the Devil.

FERDINAND ALARCHON, imagining that the *Californians* adored the Sun, made use of a very unapostolical Method to bring them over ; but after all, his Business was to get his King new Subjects, and to increase the Number of good Christians. He declared to them, That he was sent by the Sun to exhort them to Peace and Unity. Some *Indians*, who suspected the Truth of his Mission, asked, Why he had delay'd to send him so long ? To which he reply'd, *That he was too Young* : Which Answer was perfectly well adapted to a Savage. The Conclusion of the Conference was, that they acknowledg'd him to be the Son of that Planet. This pretended Son, in Order to increase the Num-

^a *Purchas.*

ber of the Elcct, raised a Wooden Crofs, and commanded his Companions the *Spaniards* to adore it, as an Example for the Imitation of the Infidels. To these he prescribed the Time and Manner of Adoration. As we may take it for granted that he had observed they worshipped the Rising-Sun in the Morning, he told them that they were to worship the Crofs at the same Hour. ^a Father *Piccolo* relates, in his *Account of California*, that he could not discover the least Form of Government, or hardly any Marks of Religion, or regular Worship, among that People. “ They worship the Moon, and “ cut their Hair (I cannot affirm, continues the same Author, whether it be in the “ Wane) in honour of their Deities. This they give to their Priests, who apply it to “ several superstitious Uses.”

Marriage-Ceremonies, and other Customs of the Indians of New-Mexico.

^bTHESE Savages are Polygamists. We are told that the Inhabitants of *Cibola* marry but one Wife. Those of *California* will not allow their Maidens to keep Company with Men. They punish Adultery with Death. The Widowhood of their Women lasts six Months, after which they are allowed to marry again.

THE *Californians* and their Neighbours have Youths among them whom they oblige to go in Womens Apparel: These administer to the most infamous Uses. They are prohibited Marriage, and they carry this lascivious Custom to such horrid Lengths, that when the Youth whom they prostitute in this Manner, happens to die, his Brother is obliged to succeed him in the scandalous Office. These miserable Wretches make a Duty of this Obscenity, which we have described in as modest Terms as the Subject would admit of; and in Return are maintained by the Charity of the Public, and beg their Bread from Door to Door. The rest of the *Indians* of *North-America* give into the same Irregularities, and conceal the Shame of those they abuse under the Name of Hermaphrodites.

THE *Indians* of *Cinaloa* adopt Persons into their Families in the same Manner as the *Nadoueffans* and other Nations of *North-America*. They thrust a little Stick down the Throat of the Person who is to be adopted, which forces him to throw up violently whatever he has got in his Stomach; and this they call Regeneration.

^cWHENEVER any one of them falls sick, and that his Life is thought in Danger, they immediately dig a Grave. The Moment he is dead, they burn him, together with his House and all his Effects: They bury his Ashes, and throw a certain kind of Dust over his Grave, with which those who revere his Memory make a strong Liquor, which they drink to great Excess. The *Californians* also burn their Dead, with all that belonged to them. This odd Custom alone plainly shews that these Savages are persuaded of the Immortality of the Soul.

^a Collection of Voyages to the North, Vol. iii.

^b See Purchas.

^c Ibid.

Religion of the VIRGINIANS.

WE shall begin this Description with a Piece of History, which may be of Use in proving the Greatness of Soul of those People whom we call Savages. ^a *Oppechanough*, Emperor of the *Virginians*, falling unhappily into the Hands of the *English*, Sir *Berkley*, Governor of the *English* Colony, intended to shew him publicly to the People. The *Virginian* Prince, whose Eyes were so much weakened by Old-Age, that he was forced to make use of one of his Subjects to open them for him, hearing a great Croud of People about him, caused them to be open'd immediately. The Sight of so great a Multitude threw him into a Rage; whereupon he bid them in a haughty Tone, send for the Governour, whom he reproached with his Ill-treatment, and told him with a disdainful Air, "That if Fortune had made him his Prisoner, he would not have exposed him so basely to the Scorn and Derision of his People." We have mentioned this Incident, as it may be of Use to justify the *American Indians*, with regard to several gross and childish Ideas, which some Travellers have imputed to them, not only in religious Matters, but even with respect to the most common Notions of Decency and Decorum.

^b HERE follows what a Native of *Virginia* has written concerning the Religion of the *Virginians*: "These *Indians*, says he, look upon those to be guilty of Sacrilege, who reveal the Principles of their Religion." Whence we are to infer, that in case their Neighbours entertain the same Opinion, we are not to wonder, that it is impossible to reconcile the Assertions which we meet with in Travellers who have writ of those Countries; or that a Traveller should contradict all that had been written by one who had visited those Regions before him. A very little Attention will be sufficient to discover that they often ascribe to the same People, Ideas that are directly contradictory, and ever confused; the Reason of which is, because they are able to get but a superficial Knowledge of Things, swallowing them down in a hurry, without once examining them; but at the same Time they strenuously maintain, that they are capable of giving a most authentic Relation. "One Day, continues the above-cited Author, we met with the *Quiocofan*, or Temple of the *Indians*, at a Time when every Body was assembled to consult upon dividing those Lands which the *English* had given them. Overjoy'd to meet with so happy an Opportunity, we resolv'd not to lose it. After having remov'd from the Gate of the Temple, twelve or fifteen great Logs of Wood with which it was barricado'd, we enter'd it, and saw nothing at first but the bare Walls, and a Fire-Place in the Middle. This House was about thirty Feet long, and eighteen Feet wide, and had a Hole in the Roof to let out the Smoke. The Gate of the Temple was at one End of it. On the Outside, and at some Distance from the Building, Stakes were set up quite round it; the Tops of which were painted, representing Men's Faces in Relievo. We did not find one Window in all the Temple, nor any Place for the Light to enter in at, except at the Door, and the Hole of the Chimney. We observed farther, that at the End, over-against the Door, there was a Separation made of Matting work'd very close together, which enclosed a Place about ten Feet in length, and which did not let in one single Ray of Light. At first we could hardly prevail upon ourselves to attempt to enter into so dark a Place, but at last we ventur'd in, and found in the Midst of this Enclosure, a Place surrounded with Stakes, at the Top of which were great Shelves, from whence we drew three Mats that were roll'd up and sew'd together; on one of which some Bones were laid, on another an *Indian* Hanger, call'd by the *Virginians* ^c *Tomahawk*. They had tied to one of these

^a *History of Virginia*, Edit. of 1706.

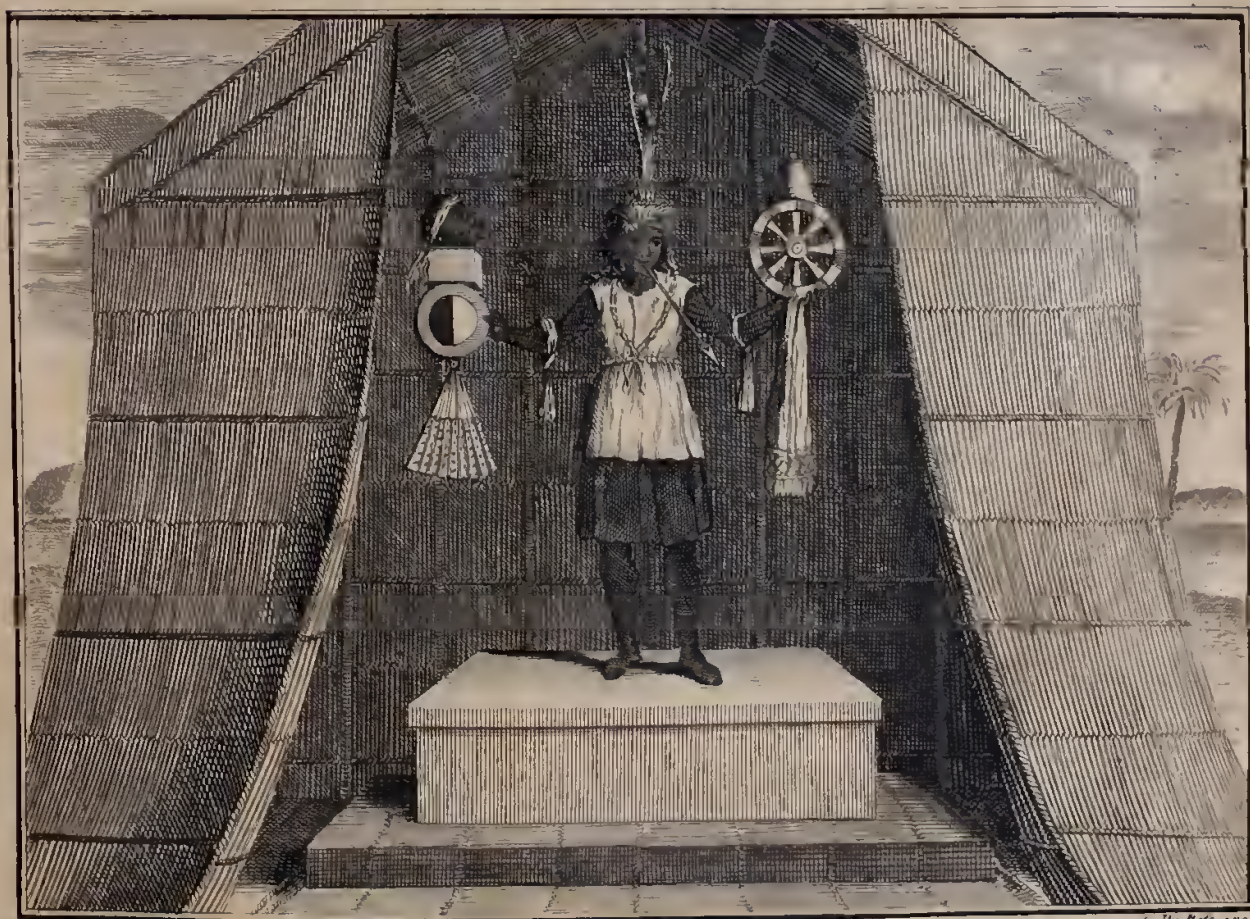
^b *History of Virginia*.

^c See the Figure.



*KIWASA an IDOL of the
VIRGINIANS.*

*KIWASA IDOLE des
VIRGINIENS.*



*The GOD of the WINDS another
Idol of the VIRGINIANS.*

*Le DIEU des VENTS autre
Idole des VIRGINIENS.*



“ *Tomahawks* the Waddles of a Turkey-Cock painted red, and the two longest Feathers
 “ of his Wing hung at the End, tied on with a String of about five or six Inches
 “ in Length. In the third Mat was some Inlaid-Work, which we took for the Idol of
 “ the *Indians*. This Inlaid-Work consisted of a Piece of Wood three Feet and a half
 “ in Length, having a Notch at the Top, for the setting in of the Head, with Semi-
 “ circles about the Middle, which were nail'd on four Inches from the Edge; represent-
 “ ing the Breast and Belly of that Statue. Underneath was another Board, not above
 “ half so long as the former, and which they fastned there with Pieces of Wood, that
 “ being set in on every Side, stood out about fourteen or fifteen Inches from the Body,
 “ and which, as we imagined, made the Bending in of the Knees whenever they set
 “ the Image together. We also found in this Mat, some Pieces of red and white
 “ Callico, and Rolls made for the Arms, Thighs, and Legs, which they folded over the
 “ Knees.

“ 'TWOULD be very difficult to get the Sight of one of those Images at this Time,
 “ because the *Indians* are extremely careful in concealing them from public View. We
 “ put the Clothes of the above-mention'd Image upon the Circles to make up the Body ;
 “ to which we fix'd the Arms and Legs, in order to form some Idea of it : But the
 “ Head and the magnificent Bracelets with which they generally adorn it, were not
 “ there, or at least we could not find them. When this Image is clothed with all its
 “ Ornaments, it must needs have a very venerable Aspect in this dark Place, in which
 “ the Light is let in only by raising one of the Mats of the Partition, from the gloomy
 “ Light that comes in at the Gate, and the Hole of the Chimney of the Temple. This
 “ Gloom serves to heighten the Devotion of these ignorant People: But one Circum-
 “ stance, which is of great Service in carrying on the Cheat, is, that the Chief Magi-
 “ cian enters unperceived by any one, alone on one Side, and moves the Image up and
 “ down, whilst the Priest stands among the People on the other Side, to hinder any
 “ Person from being over-curious, under the Penalty of incurring the Censures and Indig-
 “ nation of the Deity.”

THE *Virginians* have given several Names to this Idol. 'Tis call'd by some *Oka*, by
 others *Quioccos*, or *Kiwasa*. These Names may possibly be so many Epithets, which
 they vary according to the several Functions they ascribe to this Deity, or the different
 Notions they may form to themselves of it in their religious Exercises, and common
 Discourses. “ Moreover, continues the above-cited Author, they are of Opinion that
 “ this Idol is not one sole Being, and that there are many more of the same Nature,
 “ besides the tutelary Gods.” They give the general Name of *Quioccos* to all these
Genii, or Beings; so that we will particularly apply the Name of *Kiwasa* to the Idol in
 Question.

THE Engraver has not here represented the Idol *Kiwasa* in his Temple ; but has
 placed him in the open Air, in a Hut built of Mats, and on a kind of Seat or Altar,
 called by the *Virginians* ^a *Paworance*. These Savages consecrate Chapels and Orato-
 ries to this Deity, in which the Idol is often represented under a Variety of Shapes.
 They even keep some of these in the most retir'd Part of their Houses, to whom they
 communicate their Affairs, and consult them upon Occasion. In this Case they make
 use of them in the Quality of tutelary Gods, and 'tis they who shower down Blessings
 on their Families.

THESE Idolaters often represent *Kiwasa* with a Pipe in his Mouth; and what is more,
 he really smokes, for the Pipe is lighted. But the Truth is, that a Priest conceals himself

^a *Purchas*.

dextrously behind the Idol, and smokes the Tobacco. The Darkneſs with which the God is ſurrounded, prevents their ſeeing the Smoker, or the People from detecting him; for were they to diſcover him, they would no longer pay the Reverence due to their ſpiritual Directors. The Gods of the Inhabitants of our Hemisphere have ſweated, groaned, and wept, juſt after the ſame Manner.

KIWASA often manifeſts himſelf in Oracles or Viſions. They conſult him before they go a Hunting, and for Matters of leſs Importance. As Caprice is, among theſe Savages, the Effects of the Inſpirations of a God, if at any Time when they are hunting, the Spirit moves them to play, they immediately fall upon playing, becauſe they think that God has commanded it, and that their Wills ought to be immediately dependant upon his, even on the moſt trifling and ridiculous Occaſions. Whenever they want to conjure him up, four Priests go to the Temple of the God, whom they raiſe by the Power of certain Words, of whoſe Signification the People are entirely ignorant. Then *Kiwasa* appears under the Figure of a handsome Man, having on the left Side of his Head a Tuft of Hair, which deſcends to his Feet; and appearing thus equipp'd in the Air, he haſtens forth with to the Temple. Immediately he begins to walk up and down it in great Agitations; but he grows calm on a ſudden, and orders eight more Priests to be ſent for: When the Aſſembly is met, he declares his Will to them; which being done, he again ſets out on his Journey for Heaven.

THE *Virginians* worſhip alſo the Sun. At Day-Break the Devotees of both Sexes go faſting, and waſh themſelves in a running Stream. The Ablution continues till the Sun appears, nor do they ſuffer their Children of ten Years of Age to omit this religious Duty. He is no ſooner above the Horizon, but they offer him Tobacco. The Deity which is here repreſented with the Idol *Kiwasa*, is another Object of the Adoration of the *Virginians*. The Winds and Seas are all under his Direction, and the ſeveral Appendages about his Image are all emblematical.

THESE Idolaters are not ſparing of either Offerings or Sacrifices to their Gods, and the moſt trifling Subject of Fear, furniſhes them with an Occaſion of ſmoking either ^a Fat or Tobacco in honour of thoſe Deities, whom they imagine are ever prepared to oppreſs them. “^b Whenever they go a Journey they burn Tobacco, in order to *obtain the Aſſiſtance of the Sun*.—Whenever they croſs a Lake or River, they throw Tobacco “ into it, or the moſt valuable Thing they have, in order that the Spirit, who they “ believe preſides in thoſe Places, may grant them a ſafe Paſſage over. Whenever they “ return from Hunting, from War, or any other conſiderable Enterprize, they offer “ Part of their Spoils, of their beſt Tobacco, of their Furs, their Colours with which “ they paint themſelves, nay even Fat, and the beſt of their Game. The Antients had “ Part of theſe Cuſtoms among them.

“ THEY have alſo *ſome ridiculous Traditions*. There is a Rock on that Side where “ the Water-Falls of the River *James* lie, on which are plainly ſeen ſeveral Marks that “ appear to have been made by the Foot of a Giant, and are about five Feet diſtant from “ one another. The *Indians* are of Opinion, — that one of their Gods having walked “ on this Rock, left the Print of his Feet in it.”

WE have already obſerved, that the *Virginians* make uſe of emblematical Figures. “ They often erect Pyramids and Stone Pillars, which they paint and adorn after their “ Manner: They even pay them all the outward Marks of religious Worſhip, not as “ thoſe which are offer'd to the Supreme Being,” but in Quality of his Representatives;

^a The *Virginians* uſe it inſtead of Incenſe.

^b *Hiſtory of Virginia*.

because they employ them as Symbols and Hieroglyphics of the Sovereign of all Things : They honour his Majesty before the Sign, or Representative ; they honour it in the Sign, tho' at the same Time they don't honour the Sign itself. 'Tis in the same View, " that " they keep certain Stone-Baskets, under which some Character of the Deity is undoubtedly represented. They offer Sacrifice to Rivers and Fountains, and that because " their continual Flowing is an Emblem of God's Eternity.

" THEY erect Altars in all those Places that are remarkable for some Incident. — But " there is a private Altar, to which they pay a greater Honour than to any of the rest. " The High Altar, before the Arrival of the *English* in *Virginia*, was situated in a Place " to which those People gave the Name of *Uttamussak* : The principal Temple of the " Country was in the same Place, which was at the same Time the Metropolitan Seat " of the Priests. There were also three large Houses, each sixty Feet long, all filled " with Images. 'Twas in these religious Houses that they used to preserve the Bodies " of their deceased Kings ; for which the Natives had so great a Veneration, that none " but Kings and Priests were allowed to enter them. The People were never admitted into them, nor dared even so much as to approach those Sanctuaries without the " Permission of the former. The High Altar was of solid Crystal of three or four " Inches Square. . . . On this Altar they used to sacrifice on solemn Days." And as Mankind in general are easily persuaded that every Thing which is employ'd in any mysterious Affair, cannot fail of displaying itself by some distinguishing Characteristic, let us not omit " that this Crystal was so very transparent, that the Grain of a Man's " Skin might be seen through it ; 'twas moreover of so prodigious a Weight, that unable to draw it any further, they were obliged to bury it in the Neighbourhood," to conceal it from the *English*. We have Instances of this miraculous Weight in the Religions of our Hemisphere. How much Pains, how much labour, was employ'd to conquer the Resistance of the God, Demi-God, and other Subalterns of the Deity, whose Statues were resolutely bent not to stir from their Places ? Among the extraordinary Privileges which *Homer* has bestow'd so liberally on his Gods, he was particularly careful not to omit Weight.

WE before took notice that the *Virginians* give the Name of *Paworances* to their Altars ; " which is the Reason of their having so much Veneration for a Bird who is " continually repeating that Name. — They say That that Bird is the Soul of one " of their Princes. — They add further, that an *Indian* — having kill'd one of those " Birds, paid dear for his Rashness ; for he disappear'd a few Days after, and was never " heard of more. — Whenever they come near a *Paworance* as they are travelling, " they never fail to inform the young People in their Company, on what Occasion and " at what Time it was built ; exhorting them at the same Time, to pay all due Respect to the Altar." Thus do these oral Instructions perpetuate among these People the Tradition of the Miracles of their Gods, the Wonders of their Religion, and the Doctrine which it teaches.

The Notions the VIRGINIANS have of the Deity, the Creation, &c.

THE Author from whom we have extracted the above-mentioned Particulars, tells us, " That the *Virginians* acknowledge a God that delights in doing Good, whose " Habitation is in Heaven, and whose kindly Influences shed themselves upon the Earth : " That he is Eternal, enjoys a perfect Happiness and Tranquility, and is supremely perfect, and, *what is worse, he is supremely indolent.* That he showers down his Blessings

“ sings upon Men, without Choice or Distinction, or without troubling himself with their Affairs.” That he leaves ’em entirely to their Free-wills, whilst he himself continues in a supine ^a Indolence, out of which all the Worship they pay him is not able to recover him. That ’tis to no Purpose to pray to him, since nothing is capable of moving him.

THIS System does not hang well together, and possibly may have been falsely related by those who have written on the Religion of these Savages. We have already taken notice, when we mentioned *Kiwassa*, that the *Virginians* imagine themselves to be immediately inspir’d by him in all their Thoughts; whence it follows, that he acts upon their Wills, and consequently concerns himself with what Men do. Be that as it will, finding they have nothing to dread from the indolent and insipid Goodness of their God, they endeavour to procure the Favour of an evil Genius, who is of an infinitely more active Nature. We cannot say, whether they imagine him to be his Subject, his Equal, or his Lieutenant; or whether it be him they call ^b *Oka* or *Kiwassa*: ’Tis certain however, “ That they pay this evil Spirit a very zealous Homage, which very much resembles the Worship the Savages of *Mississippi* and *Canada* pay their evil Genius. “ The *Virginians* tell us, that ’tis he who concerns himself with the Affairs of this World; “ ’tis he, say they, visits us, ruffles the Air, and raises Storms, &c. and him we appease “ with Sacrifices.”

SOME other People of *Virginia* have a Notion that God, whom they suppose to be eternal, having made a Resolution to create the World, first formed a Set of Subaltern Gods, to whom he afterwards committed the Government thereof, after having made use of their Assistance in creating it. After this he created the Sun, the Moon, and Stars, whose Degree and Quality is inferior to that of other Gods. The first Thing those Gods created was Water, out of which they formed all Creatures, both visible and invisible. Woman was created before Man, and she had Commerce with one of these creating Gods. This is the Origin of Mankind.

Their Priests, Soothsayers, Discipline, &c.

THE Figure represents a Priest and a Soothsayer. “ The ^d Sacerdotal Vestment “ is like a Woman’s Petticoat plaited, which they put about their Necks, and “ tie over the Right Shoulder; but they always keep one Arm out to use it upon Occasion. This Cloke is made round at Bottom, and descends no lower than the Middle “ of the Thigh: ’Tis made of soft well-dressed Skins, with the Hair outwards.

^a “ How the vast Mass of Matter, Nature, free
 “ From the proud Care of th’ meddling Deity,
 “ Doth work by her own private Strength, and move,
 “ Without the Trouble of the Gods above.
 “ For how, good Gods, can those that live in Peace,
 “ In undisturb’d and everlasting Ease,
 “ Rule this vast All, their labouring Thoughts divide
 “ Twixt Heaven and Earth, and all their Motions guide;
 “ Send Heat to us, the various Orbs controul,
 “ Or be Immense, and spread o’er all the Whole?
 “ Or hide the Heavens in Clouds, whence Thunder thrown,
 “ Does beat their own aspiring Temples down;
 “ Or thro’ vast Desarts breaks th’ innocent Wood,
 “ Not hurts the bad, but strikes the just and good? Creech’s *Lucretius*, Book ii.

^b We read in *Purchas*, that they adore the Devil under the Name of *Oka*, or *Kiwassa*.

^c *Purchas*.

^d *History of Virginia*, ubi supra.



VIRGINIAN PRIEST || PRÊTRE de la
seen on his right side. VIRGINIE vu du côté droit.

VIRGINIAN PRIEST || PRETRE de la
seen on his left. VIRGINIE vu du côté gauche



B. Picart, del.

L. Du, B. J. c. c.

VIRGINIAN CONJURER. ||

MAGICIEN de la VIRGINIE.



“ THESE Priests shave their Heads close, the Crown excepted, where they leave only a little Tuft, that reaches from the Top of the Forehead to the Nape of the Neck, and even on the Top of the Forehead. They here leave a Border of Hair, which, whether it be owing to Nature, or the Stiffness contracted by the Fat and Colours with which they daub themselves, bristles up, and comes forward, like the Corner of a square Cap.

“ THE Magicians or Soothsayers also shave their Heads close, and leave only a Tuft upon it. Over their Ears they wear the Skin of a Bird, whose Feathers are of a dark Colour; and daub themselves with Soot, or something like it, in the same Manner as the Priests. They hang an Otter-Skin at their Girdle for Modesty-sake, and clap its Tail between their Legs. They also tie a Pocket to it, which hangs upon the Thigh, the Bottom whereof is adorned with a little long Fringe, or tagged Points.”

WE are assured that the *Virginians* have a great Veneration for their Priests; “ and that the latter endeavour to procure it, by daubing themselves all over in a very frightful Manner; dressing themselves in a very odd Habit, and tricking up their Hair after a very whimsical Manner.” Every Thing they say is considered as an Oracle, and makes a strong Impression on the Mind of the People: They often withdraw from Society, and live in Woods or in Huts, far removed from any Habitation. They are difficult of Access; and don’t give themselves any Trouble about Provisions, because Care is always taken to set Food for ’em near their Habitations. They are always address’d to in Cases of great Necessity: As for Instance, they beseech ’em to send Rain, or to help ’em in finding out any Thing they may have lost: They also act in Quality of Physicians, because of the great Knowledge they are supposed to have of Nature. In fine, Peace or War is determined by their Voice, nor is any Thing of Importance undertaken without first consulting them.

“ THE Soothsayer is the Priest’s Associate, not only in the tricking Part, but also in the Profits arising from thence, and they sometimes officiate for one another.

“ THE religious Service is performed in a general Tongue, understood only by the greatest Men of the Nation, and answers in some measure to the *Latin*.” As Witchcraft makes a very considerable Part of the Religion of the Country, we shall present the Reader with a Description of it, as we find it in the above-mentioned *History of Virginia*. “ The *Virginians*, says that Author, employ Witchcraft on several Occasions; neither are they sparing in their Sacrifices to the wicked Spirit. Every Season of the Year they offer to it the First of their Fruits, of their Birds, Fish, Cattle, Plants, Roots, &c. and repeat their Offering every Time they have any extraordinary Success in War, Hunting, or Fishing.

“ CAPTAIN *Smith* happening to fall into their Hands, they employ’d a Piece of Witchcraft or Charm upon this Account, which was as follows: The Business was to know, if he were well or ill affected towards them, and if any more *Englishmen* were to come into their Country. Early in the Morning they lighted a great Fire, round which they drew a Circle of Meal; after which a Man, whom we are to suppose was the Chief-Priest or Magician, drew near the Fire, making several very frantic Gestures at the same Time. He was cover’d with a Skin, and had a Crown of Feathers with Weasel and Serpents Skins upon his Head. Thus equipped, he began the Invocation with a thundering Voice, singing magical Airs, in which he was seconded by six other Priests. They repeated the Airs several Times; and these were no sooner

* This is partly borrowed from *Purchas*.

“ ended, but the Priest laid a few Wheat-Corns upon the Ground, and the High-priest
 “ threw Fat and Tobacco into the Fire. After this they drew two other Circles. The
 “ Priests took Sticks, and laid 'em between the Wheat-Corns, which were ranged about
 “ five in a Row ; and this Ceremony lasted three Days.”

* THOSE Soothsayers pretend also to lay Storms ; to effect which, they go to the Water-side, where they address themselves to the Water with a hideous Noise, accompanied with Invocations and Songs ; after which they throw Tobacco, Pieces of Copper, and such like Trifles, into the Midst of the Water, in order to appease the Deity who presides over it.

THE *Virginians* have been accused of sacrificing young Children. Captain *Smith*, who was wrong inform'd of the Circumstances of this pretended Sacrifice, which is no more than a Probation that all such go through as are devoted to the Mysteries of Religion, has given us the following Description of it : ^b They painted white fifteen of their best-shap'd Boys, who were about twelve or fifteen Years of Age : These they carried before a numerous Assembly of Priests and People, all of them painted so artfully, that a Painter could not possibly have done better. “ The *Werowance*, which is the Name
 “ the *Virginians* give to their Princes, presided in this Assembly. The several Members
 “ of it held Gourd-Bottles and Boughs in their Hands. The Savages spent the whole
 “ Morning in dancing and singing round the young Boys : In the Afternoon they were
 “ all fifteen set under a Tree, and were so ranged, as to have a double Lane of People,
 “ armed with Bundles of small Cane, between them. They then chose five young
 “ Men, who went singly, and took out one of those Boys, and led him thro' the Lane,
 “ and shielded him, tho' at their own Cost, and with a surprizing Patience, from the
 “ Multitude of Blows, which were struck with the Sticks. During this cruel Exercise, the Mothers of the Lads weeping and groaning bitterly, were preparing Mats,
 “ Skins, Moss, and dry Wood for their Funeral. After this Ceremony they pulled
 “ down the Tree, broke the Trunk of it to Pieces, lopped off the Branches and Boughs,
 “ and therewith made Garlands to crown them, and dressed up their Hair with the Leaves
 “ of the Tree they had felled.

“ 'TWAS impossible to know what became of the Children ; but they were thrown
 “ one upon another into a Valley, where the Assembly made their Rejoicings. Several
 “ Questions being asked the *Werowance* with regard to this pretended Sacrifice, he answered, all those Children were not dead ; but that *Oka* sucked the Blood from the
 “ Left-Breast of such as were fallen to his Share, till they expired ; that the five young
 “ Men kept the rest in the Desert for nine Months, not allowing them to confer with
 “ one individual Person during that Time. 'Tis from among these Youths, continued
 “ he, that we chuse our Priests and Soothsayers.”

THE Author of the *History of Virginia* thinks, the Reason why these Medico-Priests endeavour to persuade the People, that *Oka* sucks the Blood from the Left-Breast of such Children as fall to his Share, is, in order that if any of the Novices should die under the Rigours of their Probation, the Priesthood may not suffer upon that Account. He adds, that Captain *Smith* gives an imperfect Description of the Discipline which all those are obliged to undergo who aspire at the Dignity of the Priesthood, or who are so far spurred on by Emulation, as to endeavour to be one Day received into the Number of their Great Men. This the *Virginians* call *Huscanawer* : Here follows the Description of that Ceremony, as we find it in the *History of Virginia*. “ 'Tis generally celebrated
 “ once every fifteen or sixteen Years, unless it so happens, that their Youth are capable

* *Purchas.*

^b Extracted from *Purchas*, and the *History of Virginia*.



B. P. Mart. del.

C. D. N. P. 1771

The ADORATION of γ FIRE; & Public Rejoycings of the
Natives of Virginia, on their deliverance from any ^{danger} signal, || *Les VIRGINIENS, adorent le FEU, et se rejouissent*
apres avoir e \grave te delivrez de quelque danger Considerable.

“ of being received oftener into it. All these are obliged to go through this Discipline, before they can be received into the Number of the Great Men, or *Cockaroufes* of the Nation. — The principal Men of the Place where the Ceremony is to be performed, make choice of the best-shap’d, and most sprightly Youths among them — for their *Huscanawers*. — Any one who should refuse to undergo that Discipline, would not dare to live among his Countrymen. They at first perform some of those Ceremonies related by *Smith*, the chief of which is Retirement. — They shut them up for several Months together, and give them no other Sustenance during their Solitude, than the Infusion or Decoction of certain Roots that turn the Brain. And indeed this Liquor, which they call *Wifoccan*, together with the Severity of the Discipline, makes these Novices raving mad : *They continue for some Time in this Condition*. In the mean Time they are shut up in a strong Place, built for that Purpose. — * This Inclosure is made in the Shape of a Sugar-Loaf, and is open like a Lattice to let in the Air. — Not above a Month since, thirteen Youths were *huscanawed* there, and set at Liberty.” Here these Novices quite lose their Memory ; they forget their Possessions, Parents, Friends, and even Language. “ When these Medicō-Priests find that the Novices have drunk *Wifoccan* enough, they lessen the Quantity by Degrees, till such Time as their Senses are returned : But before this happens, they carry ’em about to their own Cities or *Villages*, possibly to make them known again to the People. The young Men, after having passed thro’ their severe Discipline, dare not say they remember the most trifling Particulars, for fear of being *huscanawed* a second Time, for then they are so severely handled, that few escape with their Lives. A Novice is obliged to grow deaf and dumb, and must pay afresh for ever Thing he learns.

“ WHETHER these Youths really lose their Memories or not, ’tis certain they pretend not to know any Thing of what they had learnt before, and that they are attended by their Guardians till they have learnt all over again. — In a Word, they begin to live again, after having been dead as it were ; and become Men, by forgetting they had formerly been Children. — The Trouble which those Guardians put themselves to, is so very great, and they are obliged to observe so religious a Secrecy during the whole Course of this severe Discipline, that those who acquit themselves worthily of this Charge, are thought to have performed the most meritorious Action that can be wrought. ’Tis also a sure Way of rising to great Preferment. But then on the other Side, they may depend upon their being soon sent out of the World, should they neglect but the most inconsiderable Circumstance in their Duty. The Author of this Relation adds, that those who were *huscanawed* in his Time, were handsome, well-shaped, sprightly Boys, from fifteen to twenty, or five and twenty Years of Age, and were looked upon as rich. This, continued he, made me at first imagine, that the old Men had invented this Stratagem, in order to engross the Possessions of their young People, since ’tis certain that they share them among themselves, or employ them, as they pretend, on some Public Use. — The *Indians* pretend, that the sole Motive of their employing these violent Methods, is in order to free their young People from the dangerous Impressions of Infancy, and from all those Prejudices, which they contract before Reason is capable of gaining the Ascendant. They affirm, that being then at Liberty to follow the Dictates of Nature, they are no longer liable to be deceived by Custom or Education, and are thereby the better enabled to administer Justice uprightly, without having any Regard to the Ties of Blood or Friendship.” The Antients had the same Opinion of their Initiations, and thought that they cleared the Understanding and rectify’d the Ideas : The Moderns give pretty much into the same Notion ; but it would be dangerous, and at the same Time to no Purpose, to make the Application in this Place.

* See the Figure.

^b Like the Jesuits, who when they meet with any very rich young Student in the Seminaries, employ all the Artifice and Insinuations possible, to allure him into their Society, in order to enjoy his Possessions.

Their FESTIVALS and DEVOTION.

HERE follows what the above-mentioned Author has observed on this Head: "We don't find that they have any stated Times, or fixed Days, on which they celebrate their Festivals, but that they regulate them only by the different Seasons of the Year. As for Instance, they celebrate one Day at the Arrival of their wild Birds, another upon the Return of the Hunting Season, and for the Maturity of their Fruits: But the greatest Festival of all is at Harvest-Time. They then spend several Days in diverting themselves, and employ most of their Amusements, such as martial Dances, and heroic Songs."

AFTER their Return from War, or escaping some Danger, they light Fires, and make merry about them, each having his Gourd-bottle, or his little Bell, in his Hand. They all, Men, Women, and Children, often dance in a confused Manner about these Fires: One would be apt to imagine that this is their chief Devotion. Some Travellers pretend that they pay a religious Worship to Fire on this Occasion; be that as it will, 'tis this Ceremony which is represented by the Figure.

THEIR Devotions in general consist only of Acclamations of Joy, mixed with Dances and Songs, except that in Seasons of Sorrow and Affliction these Acclamations are changed into Howlings. The Priests preside at this Solemnity, dress'd in their Sacerdotal Ornaments, Part of which are the Gourd-Bottle, the Petticoat above-mentioned, and the Serpents or Weasels Skins, the Tails of which are dexterously tied upon their Heads like a *Tiara*, or Triple-Crown. These Priests begin the Song, and always open the religious Exercise, to which they often add Incantations, Part of the Mysteries whereof are comprehended in the Songs above-mentioned. The Noise, the Gestures, the wry Faces; in a word, every Thing contributes to render these Incantations terrible.

WE shall here observe, that one of their Religious Acts is the throwing the first Piece of whatever they eat at their Meals into the Fire. But let us say a Word or two more of their Dancing. We must consider it as relative to this Article, since it makes so great a Part of the Worship of the *Virginians*, that 'tis not easy to distinguish the sacred from the prophane. "They have two different Kinds of Dancing, according to the Author of *the History of Virginia*, viz. First, either single, or at most in small Companies; or, secondly, a great Number together, but without having any Regard either to Time or Figure. In the first Kind one Person only dances, or two or three at most. In the mean Time the rest, who seat themselves down in a Ring, sing as loud as they can scream, and ring their little Bells. Sometimes the Dancers themselves sing, dart terrible and threatening Looks, stamp their Feet against the Ground, and make a thousand antic Postures and wry Faces. The other Dance, consisting of a large Company, is performed round Stakes set in the Form of a Circle, adorned with some Sculpture; or round about a Fire, which they light in a convenient Place. (The Figure represents this Ceremony.) Every one has his little Bell, his Bow and Arrow, in his Hand. They also cover themselves with Leaves, and thus equipped immediately fall a dancing. They sometimes set three young Women in the Midst of the Circle.

"They light Fires every Night, and dance and sing about them:" These are the Places of Rendezvous of all such as have a Mind to divert themselves. The Description of a Ball, which the Historian, who has furnished us with these Particulars, has copied from a more antient Traveller than himself, shews, that the *Virginians* have some Taste for this Diversion.

Their Ceremonies of Peace and War, and Hieroglyphics.

THE *Virginians* use the *Calumet* in the same Manner as the Savages above-mentioned. Here follows the Description of the Ceremonies observed in their Reception of Foreigners. “ The *Werowance*, accompanied with his People, goes “ to meet the Foreigners at some Distance from the Place of his Residence; desires ’em “ to sit down on Mats, which his Attendants bring with them for that Purpose; and invites ’em at the same Time to the Ceremony of the *Calumet*, which is followed by “ a short Conversation. They then go to the Habitation of the *Werowance*, who gives “ Order for the Washing of their Feet, treats them, and afterwards diverts them with “ Songs and grotesque Dances. When the Time for going to rest is come, they make “ choice of two of their most beautiful young Women to attend upon—the Ambassador, or the principal Foreigners. These young Women undress him, and the Moment “ he is in Bed, they steal softly into it, and lie down on each Side of him. They would “ even think they had violated the Laws of Hospitality, were they not to satisfy all his “ Desires; and this is so far from casting a Blemish on their Reputation, that the rest “ of the young Women envy them for what, in their Eyes, is the greatest Honour “ that could be done ’em. But this is granted to none but Foreigners of the first Distinction.”

As soon as Peace is concluded, they bury a *Tomahawk*, as a Testimony that all their Enmity is at an End; and this is what the *Canadians* call *burying the Ax*. They often plant a Tree over the *Tomahawk*, to shew that their mutual Friendship will flourish like a Tree.

“ WHEN they are upon the Point of making War, the *Werowance* consults the Priests and Soothsayers; assembles the chief Men of the Nation, and holds a general Council. “ The young Men in these Assemblies, particularly in Case they expect a War, paint themselves all over with White, Red, Black, and several other Colours intermixed. As “ for Instance, they dawb over half their Face with Red, and the other Half with Black “ or White. They draw great Circles of different Colours round their Eyes, with monstrous Whiskers, and a thousand other grotesque Figures all over their Bodies. To make “ themselves still more terrible, they stick either Feathers, Down, or the Hair of some “ wild Beast, into the wet Paint. Thus equip’d they go to the Council, and the Moment they are arrived fall a Dancing, with Arrows or the *Tomahawk* in their Hands. “ At the same Time, they chaunt forth the Glory of the Nation and the brave Exploits “ of their Ancestors; making Signs with the *Tomahawks* that they are going to make a “ great Slaughter of their Enemies.”

THEY seldom fight on Plains, but endeavour to surprize their Enemies, and cut ’em to Pieces in some Ambuscade, like the *Canadians* and the *Iroquois*. The above-mentioned Writer tells us, “ That they spare neither Man, Woman, or Child, to prevent their “ revenging themselves;” which would make their Cruelty greater than that of the other Nations of *North-America*.

THEIR Manner of expressing their Thoughts has some Affinity to Hieroglyphics; as for Instance, they make use of certain Representations of Birds, Quadrupeds, or other Things, to express certain Ideas; and ’tis to these that *la Hontan* has given the Name of *Coats of Arms*. When they are on a Journey, or in War, “ they paint certain Marks on “ their Shoulders, to distinguish themselves from other Nations. These generally mark them-

“ selves with one, two, or three Arrows, which one Nation shall paint with the Point
 “ upwards, another the Point downwards, a third ^a cross-wise, &c.” One of their Idols
 marches along with them to War, and they sing as they advance to the Combat.

Their Marriages, and the Education of their Children.

WE are assured that the “ ^b *Indians of Virginia* look upon Marriage as a very
 “ solemn Act, and that the Vows they then make are thought to be sacred and
 “ inviolable.—The Husband and Wife are allowed to live apart if there is not a good
 “ Harmony between them; nevertheless Divorces are looked upon as scandalous, and
 “ the Parties seldom carry their Quarrels to such a Length as to quit one another.—
 “ When they push Things to these Extremities, all the Ties of Marriage are dissolved,
 “ and both Parties are allow’d to marry again. —Each takes those Children he or she
 “ likes best,—and if the Parties concerned cannot agree about it, they divide the Chil-
 “ dren equally, and the Man chuses first.”

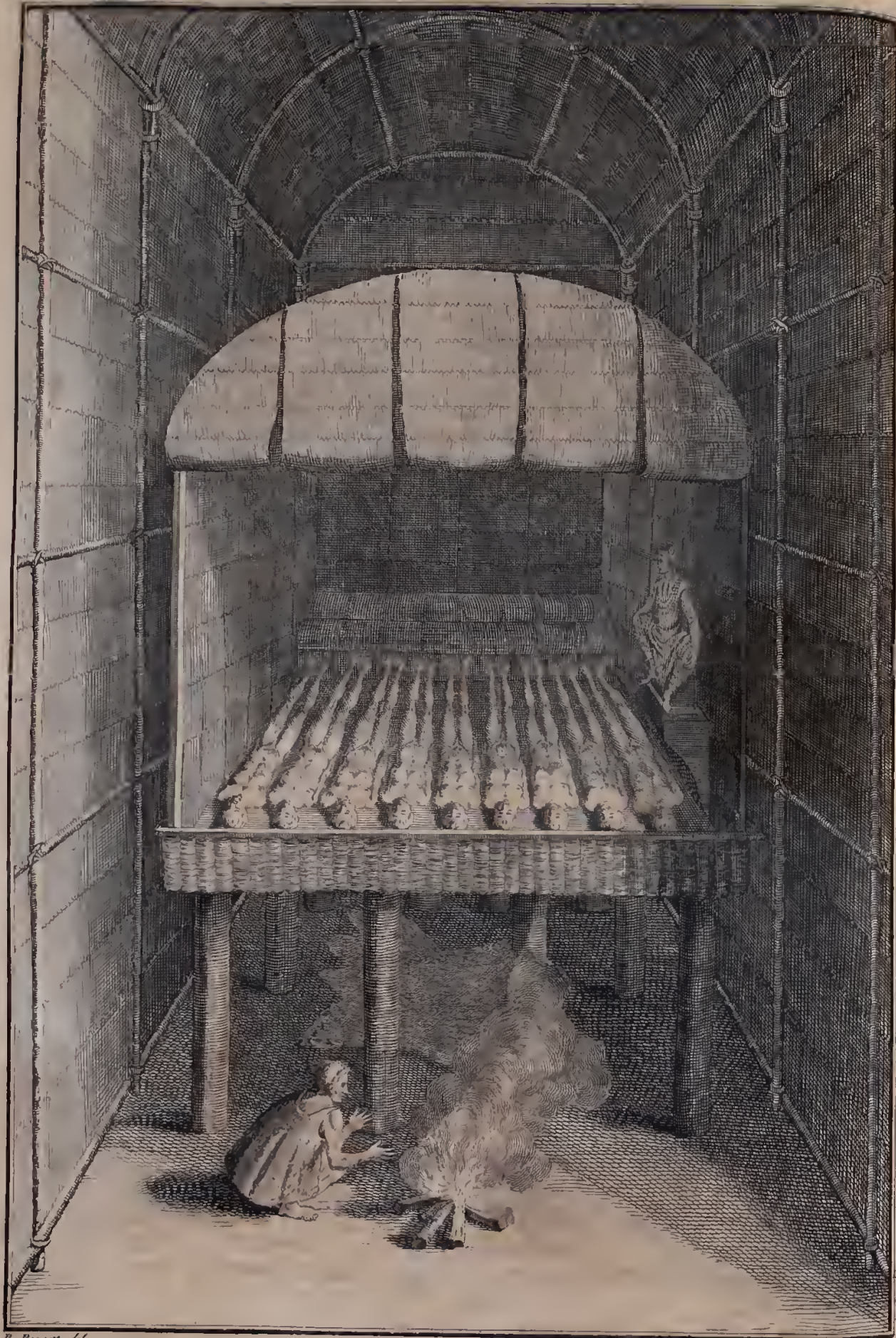
THE *Virginians* observe also to withdraw their Women from Society, whenever they
 are attacked with certain Maladies. We before took Notice of the Licentiousness of
 the young Women of *Canada* and *Mississippi*, but Travellers would persuade us that the
 Women of *Virginia* are vastly more modest. “ Tho’ the young Female *Indians* are said to
 “ prostitute themselves for a Trifle, says the Author of *the History of Virginia*, I yet
 “ could never find any Room for that Accusation; so that I believe ’tis mere Calumny.
 “ The *Indians* disown this Custom, tho’ they look upon their young Women as Mistres-
 “ ses of their own Persons, and that they can dispose of themselves as they please. More-
 “ over I know, that if one of them happens to have a Child, her Reputation is lost as
 “ long as she lives; and that she will never be able to get a Husband afterwards.” How
 will it be possible to reconcile this Apology for the Modesty of the *Virginians* with what
 was said in the foregoing Page? We are told that the Men are apt to be jealous. If that
 be true, their Honour will not be more secure upon that Account. Tho’ a Husband were
 to lay aside all other Cares, and employ himself in that only, he may depend that he
 would have Work enough cut out for the rest of his Life. “ ’Tis probable that the ex-
 “ cluding the Children of their Princes from the Succession, and the devolving it upon
 “ those of his Brother by the Mother’s Side, in case he has any, or in Default of that,
 “ to his eldest Sister’s Children, may result from their Jealousy; because they think the
 “ Woman’s Side to be always the least liable to Imposture: But the Males in the same
 “ Degree of Consanguinity are preferred to the Succession before the Women, though
 “ the latter are preferr’d before such Males as are in a more distant Degree of Consan-
 “ guinity.”

As to their Children, “ they plunge them into cold Water the Moment they are born.”
 They educate them much after the same Manner as the *Canadians* and other Savages of
North-America, from the Time of their being grown up a little big, till they arrive at the
 State of Manhood.

^a *Purchas.*

^b *History of Virginia.*





D. Pussot. del.

C. Du Regi. exc.

TOMBS of the —
VIRGINIAN MONARCHS.

TOMBEAUX des Rois
de la VIRGINIE. —

Their MEDICAMENTS, &c.

IT would be needless to repeat that their Priests are Physicians. 'Tis a Happiness for *Europe*, that our Clergy have not yet taken it into their Heads to join the Cure of the Body to that of the Soul. The *Virginians* cure by Sweating, all such Diseases as arise from sudden Colds or excessive Heats. They suck Sores, lance Wounds, and apply Fire to Tumours, "by the Means of a Stick of light Wood, which being consum'd "to a Coal, burns as fierce as a red-hot Iron. They run the other End of the Stick in- "to the Flesh, and make an Incision, which they keep open till all the peccant Hu- "mour is run out of it—They also make a little Cone with a kind of rotten "Wood, by applying the Base to the affected Part; to which Fire is set, till the whole "is burnt, and that they have made a real Issue."

THE Priests study the Qualities of Plants, but conceal this Science, and the Art of curing Diseases, from the People. They rank this Knowledge among their Mysteries, and are of Opinion, that it ought to be communicated to those only who are design'd for the Priesthood; and say, that God would punish them were they to discover their Medicaments. We shall not give a particular Account of the several Medicaments they make use of, because it would be going out of the Bounds of our Description; but we must not omit, that the Application is made with a great many wry Faces, Distortions, Songs, Howlings, all which prepossess the Patient and the Spectators in favour of the Physician. *Could it be possible for this Noise, this Disorder, to be the Work of a Mortal? 'Tis undoubtedly God who is the Agent.* Probably these People argue in this Manner on that Occasion.

THE Method of their Sweating the Sick is the same as that of the *Mississippians*, to which we refer the Reader.

Their Funeral Rites, and Opinion with regard to the State of the Soul after Death.

WE shall begin by those Ceremonies which are observ'd with regard to their Sovereigns. "The *Virginians* preserve religiously the Bodies of their Kings and "of their Chiefs, in the following Manner. They first cut the Skin all down the Back, "and take it off whole, if possible: They afterwards take the Flesh from the Bones, "without hurting the Nerves, to prevent the Joints from disuniting: They then dry the "Bones in the Sun, which they afterwards set again in the Skin, having first taken "care to moisten it with Oil or Fat, which keeps it from rotting. After the Bones are "fix'd in the Skin in their proper Places, they fill up the Hollows very dexterously with "very fine Sand, and sew it up in such a Manner, that the Body appears as entire as "if they had not taken the Flesh from it. After the Corps has been prepar'd in this "Manner, they carry it into a Place made for that Purpose, and lay it upon a great "Piece of Wood matted over, that is^a raised a little from the Ground, which they cover "over with a Mat to keep it from the Dust. They expose the Flesh which they have "taken from the Body to the Sun, by laying it on a Hurdle; and when it is thoroughly "dried, they put it up into a Basket sew'd up very close, and set it at the Feet of the "Corps. They place an Idol of *Kiwasa* in these Sepulchres, which they say looks af- "ter those Bodies." A Priest watches Day and Night in this Mausoleum by a lighted

^a 'Tis a Scaffold nine or ten Feet high. *Purchas.*

Fire, and 'tis there that he acquits himself of some pious Duties which he imagines affect the Deceas'd in some Measure. If he himself does not give Credit to it, 'tis certain he imposes the Belief of it upon the People. The Figure represents the Order the Bodies lie in, and the Ceremony of the Priest.

PRIVATE Persons are not interr'd after the same Manner, but are buried in pretty deep Graves, their Bodies being wrap'd up in Skins or Mats, which they afterwards set upon Poles, together with the best of their Effects, and cover the whole with Earth. After the Burial of the Bodies, the Women put their Faces in Mourning; for this Name we may give to that Colour with which they dawb themselves, made of Coal steep'd in a certain Quantity of Oil, prepar'd for that Purpose. In this Condition they howl and mourn for four and twenty Hours successively.

THEY believe the Immortality of the Soul, and that it will be either happy or unhappy after this Life, according to its good or evil Actions. Their Hell is a great ^a Ditch, which they place at the Extremity of the Universe, where the Sun sets. 'Tis there the wicked Souls are to burn without having the least Mercy shewn them. ^b Others say, that they hang between Heaven and Earth. They add, that the Truth of these Torments are confirm'd to them by the Dead themselves, who from Time to Time bring them an Account of what passes in the other World, as they formerly did to us, and still do to this Day in some Countries. They call this Hell *Popogusso*. The *Werowances* and Priests never fail of going into a Paradise, which they also place towards that Part where the Sun sets, and behind the Mountains. It is there that those happy Souls rejoice to all Eternity; and in what should this Rejoicing consist, but in their being crown'd with Feathers, in having their Faces dawb'd over with certain odd Colours, and in being peaceable Possessors of certain Trifles, the most considerable of which are Pipes and Tobacco, where they dance and sing with their Ancestors. Such is the Object of their Immortality. The whole, indeed, is very trifling, and yet they exclude the common People from the Advantages of it, and do not allow any but their Priests and great Men, to enjoy the Benefit of rising again after Death.

Their YEAR and RECORDS.

“ THEY compute the Number of their Years by that of Winters, which they
 “ call *Cobonk*, from the Noise of the wild Geese that come only in Winter in
 “ those Parts. They divide the Year into five different Seasons: The first is when the
 “ Trees shoot forth or flourish in Spring; the second is when the Ears of Corn are
 “ grown and fit to parch; the third is Summer; the fourth Harvest; the fifth Winter.
 “ They count their Months by Lunations, without having any Regard to the Number
 “ that are in the Year;” and call them, according to the *Canadian* Custom, by the Names
 “ of such Things as are remarkable in those Lunations: “ As for Instance, they have the
 “ Moon of Stags, of Corn, the first and second Moon of *Cobonk*, &c. They don't di-
 “ vide their Days into Hours; but make three Portions or Parts of it, which they call
 “ the Ascent and Descent of the Sun.

“ THEY calculate by Units, Tens, Hundreds, &c. and as to their transmitting to
 “ Posterity the Memorials of Events or Affairs of Civil Life, they use certain Strings,
 “ which are something like the *Quippos* of the *Peruvians*. They also employ certain
 “ Pieces of Wood on which they make Notches, &c.

^a *Purchas.*

^b *Ibid.*

^c *History of Virginia.*

Religion of the FLORIDANS.

THE ^a Inhabitants of *Florida* are Idolaters, and acknowledge the Sun and Moon for Deities, whom they worship without offering them either Prayers or Sacrifices. However they have Temples; but the only Use they make of them is to bury their Dead, and to lodge the most valuable Part of their Wealth in them. They also set up the Spoils of their Enemies at the Gates of these Temples, by Way of Trophies." This is all the Account the *Inca Garcilasso de la Vega* has given us of the Religion of the *Floridans*. We may justly compare them to those idolatrous Nations of Antiquity, who worshipped whatever they thought odd or surprising, if it be true that the *Floridans* were so superstitious as to adore a Pillar, which Captain *Ribaut* had erected upon an Eminence, with the Arms of *France*, when he discover'd that Part of *North-America*. They offer'd Sacrifices to it, crown'd it with Flowers, and dress'd it up with Garlands and Festoons; in a word, they omitted no kind of Homage.

THE *Floridans* worship the ^b Devil under the Name of *Toia*, or rather that evil Principle whom they set in opposition to their supreme Deity. Firmly persuaded, that it is impossible for this last Principle to do them any Hurt, because of his great innate Goodness, they only bend their Endeavours to appease the other, who, they say, torments them in a very grievous Manner. ^c The Devil makes Incisions in their Flesh, terrifies them in Visions, and from Time to Time appears to them, to force them to sacrifice Men in his Honour. In case the Devil does not give himself the Trouble to act on these Occasions, the Priests have nevertheless the Interest of the People too much at Heart, to be wanting in the Duty they owe him. We may therefore with great Probability suppose, that they themselves are the evil Genius, and that they more than make up for that imaginary Malice which the Fear of the *Floridans* causes them to ascribe to it.

^d ANOTHER Author has given us the following Account of the Religion of the *Carolinians*. They adore one sole Creator of all Things, to whom their great Pontiff offers Sacrifices; but they don't think the Affairs of Men deserve his Care. They say, that he commits the Government of this Lower World to subordinate and inferior Deities: *i. e.* that he leaves it to the Administration of good and evil Spirits, to whom the Priests of an inferior Order offer Sacrifices and other Devotions.

THE Savages that inhabit about the Mountains of *Apalache* worship the Sun, as Author of Life and Creator of Nature. One would think they had preserved some Footsteps of the Flood; for they say, that the Sun having retarded his ordinary Course for twenty four Hours, the Waters of the great Lake *Theomi* overflow'd in such a Manner as to cover the Tops of all the highest Mountains, that of *Olainy* excepted; which the Sun preserv'd from the general Inundation, because of the Temple he had built thereon with his own Hands, and which the *Apalachites* afterwards consecrated as a Place of Pilgrimage, where it was usual for them to pay their religious Homage to that Planet. All such as could shelter themselves in this Place, were preserv'd from the Deluge. The four and twenty Hours expir'd, the Sun recover'd his first Strength, and commanding the Waters to retire back to their just Limits, scattered the Vapours which they spread over the Earth. 'Tis in Acknowledgment for this memorable Deliverance, that the *Floridans* call'd *Apalachites*, have thought themselves obliged to worship the Sun. Here follows the Manner how they adored him, and the Particulars of that Worship.

^a *History of the Conquest of Florida*, by *Garcilasso de la Vega*.

^b *Leſcarbot. Purchas*.

^c *Purchas*.

^d *Description of the English Colonies*, in the Collection of ſeveral Voyages, printed at *Paris* in 4to.

*The Worship which the Floridans pay to the SUN;
their Festivals, Temples, &c.*

WE shall begin with the Worship of the *Apalachites*. Their religious Service consists in saluting the Rising Sun, and singing Hymns to his Praise. They pay him the same Homage every Evening. Besides this, they sacrifice to him, and offer solemn Perfumes in his Honour, four Times every Year, on the Mountain of *Olaimy*: But as they do not offer any bloody Victim to this Planet, because they look upon it as the Parent of Life, and that they think that he who bestows it on Creatures, can scarcely delight in a Worship that deprives them of it, we can hardly give the Name of Sacrifice to the Offerings which they make to it, since they consist only of Perfumes which they burn, in Presents which they make the Priests, and in Songs which they sing in honour of the glorious Planet of the Day. The Eve of the Festival appointed for the Offering of Perfumes, the Priests withdraw into the Mountains, the better to prepare themselves for this solemn Act of the Day following; the People are satisfy'd if they get there before Day-Break. Fires are burning all Night long upon the Mountain; but the Devotees do not dare approach the Temple, or rather Grotto, which is dedicated to the Sun. The ^a *Jouanas* only are allow'd Access to the religious Edifice, and 'tis to them that the Devotees intrust their Gifts and Oblations, which the *Jouanas* afterwards hang on Poles, which are fix'd on each Side of the Gate, where they remain till the Ceremony is ended; after which they distribute them according the Donor's Will.

THE Moment the Sun begins to shine, the *Jouanas* sing forth his Praises by falling several Times upon their Knees; after which they throw Perfumes into the sacred Fire that is lighted before the Gate of the Temple. These two Acts of Worship are followed by a third no less essential. The Priest pours Honey into a Stone made hollow for that Purpose, and which stands before a Stone Table; and scatters about the Stone a considerable Quantity of Maiz half bruised and clear'd from its Chaff. This is the Food of certain ^b Birds, who the *Floridans* tell us sing the Praises of the Sun. Whilst the Priests are burning the Perfumes, and singing to the Honour of that Planet, the People prostrate themselves and pay their Devotions. The Ceremony concludes with Sports, Dances, and Diversions, and the most essential Part of the Festival ends at Noon. Then the *Jouanas* surround the Table, repeating their Songs and Acclamations; and when the Sun begins to gild the Edges of the Table with his Rays, they throw all the Perfume they have left into the Fire. The Ceremony does not quite end here. After the last Oblation of Perfumes, six *Jouanas* chosen by Lot stay by the Table, and set at liberty six Birds of the Sun, which they brought in Cages in order that they might act their Part in the Ceremony. After the mysterious Deliverance of these Birds follows a Procession of Devotees, who come down from the Mountain with Boughs in their Hands, and go to the Entrance of the Temple, into which they are introduc'd by the *Jouanas*. Lastly, the Pilgrims wash their Hands and Faces with a sacred Water. Such is the Description of this Ceremony, which we have borrowed from an ^c Author who had extracted it from the Relations of two *Englishmen*.

THE Temple consecrated to the Sun, and to its Worship, by the *Floridans* of *Apalache*, is a spacious Grotto, made by Nature in the Rock, on the East-Side of the Mountain. We are told that it is two hundred Feet long, and of an Oval Form; that the arched

^a The Name of the *Floridan* Priests.

^b They go by the Name of *Tonatzulis*.

^c *Rockefort* in his *History of the Antilles*.

Roof rises an hundred and twenty Foot in Height, and that there comes in Light enough by a Hole which goes quite thro' the Top, to illuminate the Grotto.

GARCILASSO, in his History of *the Conquest of Florida*, gives a Description of another Temple of the *Floridans* of *Cofaciqui*, which seems to have been used only as a Burying-Place for the great Men of the Country. The *Spaniards* found in those Temples great wooden Trunks or Chests, that were placed round the Walls on Benches raised two Foot from the Ground. "In these Trunks the dead Bodies were laid, which were embalm'd in such a Manner, as not to cast forth any offensive Smell. There were also lesser Chests, and Reed Baskets very curiously wrought. The little Chests were filled with Men and Womens Clothes, and the Baskets with Pearls of all sorts." The Temple of *Talomeco* was the Burying-Place of the *Caciques* of the Country; the Description which *Garcilasso* has given us thereof, justly merits to be inserted in this Place. "The Temple of *Talomeco*, which is the Burying-Place of the *Caciques*, is, says he, above an hundred Paces long and forty wide; the Walls are of a Height proportionable to it, and the Roof is very much rais'd, to supply the Defect of the Tiles, and to give the greater Slope to the Waters. The Roof is made of very slender Reeds, split in two, with which the *Indians* make very handsome Mats that are like the Rush Carpets of the *Moors*. Five or six of these Carpets, laid one upon another, keep the Rain from piercing thro' and the Sun from coming into the Temple; in which Particular they are imitated by their common People and Neighbours, who employ their Mats to the same Use. Upon the Roof of this Temple a Variety of Shells of different Sizes are set, and several Fishes ranged in a very beautiful Order. But it is scarce possible to think whence they were brought, since those People live so far distant from the Sea, unless we suppose they took them out of the Rivers with which that Province is water'd. All these Shells are plac'd inside-out, to make the greater Show; always setting that of a large Sea-Snail between two little ones, with Spaces between the several Pieces, fill'd with several Strings of Pearls of different Sizes, like so many Festoons, fasten'd from one Shell to the other. These Festoons of Pearl, which reach from the Top of the Roof to the Bottom, heightned by the Lustre of the Mother-of-Pearl, and of the Shells, look wonderful pretty when the Sun shines upon them. The Gates of the Temple are proportionable to the Bigness of it. At the Entrance of it are twelve gigantic Statues made of Wood. They are represented with so savage and threatening an Air, that the *Spaniards* stood a considerable Time to view them; and indeed those Figures were worthy the Admiration of antient *Rome*. One would imagine that those Giants had been set there to guard the Door; for they make a Lane on both Sides, and lessen gradually in Bulk. The first are eight Foot high, and the rest something less, decreasing gradually in Height, like the Pipes of an Organ.

"THEY have Weapons answerable to their Stature; the first on each Side have Clubs set off with Copper, which they hold lifted up, and as it were ready to fall on those who should be so bold as to enter in; the second have Poll-Axes, and the third a kind of Oar; the fourth Copper Axes, the Edges of which are made of Flint; the fifth stand with their Bows bent, ready to let fly the Arrow. These Arrows are very curiously wrought, the Tips of which are made of a Piece of Stag's Horn very nicely wrought, or else of Flint-Stone whetted as sharp as a Sword. The last Giants have very long Pikes tipp'd with Copper at both Ends, and stand in a threatening Posture like the rest; all after a different, but very natural Manner.

^a By the Way, eight Foot is not so surprising a Height.

“ THE Top of the Walls in the Inside of the Temple, are adorned agreeably to the
 “ Outside of the Roof; for there is a kind of Cornice made of large Sea-Snail Shells,
 “ ranged in very good Order, with Festoons of Pearl between them, hanging from the
 “ Roof. In the Space between the Shells and Pearls, we see the hollow Place which joins
 “ to the Roof, a great Number of Feathers of various Colours, set in a beautiful Order.
 “ besides this Order observ'd above the Cornice, there hangs from all the other Sides of
 “ the Roof several Feathers and Strings of Pearls, all held together by imperceptible
 “ Threads, fix'd at Top and Bottom, in such a Manner that those Works seem ready
 “ to fall every Moment.

“ UNDER this Ceiling and Cornice, and round about the Temple on the four Sides, are
 “ two Rows of Statues, standing one above another, the one of Men, and the other of
 “ Women, of the Size of the People of the Country. Their several Niches, which
 “ were made only as an Ornament to the Wall, join to one another, which would o-
 “ therwise have been too naked. All the Men have Weapons in their Hands, on which
 “ are Rolls of Pearls, each consisting of four or five Rows, with Tufts at the End, made
 “ of very fine Thread of various Colours. The Statues of the Women have nothing in
 “ their Hands.

“ AT the Foot of these Walls are set wooden Benches very well wrought, on which
 “ the Coffins of the Lords of the Province and those of their Families are placed. Two
 “ Foot above those Coffins, the Statues of the Persons buried there are set in Niches in
 “ the Wall. They represent them exactly as they were at the Time of their Deaths.
 “ The Women have nothing in their Hands, but the Men are arm'd.

“ THE Space between the Images of the deceas'd Persons, and the two Rows of Sta-
 “ tues which begin beneath the Cornice, is fill'd with Shields of different Magnitudes,
 “ made of Reeds, so strongly interwoven, as not to be penetrated by a Cross-Bow or a
 “ Gun. These Shields are all garnish'd with Pearl and Tufts of several Colours, which
 “ makes them much more beautiful.

“ IN the Middle of the Temple are three Rows of Boxes or Chests, set on Benches
 “ separated from one another. The largest of these Chests serve as Bases to the lesser, and
 “ these to the least; these Pyramids consist generally of five or six Chests. As there is
 “ a Space between the several Benches, the Passage is left clear, so that one may see every
 “ Thing that passes in the Temple.

“ ALL these Chests are full of Pearls; the largest Pearls are in the greatest Chests,
 “ and so in proportion to the least, which are fill'd with nothing but Seed-Pearl. These
 “ were in such prodigious Quantities, that the *Spaniards* affirm'd, that nine hundred Men
 “ with three hundred Horses, would not have sufficed to carry away at once all the Pearls
 “ deposited in that Temple.” However, this will not be found so extraordinary, since
 “ we are told that the *Americans* of this Province, deposited every individual Pearl they had
 “ met with in several Ages together, in those Chests; and hence we may infer, that had
 “ the *Spaniards* kept all the Gold and Silver which they have brought from *Peru* in their
 “ own Hands, they would by this Time have had enough to cover a great Number of their
 “ Churches.

“ THEY also found a great Number of Bundles of Shamoy, or wild Goats Skins of dif-
 “ ferent Colours, besides several Sutes of Skins with the Hair dyed of different Colours;
 “ several Gowns of Cats, Martens, and other Skins, which were all as well dressed as they
 “ could have been in *Germany* or *Muscovy*.





*SACRIFICE which the FLORIDIANS
make to the SUN of their FIRST-BORN.*

*SACRIFICE que les FLORIDIENS
font au SOLEIL de leurs PREMIERS nez.*



B. P. art. del.

*The FLORIDIANS Offer
a STAG to the SUN.*

*OFFRANDE que les FLORIDIENS
font d'un CERF au SOLEIL.*

C. Du. B. fr. sc.

“ ROUND this Temple, every Part of which was very neat and clean, is a great Store-House, divided into eight Halls of equal Bigness, which are a great Ornament to it. The *Spaniards* went into them, and found them fill'd with military Weapons. In the first were long Pikes tipp'd with very fine Copper, and set off with Rings of Pearl, which go three or four Times round. That Part of the Pike which lies on the Shoulder is adorn'd with Shamoy of various Colours, having Tufts of Pearls at the End of it, which makes them much more beautiful. In the second Hall were Clubs like those of the Giants, set off with Rings of Pearl, and adorn'd up and down with Tufts of different Colours, set round with Pearls. In the third were Pole-Axes embellish'd like the rest; in the fourth were a kind of Spears set off with Tufts near the Iron and the Handle; in the fifth were a kind of Oars adorn'd with Pearls and Fringes; in the sixth were very beautiful Bows and Arrows. Some are arm'd with Flint-Stones, sharpen'd at the End like a Bodkin, Swords, Iron Pikes, or Points of a Dagger with a double Edge. The Bows are enamel'd with several Colours, shining and garnish'd with Pearls in several Places. In the seventh Hall were Bucklers made of Wood and Cow-Hides, brought from far, adorn'd with Pearls and colour'd Tufts. In the eighth were Shields made of Reeds, finely interwoven and set off with Tufts and Seed-Pearls.”

SOME Savages of *Florida* sacrifice their First-born to the Sun, or rather to their Sovereigns; at least 'tis certain, that the cruel Ceremony is perform'd in Presence of one of those Princes or *Caciques*, whom they call *Paraoussi*. Whilst the Mother of the Infant covers her Face, weeps and groans over the Stone against which the Victim is to be dash'd to Pieces, and that the Women who accompany her sing and dance in a Circle, another Woman stands in the midst of the Ring, holding the Child in her Arms, and shewing it at a Distance to the *Paraoussi*. This Woman dances in the same manner as the rest of her Companions, singing at the same Time the Praises of the *Paraoussi*. After this the Priest, whom we see at a Distance in the Figure, surrounded with six other *Floridans*, dashes out the Child's Brains. We are to observe, that the Victim must always be a Male Infant.

* THE same Savages offer to the Sun, with great Solemnity, the Representation of a Stag; and chuse for that Purpose the Skin of the largest Stag they can meet with. They first stuff it with all-kind of Herbs; then adorn it with Fruits and Flowers, and lift it to the Top of a high Tree, with its Head turn'd towards the Rising-Sun. This Ceremony is perform'd ever Year about the End of *February*; and is always accompanied with Prayers and Songs, which are chaunted forth by the *Paraoussi* and one of the principal *Jouanas* at the Head of those Devotees. The *Floridans* beseech the Sun to bless the Fruits of the Earth, and preserve its Fruitfulness, and leave the Stag's Skin hanging on the Tree till the Year following.

THEY have another remarkable Festival. † The People assemble under the Direction of a *Paraoussi*, in order to go and pay their Devotions to *Toia*. Travellers not knowing what *Toia* was; at once gave it the Name of the Devil. We have already observed, that *Toia* is the evil Principle. Be that as it will, this Ceremony appears to be an Act of Contrition, or deep Sorrow of Mind, by which they imagine they shall obtain the Favour of that Idol. The *Floridans* meet together in a large open Place, which the Women adorn and get ready the Day before the Ceremony. The Assembly is no sooner drawn up in a Ring, but three *Jouanas*, painted from Head to Foot with various kinds of Colours, present themselves in the midst of it with Drums, dancing and singing to the Sound of them, making very extraordinary wry Faces, and throwing themselves

* Purchas.

† Purchas. Lescarbot.

into a thousand fantastick Shapes. The Assembly answers in Chorus to the Music of the Priests, who have no sooner danced up and down three or four Times, but they suddenly quit the Diversion, and fly to the Woods. 'Tis there they consult *Toia*. This mysterious Flight interrupts the Devotion, but the Women continue it during the whole Day with Tears and Howlings. These cut and slash the Arms of their young Girls with Muscle-Shells, and throw into the Air the Blood which streams from the Wound, as a Homage due to *Toia*, invoking that Idol thrice. Two Days after the *Jouanas* return from the Woods, where they had withdrawn themselves to consult it, and dance upon the very same Spot which they had left so suddenly. The Dance concludes with an Entertainment; for as they had fasted three Days, it would have been almost impossible for them to have continued any longer without eating: But they were indispensably obliged to fast, since the Gods reveal themselves with greater Freedom to such as observe that Duty. The Brain, on these Occasions, is not clouded by those Vapours which arise from Food, and is more susceptible of the Impressions of Enthusiasm.

WE shall conclude these Descriptions with the following Observation, *viz.* That the *Floridans* as well as *Mexicans* boast their having a Prophecy which gave them Notice of the Coming of the *Spaniards*.

Their PRIESTS, DISCIPLINE, &c.

THEIR Priests, like those of the other *American* Nations, are likewise Physicians, as also the *Paraoussi's* Counsellors and Ministers of State. They carry themselves under this triple Character with Gravity and Modesty, and are surprisingly abstemious. Before their Promotion to the Priesthood, they are obliged to submit to a very long Discipline under the Direction of other Priests, who instruct them in the Mysteries of Religion, and prepare their Minds, as it were, for the Reception of those Ideas, which they are to instill afterwards into the People. They are trained up in Fasting, Abstinence, Retirement, and in a Deprivation of the Pleasures of Sense; but then its Austerities are soften'd by Visions, and an intimate Correspondence with the Deity. This is the Account that Travellers give of it, which, whether it be exact in every Particular, we shall not take upon us to determine. However, we are not to doubt but the old Priests tell their young Fry, that they must at least appear thoroughly convinced of the Holiness of a Vocation, which invests them at one and the same Time with Power both over Body and Soul. This Discipline continues three Years.

THEY hang at their Girdles a Bag fill'd with physical Herbs and other Medicaments; which is also the Custom of the *Virginian* Priests. They are pretty well skill'd in the particular Uses of Medicaments, and the Properties of Simples. They also employ Vomits, Sweating, and Lancing. They do not wipe away the Blood which runs from Wounds, but suck it with their Mouths, and often thro' a Straw or Reed. The *Floridans* are of Opinion, that 'tis impossible but the Breath and Touch of the Medico-Priests must be of Service to the Sick. * A Modern Writer informs us, that the Priest mumbles over certain Words in these Operations. If all these Medicines are of no Effect, the Bath is prescrib'd; and if that fails, he sets the sick Person at the Door of his Hut with his Face turn'd towards the Rising Sun; when the Medico-Priest earnestly entreats that Planet to restore the sick Man to his Health, by the gentle Influence of its Light. This is the last Refuge of both Patient and Physician.

* Coréal's *Voyages*, Vol. I.





*Ceremony observed by a KING of FLORIDA
Before he goes upon an Expedition.*

*CEREMONIE observée par un des ROIS de la
FLORIDE, avant que de faire une Expedition.*



*A KING of Florida Consulting his Magician
Before he marches into the Field.*

*Un des ROIS de la FLORIDE consultant son
MAGICIEN avant que de marcher à l'Ennemi.*

THESE Priests are clothed in a Mantle of Skins, cut in to Pieces of unequal Bigness; which Dress is sometimes made in the Form of a long Gown: In this case they tie it about them with a leathern Girdle, at which the Bag hangs in which they put their Medicaments. They go with their Arms and Feet uncover'd, and wear a Fur Cap made like a Cone; their Heads are often adorn'd with Feathers, which they wear instead of a Cap.

Their MILITARY CEREMONIES.

THE *Floridans* are of a very revengeful Temper, which is also peculiar to the rest of the *American Nations*.^a The former, to stir themselves up to Vengeance, hold certain Assemblies, in which one of them is placed by himself at a Distance. Then another rises up, and taking a Javelin in his Hand, strikes the former with all his Strength, the wounded Person not offering so much as to flinch; after this the Dart is presented to others, who all strike him till he falls down wounded to the Ground. This being done, the Women and young People raise him with Tears in their Eyes; give him *Cafina* to drink, which is the common Liquor of their Warriors, and convey him to a Hut, where they again weep round him. The Women and Maidens get ready some Medicaments to heal his Wounds, the Assembly at the same Time drinking, rejoicing, and singing the brave Exploits of their Ancestors, and stirring up one another to Revenge. The whole Solemnity is a Commemoration of the Death of their Countrymen. The wounded Man is, in their Eyes, an Image of all the ill Treatment they have met with from their Enemies; and this Spectacle inspires the whole Nation with an irreconcilable Hatred.

BEFORE their marching out to War, they hold a Council, in which the *Jouanas* give their Opinion. Nothing is there resolved upon, till they have first been made privy to it, and also consulted the Oracle of their Idol. The Fumes of the *Cafina* contribute no less than the Oracle to their taking those desperate Resolutions, which are the only ones they are sensible of: But none except the Warriors are allowed to drink *Cafina*, nor they neither, till after having first given Proofs of their Valour.

^b BEFORE they set out upon their Expeditions, the *Paráouli* turns himself towards the Sun, conjuring it at the same Time to be propitious to him; when taking Water in a wooden Porringer, having first broke out into several Imprecations against the Enemy, he throws the Water up in the Air, in such a Manner, that Part of it falls down again upon the Warriors, crying aloud at the same Time, *May you in like Manner shed the Blood of your Enemies!* He then takes some Water a second Time, which he throws upon the Fire that stands by him, and addressing himself to the same Warriors, *May you,* says he, *destroy your Enemies as speedily as I put out this Fire!* Both these Ceremonies are accompanied with hideous Cries and pathetic wry Faces.

^c THOSE of the *Jouanas* whom they consulted upon the Fate of the Expedition, are altogether as whimsical. The pretended Magician lays himself upon a Shield, in a Posture which it would be needless to express, since a verbal Description could never come up to the Engraver's Art. We must refer the Reader to the Plate, observing at the same Time, that the consulted Priest draws a Circle of unintelligible Figures, himself standing in the midst of them. These Figures have at least this Use, *viz.*

^a Purchas. Lescarbot.

^b Purchas.

^c Ibid.

that they serve to give the People a higher Idea of his Knowledge. He recovers himself out of that unnatural Posture, after having continued a Quarter of an Hour in the most violent Agitations, made the most frightful wry Faces, and thrown himself into as violent Distortions as the highest Convulsions could have occasioned: Then the God leaves his Minister, who now grown frantic, rises up, goes to the *Paraoussi*, and acquaints him with the Result of the spiritual Conference; relates to him the Number of his Enemies, the Manner of their Encampment, and the Success of the Expedition; of all which we are assur'd they give a perfect Account.

THEY scalp their Enemies in the same Manner as other Nations of *North-America*, and hang the Legs and Arms of their Slain upon Poles set up for that Purpose. * An Assembly gathers round those Poles to hear the Curses which a *Jouana* pronounces against their Enemies. Three Men kneel before the Priest, who has a little Idol in his Hand. One of these three beats Time with a Club upon a Stone, and answers the Priests Imprecations, during which the other two sing to the Noise of their Gourd-Bottles.

SUCH Women as have lost their Husbands in War, implore the Assistance of the *Paraoussi*, and present themselves before him with Eyes full of Tears: A surprising Testimony of the Love they bear them! Whether this Grief be real or feigned, we are not to doubt but those Tears are of great Service in stirring up the Revenge of the Warriors.

THEIR Hermaphrodites, whom we before observ'd to live a very odd kind of Life, are employ'd in carrying their Burdens and Provisions for War. They also make use of them to carry their Sick and wounded. These Hermaphrodites wear long Hair, like Women, and are very much despised by their Warriors.

Their Funeral Rites, and Notions with regard to the Immortality of the Soul.

THE *Floridan* Women above-mentioned are not satisfy'd with shedding Tears at the King's Feet, to excite him to revenge the unhappy Death of their Husbands, but weep and groan over their Graves; and as a last Testimony of their conjugal Affection, these disconsolate Widows cut their Hair quite off, and scatter it over them. Some People, who are so silly as to believe that a Husband's Death merits an Eternity of Affliction, would cry out that they would never alter their Condition; but such are greatly mistaken, for they, as well as our Widows, have their stated Times of Widowhood. The *Floridan* Women are not allow'd to marry again till their Hair is grown as long as it was before, *i. e.* till it descends below their Shoulders.

THEY inter their *Paraoussis* in the most magnificent Manner possible. The Sepulchre is surrounded with Arrows, with the Points fix'd to the Ground: Over it is placed the Cup which the Monarch made use of in his Life-Time. They spend three Days in Tears and Fasting over the Grave, by way of honouring his Memory. The *Paraoussis*, his Allies, bemoan his Death with the same Solemnity: They shave their Heads as a Testimony of their Affection. In fine, hir'd She-Mourners lament his Death thrice every Day, *viz.* in the Morning, at Noon, and at Night, for six Months together. They burn every Thing that belong'd to him in his Life-Time, and observe the same Cere-

* *Purchar.*



Women of FLORIDA, who having lost their HUSBANDS
in the WARS, implore the Assistance of the KING.
HERMOPHRADITES, whose province tis to attend y^e SICK
and bury the DEAD.

FLORIDIENNES, qui ayant perdu leurs maris, a-
la guerre, viennent implorer l'assistance du ROY.
HERMAFRODITES, destinez à servir les malades,
et à enterrer les Morts.



Widows of FLORIDA scattering their hair upon
their Husbands TOMBS.

Veuves de la FLORIDE, qui sement leurs cheveux
sur les Tombeaux de leurs Maris.







D. Ponce del.

C. Du Bouché del.

The manner of burying the **KINGS** and **PRIESTS** of **FLORIDA**. *Manière d'ensevelir les ROIS, et PRETRES de la FLORIDE.*

mony at the Death of their Priests. They burn them in their Houses; after which they set fire to the House, and every Thing that is in it. ^a We are told that the *Floridans*, after having burnt those sacred Bodies, beat the Bones to Powder, and a Year afterwards give them the Deceased's near Relations to drink. ^b The *Floridans* of those Provinces which *Ferdinand de Soto* visited, buried live Slaves along with their Monarchs, to wait upon them in the other World.

^c THE Inhabitants of *Apalache* embalm the Bodies of their Relations and deceased Friends, and leave them almost three Months in the Balm. They are afterwards dry'd with aromatic Drugs, wrapp'd up in rich Firs, and laid in Cedar Coffins, which the Relations keep for twelve Moons at their own Houses: They then carry it to the neighbouring Forest, and bury it at the Foot of a Tree. But they shew a greater Regard for the Bodies of their *Paraouli's*; for they first embalm them, then dress them up with all their Ornaments, set 'em off with Feathers and Necklaces, and afterwards keep 'em for three Years together in the Apartment where they died, all which Time they lie in those wooden Coffins above-mentioned; at the Expiration of which, they are deposited in the Sepulchres of their Predecessors upon the Side of the Mountain of *Olaimy*. They are let down into a Cave, the Mouth of which they stop with great Flint-Stones, hanging on the Branches of the neighbouring Trees the Weapons they made use of in War, as so many Testimonies of their Bravery. 'Tis further said, that the nearest Relations plant a Cedar near the Cave, which they dress with Care in honour of the Deceased. Whenever the Tree dies, they immediately plant another in its Place.

THE *Apalachites* believe the Immortality of the Soul, and that those who have liv'd a Life of Virtue are carried up into Heaven and lodg'd among the Stars; but they fix the Habitation of the Wicked in the Precipices of the high Mountains of the North, among the Bears, and in the midst of Ice and Snow. ^d The other Nations of these wide-extended Countries believe also that the Good shall be rewarded, and the Wicked punish'd after this Life. They call Heaven the *High World*, and by Way of Opposition, the *Lower World*, that which shall be the eternal Habitation of the Wicked. *Cupai*, that evil Genius, whom the rest of the *Floridans* call *Toia*, and we the Devil, reigns in this latter Place.

THE ^e *Indians* of *Carolina* believe the Transmigration of Souls; and whenever any of 'em die, they bury Provisions and some Utensils along with 'em for their Use.

WE shall take notice of one Custom of the *Floridans* of *Hirriga*, which has some Relation to that of the *Apalachites*. ^f These Savages bury their Dead in Forests. They lay their Bodies in Wooden Coffins cover'd over with Boards, which are not fix'd to one another, but held down only by the Weight of some Stones or Pieces of Wood which they lay upon the Coffin; and as the Province of *Florida* abounds with a great Number of wild Beasts, they appoint Slaves to guard the Bodies.

^a *Purchas*.

^b *History of the Conquest of Florida*.

^c *History of the Antilles, in an Abstract of some English Relations*.

^d *History of the Conquest of Florida*.

^e *Description of the English Colonies in the Collection of Voyages printed at Paris in 4to*.

^f *History of the Conquest of Florida*.

Their Marriage-Ceremonies, and the Education of their Children.

^aTHE *Indians* of *Florida* generally marry but one Wife, who is obliged to be true to her Husband, upon Pain of being exposed to a shameful Punishment, or even of being put to a cruel Death. The great Men of the Nation dispense with the Custom which allows but one Wife to the common People, for they marry as many as they please; but then one of them only is look'd on as the lawful Wife, all the rest being consider'd as Concubines. The Offspring of the latter do not enjoy an equal Portion of their Father's Wealth, as the Children of the former do.

^bTHE *Apalachites* do not marry out of their Families. Among them Parents often make a Match for their Children from their Infant Years, who ratify what they had agreed upon when themselves come to Age. They are allow'd to marry in any Degree of Consanguinity, next to that of Brother and Sister.

THE latter give to their Male-Children the Names of the Enemies they have kill'd, of the Villages to which they have set fire, or of such of their Prisoners as have died in War. The Girls bear the Names of their deceased Mothers or Grand-Mothers, for they observe never to let two Persons of the same Family go by the same Name. Both Boys and Girls are under their Mother's Direction till twelve Years of Age, after which the Father undertakes the Education of the Boys.

WE are assured that Husbands have no Commerce with their Wives from the Time of their Breeding, till after their Lying-in. They are even so scrupulous, as not to eat any Thing they may have touch'd during the Time of their Child-bearing.

^bTHE *Floridans* who inhabit near *Panuco*, do not marry young, and nevertheless we are assured they are scarce Maids by that Time they are "ten or twelve Years of Age." The Women of the *Lucayan* Islands wear a ^dCotton Apron for Modesty Sake; and their young Women wear them as soon as they are fit for Marriage.

Of their RECORDS.

THE ^a*Floridans* of *Carolina* make use of Hieroglyphics and Emblems to record their Events. They take care to instruct their Children in every Thing which relates to their Families and their Nation, in order that the History of them may be transmitted to latest Posterity. They erect a little Stone Pyramid in those Places where a Battle has been fought, or a Colony settled. The Number of the Slain, or that of the Founders, or of those who first inhabited the Place on which these Pyramids are erected, is seen by the Number of the Stones.

^a *History of the Conquest of Florida.*

^b *Coreal's Voyages.*

^c The *Spaniards* destroy'd all the Savages of those Islands.

^d Father *Labat* in his *Voyages*, calls them *Camisa*, and gives an exact Description of them.

^e *Description of the English Colonies, in the Collection of Voyages printed at Paris in 4to.*

Religion of the Inhabitants of the Caribbee Islands.

THE *Spaniards* have destroy'd the greatest Part of these Islanders, and the rest of the *Europeans*, who copied after them, have not treated them much better; but still none of them have been able to deprive those unhappy Savages of the Liberty of exclaiming against their Injustice, and the Cruelties they have suffered under the Government of their new Masters. " ^a You have driven me out of my Habitation, says the *Caribbee*, which you had not the least Right to do, neither can you have the least Pretensions to it. You are continually threatening to turn me out of the little that is left me; must then the poor *Caribbee* be forced to take up his Habitation in the Sea with the Fishes? Your own Country must certainly be very miserable, since you quit it to turn me out of mine. Whence is it that you take so much Pleasure in tormenting me?" Ambition and Avarice have obliterated in our Minds all the Maxims of the Gospel. Our Conquests will indeed have one specious Pretext, *viz.* that of winning over the Souls of the *Americans* to Christ; but then a converted *Indian* will answer, " Why do you not therefore consider me as a Brother, since Christianity sets Mankind in a State of Freedom; and at the same Time that it exhorts us to Humility, fills our Minds with a Spirit of Tendernefs and Humanity; a Spirit which you have never once breath'd with regard to us? " To all this we make no other Answer, than that our Interest calls for their Subjection; that we want Slaves to cultivate our Lands; that we have dispossef'd these Savages of them in order to improve them, and to search into their Bowels for Wealth, of which they were wholly ignorant; and so great is our Infatuation, as to imagine that these venal Motives suit with the gentle Spirit of Christianity. But surely this cannot surprize us, when 'tis to be considered that some have endeavour'd to justify the cruel Havock which has been made of the *Americans* by Principles drawn from Religion; and have fancied that the Behaviour of the *Jews* towards the *Canaanites* gave a sufficient Sanction to these barbarous Proceedings!

THE almost total Extirpation of the *Caribbees* gave Occasion to this Digression; they seem to have been destroy'd with a more violent Spirit of Fury than the rest of the *Americans*; and one would think that their Conquerors, in order to palliate their inhuman Butcheries, had endeavour'd to make them pass for the most unnatural Monsters, who had neither Law, nor Religion; and, in a word, that had nothing human about them but their Shape.

If we may believe ^b *Rocheport*, the *Caribbees*, so far from worshipping a Deity, have not so much as any Word to express it; so that whenever we speak to them concerning the Supreme Being, we are oblig'd to make use of a great deal of Circumlocution, to give them an Idea thereof. They consider the Earth as a kind Parent that nourishes her Creatures; but they do not understand what we mean by Divine Essence, or the other Mysteries of Religion. The same is related of the greatest Part of the *Americans*. 'Tis probable they confuse these Barbarians with too great a Multitude of Ideas and Arguments. They are for having them comprehend the Deity at once in the same Manner we do, and require them to believe, at the first Word, and on their bare Word, a Set ^c of People who declare certain Mysteries to them, of the Truth whereof they them-

^a *History of the Antilles by Rocheport.*

^b *The History of the Antilles.* He would have expressed himself more exactly, had he said, That the Idea they form to themselves of the Deity was different from ours. Tho' we quote this Author, we yet believe we ought to be cautious in giving credit to all he says, since his Accounts are not always accurate.

^c The Clergy in general are hinted at in this Place.

selves were not convinced till after long Experience, a continual Course of Study, and a multitude of Reflections; to all which, a Catechism taught them in their Youth, had led the Way, the better to prepare their Minds for imbibing the Principles of the Christian Faith. If it be true, that these Savages have not Capacity enough to understand abstracted Subjects, we ought before all Things to polish their Minds, form them to Reflection, and make them Men before we go about to make them Christians.

* THE *Caribees* acknowledge a good and an evil Principle, and call them *Maboia*. *Rochefort* tells us, that they believe there are a multitude of good Spirits, and that each Savage imagines he has one to himself, to whom they give the Name of *Chemens*. Other ^b Travellers tell us, that they say *Louquo* or *Looko* was the first Man, from whom all Mankind are descended; that he created Fishes, and rose again three Days after his Death, and afterwards ascended into Heaven. That after *Louquo's* Departure, the terrestrial Animals were created. They believe that the Earth and Sea were created, but not the Heavens. They have also some Idea of the Flood, and ascribe the Cause of it to the Wickedness of Mankind in those Ages. *Maboia*, say they, is the Author of Eclipses: And that notwithstanding their firm Persuasion of the Power and Malice of this evil Spirit, they nevertheless pray to it, "but then 'tis after a very irregular Manner, "without having any fix'd Time or Place for that Purpose; without once endeavouring to know him; without having the least distinct Idea of him; without having the least Love for him; and, in a Word, only to prevent his doing them any harm: "Whereas they say, that since the good Principle is kind and beneficent, it were "needless to pray to it." The Savages mentioned in the preceding Articles have the same Sentiments. They are of Opinion that the Sun presides over the Stars, and that the latter are *Chemens*, who are supposed to superintend over Meteors, Storms, &c. We are not to omit, that these Savages have their Heroes, or rather Demi-Gods, who are now Stars and *Chemens*.

THEY offer *Cassave*, and the First of their Fruits to their *Chemens*; and sometimes out of Gratitude make a Feast to their Honour. *Rochefort* tells us, That these Offerings are not accompanied with either Adoration or Prayers, they placing them only at one Corner of the Hut on a ^d Table made of Rushes and of *Latanier*, a Tree which grows in this Country. Here the Spirits assemble to eat and drink those Oblations; a Proof of which is, that the *Caribees* assure us they hear the Vessels in which the Presents had been laid, move up and down, as also the Noise which the Mouths of those Gods make at the Time of their eating.

THE same Author relates, That they make little Images resembling the Form under which *Maboia* reveals himself to them, in order to prevent his doing them any Harm. They wear those Images about their Necks, and pretend that it gives them Ease. Moreover, that they fast and slash themselves for his Sake. We are obliged to observe in this Place, that *Rochefort*, Father *Labat*, *la Borde*, and some others, both Protestants and Roman Catholics, unanimously declare, that these People are tormented with the evil Spirit, who beats, scratches, nay, even wounds them in a most cruel Manner, in order to force them to execute all his Injunctions with the utmost Exactness: All which may be true for what we know. We have already observed, that the *North-Americans* are also afraid of being tormented by the Devil; and shall find in the Sequel of this Work, that those of *South-America* are exposed to the same Persecution. Father *Labat* assures us, that the Power of this Angel of Darkness has no Manner of Ascendant in

* *Hist. of the Antilles.*

^b *Relation of the Caribees by La Borde.*

^c Father *Labat's* Voyages.

^d They call these Tables *Matoutous*.

those Places where a Cross is set up; and *Rochefort* informs us, that “ the Devil has “ not the Power to torture the Savages when they are in the Company of Christians.— “ The Savages, whenever the Grand Adversary of Mankind begins to afflict them, “ run as fast as possible into the next Christian House they meet with, where they “ find a sure Asylum against all the Assaults of that furious Assailant : And adds, that “ Baptism infallibly preserves those Savages from the Devil’s Blows.” From these two Authorities receiv’d from Persons whose Principles are so very different, we may however draw this Inference, that the Devil is equally afraid both of Protestants and *Roman Catholics*.

THEY have an infinite Number of Omens and Superstitions, two of which only shall be mention’d. They pretend that Bats are *Chemens*, whose Office it is to watch during the Night. They often preserve the Hair or the Bones of some of their deceased Relations in a Gourd-Bottle, which they consult upon Occasion; and their *Boias*, whom we are going to mention, make them believe that the Spirit of the Deceased acquaints them with the Designs of their Enemies.

Of their PRIESTS and DISCIPLINE, &c.

THESE *Boias*, who are the Medico-Priests of the *Caribees*, have each their particular Genius, whom they pretend to conjure up by humming over certain Words, and the Smoke of Tobacco. They never call upon this Genius or Demon but in the Night-Time, and that too in a Place where there is neither Fire nor Light. We are told that these *Boias* are Wizards, and have the Secret of killing their Enemies with Charms which they employ against them.

THE old *Boias* make all their Candidates to the Priesthood go thro’ a pretty severe Discipline: The Novice is obliged from his Infancy to abstain from several kinds of Meats, and even to live upon Bread and Water in a little Hut, where he is visited by No-body but his Masters, who make Incisions in his Skin. But they do not stop here: They give him Tobacco-Juice, which, as it purges him in a violent Manner, frees him, say they, from all terrestrial Uncleaness, and prepares his Mind for the Reception of the *Chemen*. They then rub his Body over with Gum, which they afterwards cover over with Feathers, in order to make him exact and diligent in his Consultations of the *Genii*, and ready to obey their Orders. They teach him to cure the Diseased, and to conjure up the Spirit.

THE *Caribees* ascribe their Diseases to *Maboia*. As those People are observed to be of a very melancholy Cast of Mind, we may probably suppose that the nocturnal Apparitions of the Devil, and the Torments which he inflicts upon them, are in reality no more than the Chimæra’s of a Brain very susceptible of the Impressions of Fear. We may ascribe Part of the magical Operations of the *American* Priests to the same Cause; for to impute them all, would be going too far. Whenever they are desirous of knowing the Issue of any Illness with which they are troubled, they first lay the Offering intended for *Maboia* upon a *Matoutous*, and then send for a *Boia* in the Night-Time, who immediately orders the Fire to be put out, and turns out all those Persons of whom he has the least Suspicion. After this he goes into a Corner, where he orders the Patient to be brought to him, then smokes a Leaf of Tobacco, Part of which he bruises in his Hands, and snapping his Fingers at the same Time, blows what he has rubb’d into the Air. The Odour of this Perfume brings the *Chemen*, who answers the Demand of the *Boia*; when the latter draws near to his Patient, feels, presses, and handles several

Times successively that Part where the Pain lies, if it be an outward one; pretending at the same Time to draw out from thence that which occasions it, and often sucks it. These Savages also make use of the Bath and Lancing. If this Consultation with the Spirit does not give the Patient any Ease, the *Boia* Physician resumes his Priestly Function, and after having given the Patient some Consolation, to prepare him for his Journey into the next World, he declares to him that his God, or, if the Reader pleases, his Devil, is desirous of his Company, and to deliver him from the Miseries of this Life.

If the sick Person recovers, they make a Feast in honour of *Maboia*, and set Victuals and Drink for him upon a *Matoutou*. The *Cassave* and the *Ovicou* which they present to him, continue all Night upon the Table, and as, to speak with these Savages, the Spirit eats and drinks only in a spiritual Manner, every Thing they had set for him over Night is found untouch'd in the Morning. The *Boia* takes Possession of these Oblations, and the *Caribees* look upon them with so much Awe and Veneration, that none but their old Men and the chief Persons of the Nation are allow'd to touch them. When the Feast is ended, they black the Patient with *Juniper* Apples, which makes him as ugly as the Devil himself.

Their Festivals, Assemblies, and Wars.

THEY have frequently Feasts, or rather drunken Entertainments. It is in this Manner they solemnize the Return from an Expedition, the Birth of their Children, the Time appointed for the Cutting off their Hair, and that of their Beginning to go to War. The Holding a Council of War, the Selling of any Wood or Grove, the Grubbing up of a Piece of Ground, the Building of a Canoo, are all considered as Solemnities. They call these Feasts Assemblies, or drunken Entertainments, *Vin*.

THEY observe a Fast upon their arriving at the State of Puberty, and their being made Captains, upon the Death of a Father or Mother, Wife or Husband; this last Article is very surprising after what has been before observ'd of the little Affection which we are assured a Husband has for his Wife, and, as we may naturally suppose, a Wife for her Husband. If that saying be true, that Friendship always meets with a reciprocal Return, and that according to the Maxim of Count *de Buffi Rabutin*, all those who love are sure of being lov'd, it may on the other Side be as true, that Hatred will be repaid with Hatred. The *Caribees* also fast after having kill'd an *Arouague*, i. e. an *Enemy*.

THEY have no stated Time for holding their Assemblies of War. As ^a to all those of another kind, we have already observed that they eat, drink, and get drunk in them; to which we shall add, that in these they cut one another to Pieces in cold Blood.

WHENEVER they are about making War, some old Woman draws up the whole Design, and makes a Speech to the Company in order to stir them up to Revenge; and when she sees that by the Strength of her Harangue and of the *Ovicou*, which is their Drink, the Assembly begin to give manifest Tokens of their being inspired with Rage and Fury, she then throws into the midst of them some broil'd Limbs of those they had kill'd

^a Father *Labat's* Voyage to the Islands of *America*.

in War; after which, a Captain seconds the old Lady, and makes a Speech upon the same Subject.

THEIR Manner of making War is to come upon their Enemies by Surprise, and to fall upon them in Ambuscade. “^a They cover themselves all over with Boughs and Leaves, and mask themselves with an *Indian Cane Leaf* call’d *Balisier*, by making a Hole for their Eyes to look thro’. Thus equipp’d, they stand up close to a Tree, and wait till their Enemies come by, in order to beat their Heads to Pieces at one Blow with their *Bouton*, (Club) or to shoot them with their Arrows after their being passed by.” Whenever they fall upon a House that is cover’d with Leaves of Cane-Sticks or Palm-Trees, they set Fire to the Roof, by pouring down Arrows upon it, to which they tie an Handful of Cotton, which they light just when they let fly.

THEIR Arrows are always poison’d. “ They are full of little Notches, which make so many Tongues, very neatly wrought, and cut in such a Manner as not to hinder the Arrow from penetrating, but from coming out again without widening the Wound considerably; or by driving it back to the opposite Part to draw it out by making a fresh one. They always make two Cuts in that Part where the Reed is grafted at the sharp End, in order that when it is enter’d into the Body, the rest of the Arrow may fall, and at the same Time leave the poison’d End in the Body.” They treat their Prisoners of War much after the same Manner as the *Canadians* do theirs.

Their Marriage-Ceremonies, and Education of their Children, &c.

THE *Caribees* are jealous of their Wives. A bare Suspicion of their having violated the Fidelity they owe their Husbands, gives them a Power to kill their Wives without any further Ceremony. The Husband is not liable to be call’d to an Account for an Affair of this Nature, because the Women of these Islands are their Husband’s Slaves; and, notwithstanding the Rigour of their Slavery, we are nevertheless “^b assured that they obey with so much Exactness, Silence, Sweetness, and Respect, that their Husbands are very rarely oblig’d to remind them of it: An Example worthy the Imitation of the Christian Wives, who are daily instructed from the Pulpit, but to no Purpose, in the Duties of Obedience and conjugal Fidelity. This Doctrine will probably be inculcated to them as long as the World stands, but will have as little Effect upon them as the Preaching of the Gospel has with regard to the *Caribees*.” In fine, the Female World are here such complete Slaves, that a Woman is never known to eat with her Husband, or even in his Presence.

THEIR young Girls about twelve Years of Age, wear the Apron, which is the Characteristic of Modesty and Chastity. In the *Lucayan* Islands, when a Mother knows by certain natural Symptoms that her Daughter may assume the Name of Woman, the Relations meet together and make a Feast; after which they give her a Cotton-Net fill’d with Herbs, which she wears afterwards about her Thighs, for before she went stark-naked. ’Tis true indeed, that Nakedness does not make any Impression upon their Senses; and we are assured they have so much Virtue as to say, that when they are naked they are to be look’d upon only in the Face. “^c We are also told, that when a young Maiden is of an Age fit for Marriage, she is obliged to live for ten Days together upon dry

^a Father *Labat*’s Voyage to the *American* Islands

^b *Idem ibidem*.

^c *Purchas*.

^d *La Borde*’s Relation of the *Caribees*.

Cassave; if in this Time she does not die with Hunger, 'tis a Proof that she will be a good House-wife.

SUCH young *Caribee* Women as are marriageable, are not allow'd to have any Commerce with their young Men. Their Mothers never suffer 'em to go out of their Sight, " Nevertheless, says Father *Labat*, a young Woman very seldom lives to that Age, " without being singled out before by some young Savage, who considers her the Moment he has made his Declaration as his future Wife, till she may be of an Age of " being so in effect. Among these Savages, Relations are permitted to marry with one " another, a Woman not being allow'd to refuse her Kinsman; they often pitch upon " 'em when they are but four or five Years of Age. A Brother does not marry his " Sister, nor a Son his Mother." *Rocheport* assures us, " That they look upon this " Crime with Horror; but that they allow so general, so extensive a Liberty, with regard to all the other Degrees of Consanguinity, and the Plurality of Wives, that a " Man often marries three or four own Sisters, who at the same Time are either his " Neices or Cousin-Germans. They reason thus, that as they have been brought up " together, they will therefore love each other the more, and preserve a greater Harmony;" But here their Notions differ greatly from ours.

WE must not omit a very whimsical Custom. It sometimes happens that a *Caribee* shall before-hand demand the Offspring of a Woman with Child, provided it be a Girl; which if they grant him, he marks the Woman's Belly with *Rocou*. As soon as the Girl is seven or eight Years of Age, he goes to Bed to her, in order to inure her to the Sports of *Venus*.

A FATHER upon the Birth of his first-born Son withdraws from Society, and keeps a very strict Fast for thirty or forty Days together. * Another Traveller adds, that the Husband goes to Bed, and acts the Part of the Lying-in-Woman. They neither give us the Origin or Reason of this Custom. Here follows another that is altogether as whimsical: The Time prescrib'd for Fasting being expir'd, they pitch upon two young ^b *Caribees* to slash his Skin, and to cut and hack his Body all over: They then rub the Wound with Tobacco-Juice, after which they seat him in a Chair painted red. The Women bring in Victuals, which the old Men present to the wounded Person, and feed him as we do a Child. In like Manner they pour Drink down his Throat, holding his Neck at the same Time; and when he has done eating, the old Men present him with two Pieces of *Cassave*, which the poor tortur'd Father holds in his Hands. The Ceremony is perform'd in a large open Place, during which he gets astride upon two *Cassaves*, which he is afterwards obliged to eat. We may very well suppose 'em to be bloody. They then smear the Child's Face over with Blood, which they say contributes to the making him brave and courageous; and the more patient the Father is, the more his Son will be valiant. But this is not all; he is oblig'd to abstain for six Months together from various Things, every Time any of his Wives are brought to Bed. The Moment the Child is born, he is bath'd in Water, and if it happens in the Night-Time, the Father bathes himself also; then the Mother begins to flatten the Infant's Forehead, and to squash its Face, which they think an Addition to its Beauty. We may naturally suppose that the Education they bestow upon them is of a Piece with the rest.

THEY name the Child about a Fortnight after its Birth, which they take from some of the Ancestors of their Family, from some Tree, or other Object that is agreeable to them; in a Word, from any Thing that either pleases or strikes their Senses. The

* *La Borde* in his Description of the *Caribees*.

^b *La Borde*, *ibid*.

Child is nam'd with Form and Ceremony, and has its Godfathers and Godmothers, if we may call those by that Name who bore a Hole in the Child's Ears, in his Lower-Lip, and between his Nostrils. They put Threads into these Holes, to which Pendants hang dangling; but they delay the Ceremony in case the Child be too weak to go thro' it. At two Years of Age they perform the Ceremony of cutting off its Hair.

Their FUNERAL RITES.

WHENEVER a *Caribee* dies, they call all his Relations together, to shew 'em that he died a natural Death; and if only one of these should have escap'd seeing the Deceased, the united Testimony of all the rest would not be sufficient to persuade him that he died according to the common Course of Nature, but he would imagine they had all conspir'd his Death, which he would think himself oblig'd to revenge, by killing some one or other of them. They lay the Deceased in a Well, which they dig in a Corner of a *Carbet*, or *Caribee* Hut, about four Foot in Diameter, and six or seven deep. He is here laid all on a Heap, his Elbows on his Knees, and the Palms of his Hands on his Cheeks. He is painted red, with Whiskers and black Strokes of a richer Dye than those commonly used, which are generally made of *Juniper*. They bind his Hair behind his Head; his Bow, his Arrows, his Club, and his Knife lying by his Side. They put him in Sand Knee-deep, which they only do to keep him fix'd in that Posture; for the Sand does not come up as high as the Top of the Pit. After all the Relations have examin'd the Body, they fill up the Hole. Another Traveller adds, that they bury with him a Servant to attend upon him, and his Dog to watch him.

WE may easily imagine that their Mourning is whimsical enough. They first lay the Corpse into the Pit, then light a Fire just by, when every one squats himself round about it. The Men set themselves behind the Women, and invite 'em to weep, by giving 'em a Tap on the Arm: They then all roar and cry together, breaking out into long and repeated Exclamations on the Death of the Deceased, at the same Time asking him what made him die.

THEY believe that the human Body is inhabited with a Variety of Souls, and that that of the Heart is immortal. They assign one Soul to the Head, which is the second in Dignity. The others, say they, are seated in the Joints and those Parts of the Body where a Pulse is felt.

THE first is immortal, which after its leaving this World, goes and inhabits another young, beautiful, newly-created Body in the next. The other Souls continue upon Earth, and transmigrate into the Bodies of Beasts, or are changed into evil Genii. We are certain of one Circumstance, which is, that all their Notions on this Article are very irregular and incoherent; for they say that the Soul, although immortal, is nevertheless a Body of a very thin and delicate Substance. But this Idea is not peculiar to them, since some Fathers of the Church have given into it. They look upon this Soul as a sensual Being, which is necessitated to eat, drink, and divert itself in the next World; but then if we ask what Places are the Scenes of these Pleasures? some of them will answer, that the Soul will go into certain fortunate Islands, where their Enemies will be their Slaves; and others, that it will be plung'd up to the Neck in a Flood of Pleasures.

^a *La Borde's Relation of the Caribees. Rochefort's History of the Antilles*

Their RECORDS, &c.

WHENEVER they have set a Day for the transacting of any Business, they take a certain Number of Peas, and put one every Day into a little Gourd-Bottle, till the whole are put in; by which they know that to be the Day they had fix'd upon. They have another Way of easing their Memories, which is as follows: They take a Rope, and tie as many Knots in it as they have Things to remember, which differs very little from the *Quippos* of the *Peruvians*. They also make as many Marks upon certain Pieces of Wood, as they intend to employ Days in preparing an Affair.

THEY regulate their Months by Moons, and reckon their Years by Harvests; but in general compute 'em by the Course of the seven Stars, or *Pleiades*.

Religion of the Savages of Hispaniola.

I WOULD be needless to say much upon this Head, because the Religion of these Savages is the same with that of the Inhabitants of the rest of the *Antilles*. We will only remark, that these Savages pretended their Demons had formerly foretold that their Country would be conquer'd and destroy'd by a bearded Nation who wore Clothes, who would suppress their Worship, abolish their Customs, and murder their Children. In Commemoration of this Oracle, they establish'd a Form of Prayer, accompanied with Offerings, in honour of their Demons; but the Time fix'd for putting a Period to the Power of these infernal Spirits was come, and they were oblig'd to submit.

THERE was no Difference between their Priests and those of other savage Nations, and their Dances were exactly the same with those already mention'd. These Dances, which were intermingled with Songs, and which they consider'd as a religious Act, and we as a prophane, was call'd *Areita* in their Language. These Songs, whose Subjects were the Exploits of their Ancestors and the great Achievements of their Countrymen, might be consider'd as the Annals of their Nation; and they danc'd to the Sound of a kind of Drum, made of a hollow Piece of Wood. Tobacco was the Incense with which they perfum'd their Idols. The Priests, whom the Fumes of Tobacco either fuddled or stupified, were cunning enough to make an Advantage of this Delirium, by persuading the People that the incoherent Rhapsodies they then utter'd, were so many Oracles with which the Demons inspir'd 'em.

* Some *Spaniards*, who were present at the first Conquests which were made in *America*, tell us, that the Inhabitants of *Hispaniola* look'd upon the *Chemens*, or *Zemes*, for 'tis thus they have express'd it, as the Messengers, the Agents, or Mediators of a supreme, sole, eternal, infinite, almighty, invisible Being: They imagin'd that those *Zemes* presided over all the Affairs of Men. They gave the Name of *Jocanna* and *Guamanpocon* to this sovereign God, who, nevertheless, according to them, was a created Being, since they tell us of his Mother, who went by five several Names. Whenever they went to War, they used to fix two little *Zemes* upon their Foreheads.

We have already observ'd, that those *Zemes* were of Wood, Stone, Cotton, &c. The Savages of *Hispaniola* worshipp'd one under the Figure of a Woman, by whose Sides were placed her two first Ministers of State, both of them ready to execute her Orders. One of these, who acted the Part of an Herald, convened the other *Zemes*, in order to raise the Wind, to bring down Rain, &c. as Occasion might require. The other was commission'd to punish those with Floods and Inundations who did not pay the Homage they ow'd to their Mistress. We have borrow'd these Remarks from a Treatise of *Peter Martyr*, entitled *de rebus oceanicis & novo orbe*, &c.



Religious CEREMONY of the Inhabitants of HIS
PANTOLA.

CEREMONIE Religieuse des Habitans de l'Isle
ESPAGNOLLE.



THE religious Worship they paid these Demons has something remarkable in it. The *Caciques* always caus'd the Solemnity of it to be proclaim'd by Heralds, and us'd on the Day appointed for the Ceremony, to walk in Procession by Beat of Drum at the Head of their Subjects of both Sexes, who were dress'd in their best Geer, but the Maidens were naked. The whole Company went afterwards to the Temple of these false Gods, who were there represented in a very grotesque and frightful Manner, and as they are drawn by our Painters when they represent the Devil. The Priests us'd also to worship these Idols, and pray to 'em with so much Zeal, or rather with so many Cries and Howlings, as must necessarily terrify a Company of poor Wretches who had not Cunning enough to find out the Tricks which those insidious Priests conceal'd under their pretended Devotion. 'Twas then they presented the Oblations of the Devotees to their Gods, which were partly Cakes brought by Women in Baskets, adorn'd with Flowers; after which, as soon as the Priest had given the Signal, they danc'd and sang the Praises of the *Zemes*, whom we before call'd *Chemens*, and offer'd their Cakes; the whole concluded with the Praises of their antient Kings, or *Caciques*, and with Prayers for the Prosperity of the Nation. The Priests us'd to break these Cakes into several Pieces, and divide them among the Men. They were oblig'd to keep for a Twelvemonth in their own Houses those Pieces of Cake, which were hallowed by their having been made an Oblation to the *Zemes*. They were consider'd as so many Preservatives against several kinds of Accidents. When the Procession, which is here represented, was got to the Door of the Temple, the *Cacique*, who was at the Head of it, set himself down at the Entrance, when the Procession went in, singing all the Way, and pass'd, as it were, in Review before him. When they were got to the Idol, they thrust a little Stick down their Throats, in order to make 'em vomit; for they were obliged to present themselves pure and unsullied before their God, and with their Hearts, as it were, on their Lips.

THEIR *Zemes* reveal'd themselves to the Priests, and sometimes to the People. Whether this were an Artifice of the Demon, or a cunning Trick of the *Boia*, they judg'd of the Answer which the Oracle had given by the Countenance the Priest put on. If he danc'd and sung, it was a good Sign; if he discover'd a sorrowful Air, the People were sad and dejected, gave themselves up to Grief and Tears, and fasted till there were some Hopes of their being reconcil'd to their Gods.

THE Account they give of the Origin of Mankind is so very odd and whimsical, that we can scarce prevail upon ourselves to give it a Place in this Work. Men, say they, came out of two Caverns of a certain Mountain. Out of one of 'em came those whom we may call the Good; that is to say, the Flower and choicest Part of Human-kind; and from the other, the most vile and worthless Part of 'em. The Sun greatly enrag'd at this, turn'd him into a Stone who keeps the Opening of the Mountain, (probably to prevent the Birth of Mankind,) and metamorphos'd these new-created Beings into Trees, Frogs, &c. Notwithstanding which, the World grew more and more populous. In short, this is full as ridiculous as those Notions of some of the Antients, who made Mankind to spring from Oaks. The Sun and Moon themselves came out of a Grotto in the Island, to enlighten the Universe: Its Reputation, indeed, was so great, that the Savages of *Hispaniola* us'd to go in Pilgrimage to it with as great Pomp and Devotion, as those in any other Part of the World. The Cave was embellish'd with Pictures in the *Indian* Taste; but before they enter'd, they always paid their Devotions to two Devils who guarded the Entrance thereof.

POLYGAMY was establish'd in this Island; for they were allow'd to take as many Wives as they could keep, and their *Caciques* had thirty at least. Such Writers as

* *De Bry and Purchas.*

have writ on *America* relate, that when they died, they used to dispatch two or three of them to attend upon 'em in the other World. Notwithstanding this Plurality of Wives, they yet were addicted to a Crime equally whimsical and detestable; a Subject worthy the Eulogiums which an ^a Archbishop and an Abbé have presumed to consecrate to it. They believed there were such Things as Spirits, and fancied that the Dead used to run up and down in the Night-Time; which indeed was a Subject worthy the Exercise of their Piety, in case they had had the Wit to do so. These Ghosts would nevertheless sometimes play their Gambols with Women; but whenever they happen'd to meet with any Occasion of putting their Activity in Practice, they were found much less alert than the Living. They were not allow'd to put on a human Shape but with certain ^b Restrictions, which made them neither agreeable to the Women, nor formidable to their Husbands.

Religion of the MEXICANS, and of the neighbouring Nations.

^TWOULD be no easy Matter to reconcile the Politeness of these People with the Barbarity of their Religion, the greatest Part of the Worship whereof consisted chiefly in sacrificing Men, and shedding their Blood before Idols; but it would be full as difficult, to reconcile the Cruelty with which the *Spaniards* treated the People whom they conquer'd in this powerful Empire of *America*, with the Calm, the gentle Spirit of Christianity. The same Fury inspir'd the Zeal of both. The former, hurried on by a blind Superstition, sacrificed Men to their false Gods; the latter, prompted by a cruel Zeal, heighten'd by the most insatiable Avarice, extirpated, to the Glory of the true God, a Nation who destroy'd their Fellow-Creatures to honour the false Deities. This Pretence was specious enough, and nothing could flatter more agreeably the Passions of those Christians who first undertook the Conquest of *America*. 'Tis indeed true, that as they had form'd a Resolution of making a more lawful Use of the Wealth of those Regions, of consecrating their Conquests to God, and to bring over to him many thousands of Elect among the *Americans*, by the prevailing Force of Example, they thought themselves empower'd to employ the secular Arm, whenever they should think it requisite, and to seize upon what they had no manner of Right to; as they by that means disarm'd Impiety, and depriv'd the Devil of his Power to hurt. The Reader will perhaps say, that these Reasons are absurd; but such an Assertion would be unjust; for Practice and Experience have shewn that they are of excellent Use, though the *Americans* could not be prevail'd with to give into 'em; and that 'twas nothing but their Ignorance made them exclaim against the Tyranny as well as ^c Morals of the *Spaniards*.

THE first Inhabitants of *Mexico* were a Set of Savages, who differ'd but little from those of the most northern Parts of *America*^d, whence they are supposed to come originally. They liv'd by hunting in Forests and Mountains, without any kind of Order or Government. They worshipp'd the Sun, and sacrificed Birds to him. These Savages, who were call'd *Chicamicas*, and spent their Lives in this Manner, left the best

^a *John de la Casa*, Archbishop of Benevento, Author of *Capitolo del Forno*, and the Abbé de C—— in a French Ode, never printed.

^b They said that *carebant umbilico*, &c.

^c An old Cacique of the Province of *Nicaragua* discoursing with a *Spaniard*, who attended upon one of these first Conquerors, spoke thus to him: "Tell me, Christian, what you understand by Christianity? The Christians seize upon our Provisions, lie with our Wives, are idle, Gamesters, and Blasphemers; are mischievous, eternally craving Gold and Silver; are abusive, and irreligious at Mass; quarrel, and fight with one another. In the whole, I take 'em to be a Set of wicked Wretches." See *De Bry*.

^d They were supposed to have come originally from *New Mexico*.



VITZLIPUTSLI. | VITZLIPUTSLI.



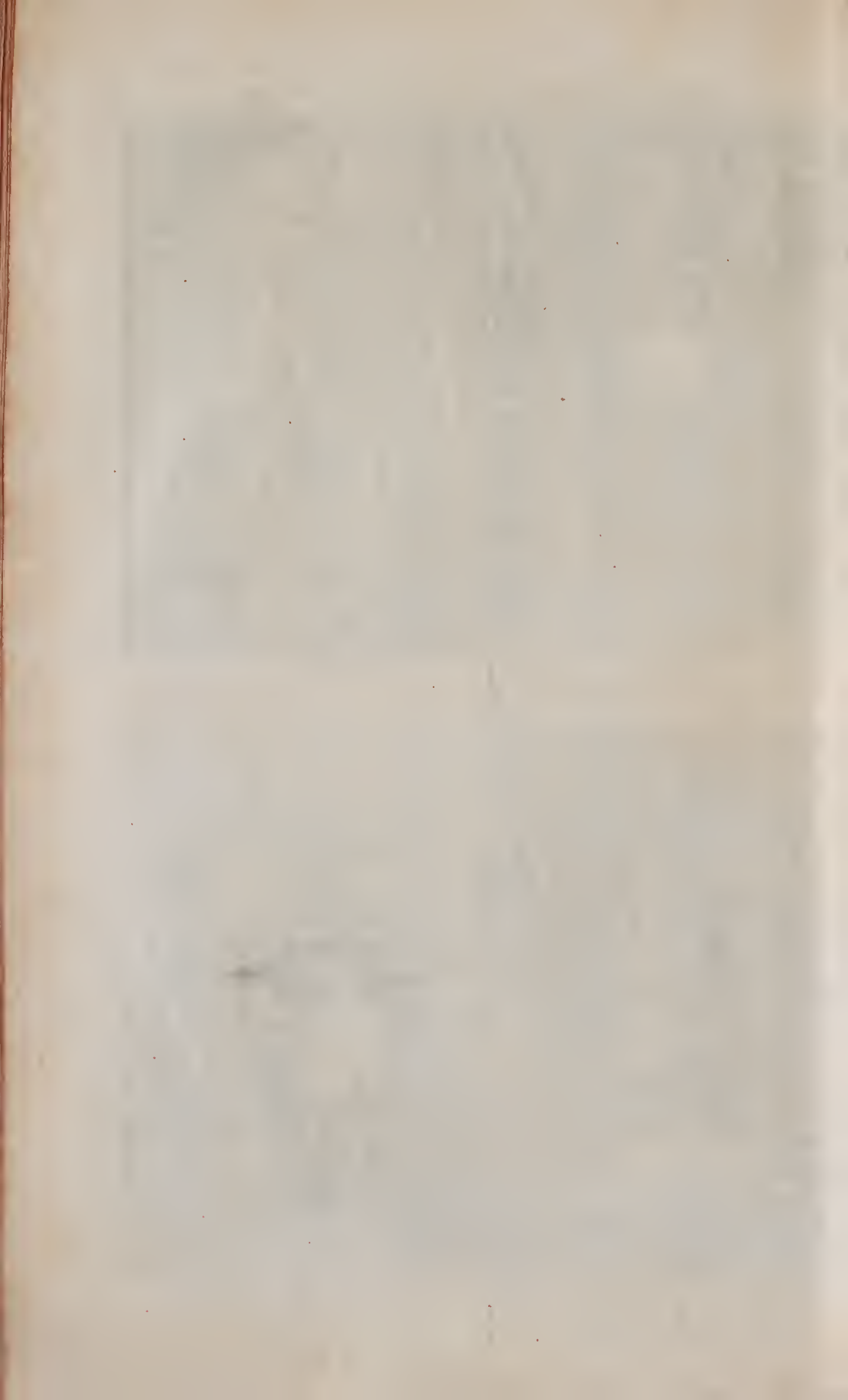
TLALOH or
TESCALIPUCA. | TLALOH ou
TESCALIPUCA.



H. Fournier del.
TESCALIPUCA representé
after another manner | TESCOALIPUCA représenté
d'une autre façon



C. Du Rofe. sculp.
MEXICAN
PRIESTS. | PRÊTRES
MEXICAINS.



Lands defart and uncultivated ; but the *Navatelcas*, under which Name were included six or seven Nations who came out of the North, got Possession of these Lands by insensible Degrees, and afterwards peopled and cultivated them. These Colonies were form'd in the ninth Century, if we may believe the Hieroglyphics of the *Mexicans*. Three hundred and two Years after this first Expedition, they undertook a second, which was that of the present *Mexicans* ; an Expedition vastly more remarkable than the former. The latter subdued the *Navatelcas* under the Conduct of *Mexi*, their Captain and Lawgiver. They were sure of meeting with Success in this Expedition, because *Vitzliputzli*, the God of the Nation, had assur'd him that he would conquer the Territories he was going in quest of. *Mexi* march'd at the Head of these Adventurers ; and four Priests, to whom his Oracles were pronounc'd, carried him in a little Trunk made of Reeds. *Vitzliputzli* declar'd to 'em the Manner how he would be worshipp'd, and himself instituted the Ceremonies, and gave 'em Laws. Whenever they encamp'd, they erected a Tabernacle in the Midst of the Camp, and placed the little Trunk or Ark upon the Altar. They never march'd or encamp'd till after having first consulted the Idol, and receiv'd his Orders. Their March was very long and slow. 'Twas their Custom to leave their old Men and the Infirm in all those Places where they used to pitch their Camps, in order for their forming Colonies. One Day, as several of the latter were washing themselves, *Vitzliputzli* commanded the *Mexicans* to steal their Clothes, and to go off immediately. The forsaken Savages, offended at this Insult, chang'd their Manners, Customs, and Language, preserving at the same Time an implacable Hatred against their antient Countrymen. *Vitzliputzli* manifested his Power by Miracles, which it were needless to trouble the Reader with.

BEING at last arriv'd at the promised Land, the God appear'd to a Priest in a Dream, and commanded him to settle himself in that Part of the Lake, where an Eagle should be found sitting on a Fig-Tree which was planted in a Rock. The Priest related his Vision, upon which they sought for the Place by the above-mention'd Tokens. Some Time after they found the Fig-Tree, growing out of the Rock, and the Eagle sitting upon it, holding a small Bird in his Talons ; and 'twas on this Spot that the famous City of *Mexico* was built. The next Day the *Mexicans* made a Tabernacle for the Idol, till such Time as they might build a Temple. The City was by his Command divided into four Quarters, or Districts, and *Vitzliputzli*'s Tabernacle remain'd in the Middle, who enjoin'd 'em to establish a tutelary God over each District.

THE Reader may observe, that this Story of the first coming of the *Mexicans* to *Mexico*, agrees in a great many Circumstances with that of the Entrance of the *Israelites* into the Land of *Canaan*. Might it not possibly have happen'd, that the *Mexicans* may have preserv'd, in the History of the Foundation of their State, (allowing for the Errors they may have made in Chronology) some of those Incidents which we meet with in the History of the *Jews* ? For as they came originally from the North of *America*, or rather from the North of *Asia*, they might probably have had among them some of the Posterity of the antient *Jews*, who were dispers'd up and down after the *Affyrians* had ruin'd their State.

'Tis plain from what has been just now related of *Vitzliputzli*'s Power, that the *Mexicans* acknowledge a Supreme Being under that Name, notwithstanding what the *Spaniards* affirm'd of their having no Word to express the Deity ; so that they were obliged to make use of the Word *Dios*, to denote that Being whom we call God. Be that as it will, the *Mexicans* worshipped *Vitzliputzli*, as the sovereign Lord of all Things, and Creator of Heaven and Earth, and added the Epithet *Ineffable* to that Supreme Deity : But notwithstanding the great Idea they had form'd to themselves of this First Cause, they yet could not persuade themselves that 'twas possible for it to govern the World with-

out the immediate Assistance of a numberless Multitude of Genii. The Author of the *Conquest of Mexico* tells us, that they were so silly as to believe, " That there were not any Gods at that Time in the other Parts of Heaven, till such Time as Mankind grew more and more miserable, in proportion as they grew more numerous. They look'd upon their Gods as so many propitious Genii, who were ever multiplying as Mortals stood in Need of their Assistance."

THE greatest God after *Vitzliputzli*, was the Sun. *Vitzliputzli* was an Idol made of a very precious Wood, represented under an human Shape, seated in a Chair of Sky-colour'd Blue, supported by a Litter, having four Serpents Heads at the four Corners: The Forehead of the Idol was of a blue Colour, and had a blue Streak cross the Nose, which went from Ear to Ear. * A *Dutch* Author relates, That this Idol had Wings like those of a Bat, large round Eyes, a Mouth that reach'd from Ear to Ear; but he does not say whence he borrow'd these Particulars. We had better stick to the Description which the Author of *the Conquest of Mexico* and his Translator have given us of that Idol, which they tell us was placed on a very high Altar, and surrounded with Curtains. " He was represented under a human Shape, sitting on a Throne supported by an azure Globe, which they call'd Heaven: Four Poles or Sticks came out from two Sides of this Globe, at the Ends of which Serpents Heads were carv'd; the whole making a Litter, which the Priests carried on their Shoulders, whenever the Idol was shewn in Public. It had on its Head a Helmet of Feathers of different Colours made in the Shape of a Bird, the Bill and Tuft whereof were of burnish'd Gold. Its Countenance was hideous and severe, and was made still uglier by two black Streaks which went the one cross its Forehead, and the other cross its Nose. He held in his Right Hand a waving Snake, which serv'd him as a Cane; he held four Arrows in his Left Hand, which he look'd upon with Veneration, as being a Present from Heaven; and a Buckler cover'd with five white Feathers set cross-wise. These several Ornaments, Marks, and Adders, had a mysterious Signification couched under them. The Globe denoted the extensive Power of *Vitzliputzli*, who was cover'd over with Pearls and Jewels.

TLALOECH, whom some Writers confound with *Tescalipuca*, of whom we shall shortly speak, was an Idol pretty much resembling that before describ'd. The *Mexicans* ^b looked upon those Gods as Brothers, and such great Friends, as to divide between themselves the sovereign Power in War; that their Strength was equal, and their Wills the same: For which Reason they offer'd the same Victim and the same Prayers to both. They had equal Thanks paid for any good Success; and, to use the Words of the Translator of *the Conquest of Mexico*, they held the Scales of Devotion they paid them *In æquilibrio*, as it were.

TESCALIPUCA was the God of Penance: The *Mexicans* used to call upon him in Adversity, because they imagined he punished the Sins of Mankind with Plagues, Famine, &c. We see him here represented in two different Manners: In the first he is seated in a Chair placed in the midst of the Altar, being an Image made of Stone, as black and shining as Jet, and covered with Jewels, represented under an human Shape like that of *Tlaloch* and *Vitzliputzli*; having Gold Ear-Rings, a Jewel or Trinket fix'd to a Chain of the same Metal which went round its Neck, and cover'd its Breast all over; and a little Tube of Crystal about six Inches in Length, was stuck thro' its lower Lip. They sometimes fixed a green or blue Feather at the End of the Tube, which was done out of Judgment, not Caprice, it being one of the Symbols of that false Deity. From its Hair, tied up with a golden Fillet, there hung an Ear, which was another Symbol, by which the

* Montanus's Description of America.

^b History of the Conquest of Mexico.

afflicted Soul and repenting Sinner was taught, that he might confide in the Divine Mercy, who would listen to his Prayers. He held four Darts in his Right Hand, signifying the Punishment for Sin, and the Vengeance of Heaven; which manifests itself to Man by Plagues, War, Poverty, and Famine. His left Hand held a golden Mirror extremely smooth, and so bright as to receive the Objects very clearly and distinctly. With the same Hand he held behind this Mirror a Fan made of Feathers of all kinds of Colours, signifying that nothing was hid from that vindictive God. Round the Idol were a great Number of emblematical Figures, whose Signification we did not learn. The other Form, under which they represented this Idol, was the same as the foregoing, *viz.* that of a Man seated in a majestic Manner on a Throne supported by a kind of Altar, and hid behind a red Curtain, on which Skulls and Men's Bones were either embroidered or painted. This Idol had as hideous a Look, and its Posture was as dreadful and terrible as the other. Its Right Arm was up-lifted, as ready to hurl a Javelin it held in its Hand; its Left supporting a Shield, whence issued out four Arrows round five Pine-Apples set crosswise. The Body of the Idol was Black, and its Head was cover'd with Quails Feathers; the whole surrounded with a great Number of symbolical Figures, and Things of inestimable Value.

THE * *Mercury* and *Plutus* of the *Mexicans* was also represented under an human Shape, except that it had the Head of a Bird, with a painted Paper Mitre upon its Head; and a Scythe in its Hand. The Body of it was covered with Jewels of extraordinary Value; a Habit very well adapted to him whom they worshipped as the Bestower of Treasures.

TOZI, that is to say our *Grand Mother*, was of mortal Extraction. *Vitzliputzli* procured her divine Honours, by enjoining the *Mexicans* to demand her of her Father, who was King of *Culbucacan*, for Queen; this being done, they also commanded him to put her to Death, afterwards to slay her, and to cover a young Man with her Skin. It was in this manner she was stript of her Humanity to be translated among the Gods; And 'tis from this Apotheosis, that these Savages, whose Superstition was vastly barbarous and cruel, dated the Custom of sacrificing Men to Idols.

THE *Mexicans* ador'd another Idol, made of all the Seeds of the Earth kneaded together with the Blood of certain young Children who were marked out for the Sacrifice; the Hearts of these innocent Victims being first tore out of their Bodies. The Heart was offer'd to this Idol, which the Priests consecrated with the utmost Solemnity in Presence of all the People. It was usual for their Devotees to adorn with Jewels the God whom the Priests had created; but no Layman was suffer'd to touch it after its Consecration. They renew'd the Idol from Time to Time, when 'twas their Custom to pull the old one into several Pieces, and afterwards to distribute them among the Devotees as so many Relics, when happy was he who could get a Piece of them; for they pretended that these Relics were of excellent Use in preserving from Dangers. The Soldiers always carried them with them to War. The Priests at the same Time that they perform'd this Solemnity of Consecration, made also a holy Water, which was used at the Coronation of their Monarchs, and when the Blessing was given to such Generals as were sent into the Field.

WE shall mention the God of Hunting, and the Ceremonies of Penance and Mortification, when we come to give the Description of the *Mexican* Festival. Suffice it that we have given an Account of their principal Deities in this Place; not but they had others

* This Idol was represented and worshipped in a very different manner at *Cholula*, a Commonwealth tributary to the Empire of *Mexico*; whereof we shall give a Description, when we mention the Festivals of the *Mexicans*.

whose Worship was as solemn as those above-mentioned; but their Number was exceeding great, being upwards of two thousand, who had all their respective Temples, Ceremonies, and Sacrifices. “^a There was hardly a Street without its tutelary Divinity, nor was there scarce a Disease but had its peculiar Altar, and to these the *Mexicans* used to flock in order to be cured. Their crazy Imaginations used to form to themselves Gods from their Fears, not considering at the same Time, that the Power they ascrib’d to one, lessen’d the Power of the other.” And not satisfy’d with having peopled Heaven with Gods of all Ranks and Kinds, they treated one of their Prisoners as tho’ he had been a God, for a whole Year together, and sometimes for six Months only, according to the Deity for whom they design’d him, and whose Name they gave him; after which they sacrificed him to the Idol. The Inhabitants of *Marzeilles* had formerly this cruel Custom; these used to pamper a Man with the greatest Dainties for a whole Year together, then led him with great Solemnity all about the City, after which they sacrificed him.

Their TEMPLES.

THERE were eight ^b Temples in the City of *Mexico*, equally magnificent, and built pretty near alike; but that of *Vitzliputzli* excell’d the rest in Bigness, which was of such prodigious Extent, that a City of five hundred Houses might have been built in the Court of it. We shall give the Description of this great Edifice, as we find it in the Author of *the History of Mexico*: This Edifice was once the Center of the *Mexican* Idolatry.

“THEY first enter’d into a large Quadrangle, surrounded with a great Stone Wall, where several Serpents in *Relievo*, twined one in another on the Outside of the Wall, struck Terror into the Beholder; particularly at the Sight of the Front of the first Door, which was fill’d with them, under which some mysterious Signification was couch’d. Before arriving at this Gate, there stood a kind of a Chapel, which was full as terrible; ’twas built of Stone, raised thirty Steps, having a Terras at Top, on which several Trunks of great Trees, all lopp’d of an equal Height, were planted on a Level at equal Distances, on which Poles were laid from Tree to Tree. On each of these Poles hung the Skulls of several unhappy Wretches who had been sacrificed, whose Number, which it would be impossible to relate without Horror, was always equal; for the Ministers of the Temple took care to supply those which through Time dropt off, with others.

“THE four Sides of the Quadrangle had each a Gate, exactly facing one another, and look’d to the four Cardinal Winds. Four Stone Statues were placed over each Gate, which seem’d to point out the Way, and to command those to return back, who were for going thither with an irreligious Heart; these were consider’d as Porter-Gods, upon which Account they were saluted at going it. The Apartments of the sacrificing Priests and Ministers were built in the Inside of the Wall of the Quadrangle, together with some Shops that went round the whole, which however took up but a little Room, its Extent being so vast, that eight or ten thousand Persons used to dance therein at ease, on their most solemn Days.”

^a *History of the Conquest of Mexico.*

^b *Ibid.*

“ IN the Center of this Quadrangle, a great Stone Edifice was erected, which in fair Weather was seen to top the highest Towers in the City. It always lessen'd in Big-
 “ nefs upwards, till it form'd a half Pyramid, three Sides of which were shelving, and
 “ the fourth supported a Stair-Cafe. It was a sumptuous Pile of Building, and built
 “ according to the best Rules of Architecture. It was an hundred and twenty De-
 “ grees high, and built so strong, that its Top, which was flat, was a Square forty Foot
 “ on each Side, and was finely paved with Squares of Jasper-Stones of all kinds of
 “ Colours: The Pillars or Props, which like Ballisters or Rails went round this Place,
 “ were winding like a Snail-Shell, and both Sides of it faced with a black Stone
 “ which looked like Jet, carefully and dextrously set together, and fasten'd with a Bi-
 “ tumen of a red and black Colour, which was a great Ornament to the whole
 “ Building.

“ ON the two Sides of the Rail or Ballister, at that Part where the Stair-Cafe ended,
 “ two Marble Statues supported, in an Attitude that very well express'd their Labour,
 “ two very odd-fashion'd Candlesticks. At some Distance from hence, was a Stone of
 “ a green Colour five Foot in Height, sharp-bottom'd: Here the unhappy Wretch, who
 “ was to be sacrificed, was laid on his Back, when they ripp'd up his Stomach, and tore
 “ out his Heart. Above this Stone, and opposite to the Stair-Cafe, was a large strong
 “ Chapel, the Roof of which was of a rare and precious Wood, under which their Idol
 “ *Vitzliputzli* was seated, on a very high Altar with Curtains round it.

“ IN another Chapel, to the Left of the first, and built in the same Taste, and of
 “ equal Bulk, was placed the Idol *Tlaloch*. The Treasure of these two Chapels was
 “ of an immense Value; the Walls and Altars were cover'd with Jewels and precious
 “ Stones upon Feathers of various Colours.

“ THE Temple of the God of the Air was round, signifying the circular Motion of the
 “ Air round the Earth. The Entrance of this Edifice resembled the Mouth of a Ser-
 “ pent when wide open; and to make it still more terrible, they had fill'd it with the
 “ Figures of all kind of Monsters.”

THE Temple of *Tescalipuca* was a lofty Pile of Building, and built with as much Re-
 gularity as that of *Vitzliputzli*; no Layman was allowed to enter into this holy Place.
 These Temples were look'd upon as Cathedrals. We shall not mention the numberless
 Multitude of Temples which were met with in the different Parts of the City, and
 which possibly might have nothing either great or remarkable in them save the Name
 only; but there is one Circumstance which is not to be parallel'd among the Pagans of
 Antiquity, *viz.* That this unaccountable superstitious People had erected certain dark
 Houses purposely to lodge an infinite Number of Idols of Gold, Silver, &c. cover'd, or
 rather crufted over with Blood, with which they were every Day smear'd. Nor did
 the Stink of these Charnel-Houses, whose Floors were cover'd over with Blood, any way
 lessen their Devotion: But none but the Nobility were allow'd to enter into them; and to
 heighten the Dignity of this Privilege, the Priests would not even admit any of these to
 enter in, till they had first sacrificed a Man.

Their SACRIFICES and PENANCE.

AS it would be no easy Matter to find any Species of Idolatry among the Antients
 as extensive as that of the *Mexicans*, it would be full as difficult to meet with
 any Sacrifices so barbarous and inhuman as theirs; not that we are ignorant they were

practis'd by the Antients, since we have given Instances of it: But 'tis certain that nothing can be compar'd to this execrable Worship, unless it be that of the *Carthaginians*, and the *Canaanites* from whom they are descended. The bloody Sacrifices of the *Mexicans* were perform'd in this manner: The Victims designed for Sacrifice were led to the Charnel-House, which, as we see in the Figure, rises like a kind of Plat-Form or Terras, supported by several Trunks of Trees. The Victims, who were closely guarded by some *Mexican* Soldiers, waited at the Foot of the Terras till such Time as they should be put to Death; and to heighten their Distress, a great Number of Skulls hanging on the Poles which went from Tree to Tree, were continually presenting themselves to their Sight; these were the Skulls of such as had been sacrificed before them. A Priest holding in his Hand an Idol made of Wheat, Maiz, and Honey, drew near to these unhappy Wretches, and presenting it to each of them, cry'd out at the same Time, *There is your God*. This done, they withdrew, going off on the other Side of the Terras, when the Victims were immediately brought upon it; this being, as we have already observ'd, the Place appointed for the Sacrifice. Here it was that six Ministers of the Idols slaughter'd these * Victims. After having tore out their Hearts, they threw the Bodies down the Stair-Case from the Top of the Terras to the Bottom. We are assured that all those who had taken any of these unhappy Wretches in War, us'd to divide them among themselves, and eat them. They never sacrificed less than forty or fifty of these Victims at a Time; and those Nations who either border'd on, or were tributary to the *Mexicans*, imitated them in this bloody Worship. The famous^b *Ferdinand Cortez* relates, that the Inhabitants of *Mechoacan* first protested they would abandon a Worship which was as injurious to the Deity as unworthy of Humanity. We must not omit that those Priests who sacrificed Men, were distinguished by the Title of *Ministers of Sacred Things*; and that this *Employment* was the highest Dignity of the Priesthood. To the High-Priest alone belong'd the Privilege and Honour of ripping up the Victim's Stomach; and this he performed so very dexterously, as, upon any other Occasion, would have rais'd the Wonder and Admiration of the Spectators. It is true indeed, that as the Stone on which the Victim was laid, was very sharp and pointed, his Body, which rested altogether upon the Loins, made the Dexterity of the Priest less surprising.

IT was a Custom among them on certain Festivals, to dress a Man in the bloody Skin, just reeking from the Body of one of their Victims. A *Spanish* Author assures us, that even their Kings and Grandees did not think it derogatory to their Honour to disguise themselves in this Manner, when the Captive sacrificed was a Person of Distinction. Be that as it will, the disguised Person us'd to run up and down the Streets, and Places of public Resort of the City, to beg the Charity of all those he met with, and to beat such as refused. This bloody kind of Masquerade continued till such Time as the Skin-Coat began to stink. The Money that was collected in this devout Ramble, was employ'd in pious Uses.

ANOTHER religious Ceremony, which indeed does not seem altogether so barbarous as the former, was the Duel of the Victim; if we may give this Name to the Liberty he was allow'd of defending himself against the Priest who was to sacrifice him. The Captive, whose Feet were tied to a Stone, parried the Instrument with which the Priest struck at him, and even attack'd him, as we see in the Figure. If he had the good Fortune to gain the better of the Priest, he was released, and look'd upon as a brave Man; but

* Two of these Priests took the Victim by the Feet, two others held his Arms, a fifth held his Head, and the sixth ripp'd open his Stomach, whence they tore out his Heart, and held it up, still smoking, to the Sun; after which, turning himself towards the Idol, he threw the Heart in his Face.

^b In a Letter which this Conqueror of the Empire of *Mexico* writ to the Emperor *Charles V.*

^c In *Purchas*.

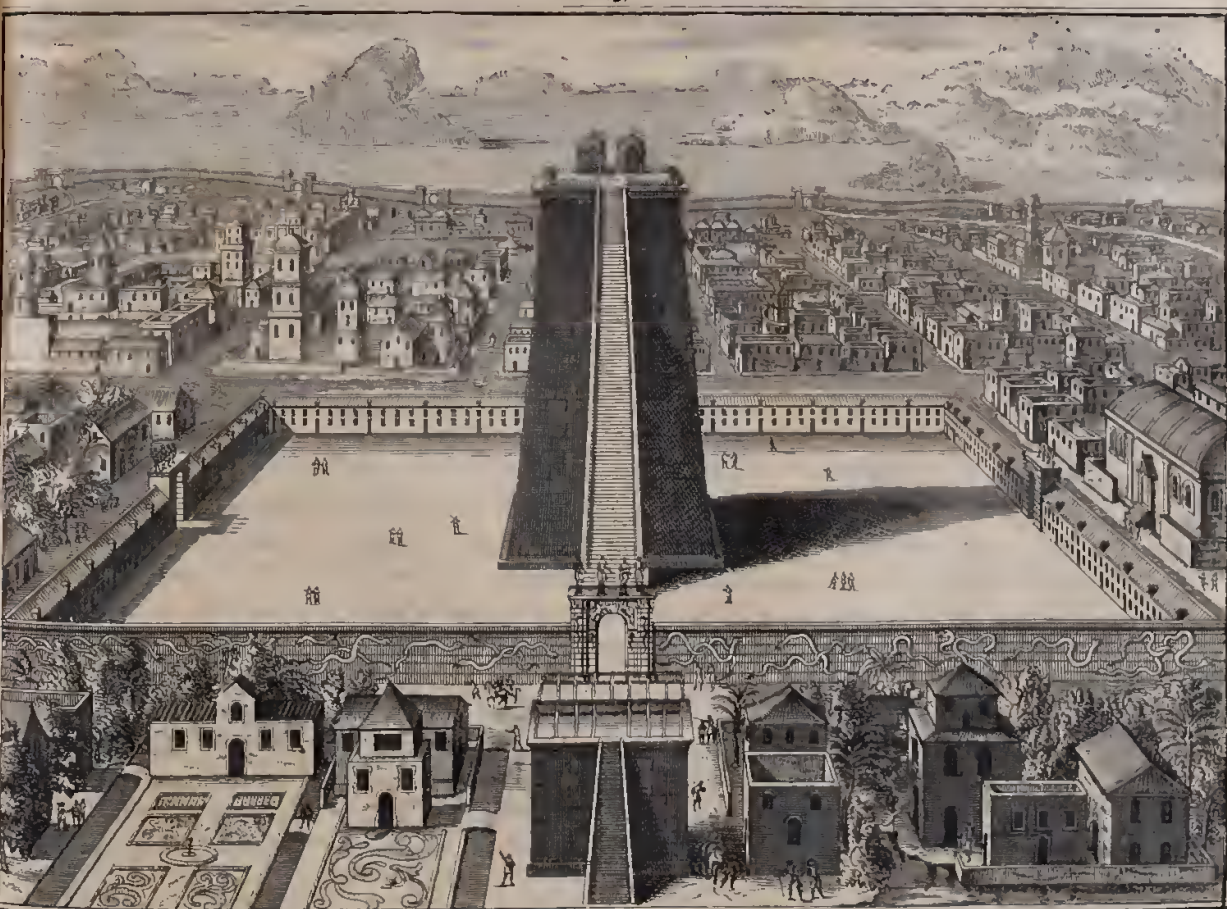


A captive fled after
has being Conquer'd.

Captif ecorché apres
avoir été vaincu.

Captive fighting against
a MEXICAN Priest

Captif combattant contre
un Pretre MEXICAIN



VITZLIPUTZLI'S Great Temple in
the City of MEXICO.

Le Grand Temple de VITZLIPUTZLI dans
la Ville de MEXIQUE.



if the Priest came off Conqueror, he first kill'd him, then flay'd off his Skin, and, as we are told, had his Limbs dress'd and serv'd up in one of those they call'd their religious Meals.

It was always their Custom, before they set down to eat, to offer to the Sun and to the Earth, the First-Fruits of their Meats and Drink, as also of their Corn, Fruits, and Flowers. They had other religious Customs, infinitely more absurd than the foregoing, tho' the Principle from which they flow'd, was not altogether to be condemned; which was the laying themselves under a Necessity of doing certain Things, not excepting the most unseemly, for the Love of their Gods: For they not only eat, drank, carried weighty Burdens, anointed and besmear'd themselves out of Love to them, but even stoop'd to the vilest Offices, purely to do them Honour.

THEIR Penance was at last as severe as that of other Religions. The Priests, as Mediators between the Gods and Men, offer'd up Victims for Sinners, and also took upon themselves the Iniquities of the People. When this solemn Penance, as represented here, was to be undertaken, it was their Custom to meet together at Mid-Night in the Temple of the Idol, when one of them used to call the People together to their Devotions with a kind of Horn, while another was incensing the Idol. Then one of the Ministers of the false Gods began the Penance, consisting in a small Effusion of Blood which he drew from the Ankle, by pricking it with a *Manghey*-Thorn or a Stone-Lancet. After this he rubb'd his Temples and Ears with this Blood, then went and washed himself in a certain Water, which from that Circumstance was call'd *The Water of Blood*. 'Twas their Custom, the better to testify the Merit and Truth of this wonderful Penance, to shew to the People the Instrument which had been made use of on that Occasion. The other Punishments which their Priests inflicted on themselves before *Tescalipuca*, or the God who presided over Penance and Afflictions, were to whip one another with Thongs of *Manghey* made up in great Knots, and to strike one another with great Stones, &c. In the next Article we shall take notice of the Discipline and Austerity of these Ministers of the *Mexican* Idols; and shall, before we conclude this Head, observe, that they used to incense these false Gods three Times a-Day, viz. in the Morning, at Noon, and at Midnight; and that they were obliged to officiate by Turns in the Temple, in order to keep in the sacred Fire, which was to burn perpetually in honour of the Gods.

Their PRIESTS, DISCIPLINE, &c.

IN the fourth Compartment of one of the foregoing Plates, two *Mexican* Priests are represented; one of which holds the sacred Knife in his Hand. The first of these Priests, or rather the High-Priest, was called *Topilzin* in the *Mexican* Language. 'Tis pretended, that his Dignity was equal to that of the Pope. He wore on his Head a Crown of beautiful Feathers of various Colours, with golden Pendants, enriched with Emeralds, at his Ears, and a small blue Tube, like to that of the God of Penance, ran through his Lip. He was clothed with a Scarlet Robe, or rather Mantle. The Vestments of their Priests were frequently chang'd according to the different Seasons or Festivals.

THE Priesthood of *Vitzliputzli* was hereditary, and that of the other Gods elective. Children were often, as we shall see in the Sequel, destined from their most tender Years to the Service of Idols, and officiated as Clerks and Singing-Boys, when but mere Stripplings. The Priests used to incense four Times a-Day the God whose Ministers they

were:

were : But at Midnight the principal Ministers of the Temple rose to perform the nocturnal Office, *viz.* to sound a Trumpet and Horn for a long Time together, and to play on certain Instruments accompanied with Voices, which together celebrated the Praises of the Idol. After this, the Priest, whose Turn it was, took the Thurible, saluted the Idol and incensed it, himself being clothed in a black Mantle. In fine, after the Incensing was over, they all went together into a Chapel, where they practised all those rigorous Penances, whereof an Idea has been given in the preceding Article.

THESE Priests used to observe a very rigorous Fast; they fasted for five, six, and even ten Days together, which they commonly did when the Time of their solemn Festivals drew nigh. During these Fasts, such of them as were married, used to abstain from all Commerce with Women. Their Chastity would undoubtedly have been glorious, had it been built on a reasonable Foundation; but that Confidence, or rather Principle of Presumption, which prevails so much over those who desire that Applause for Things of Form which they cannot merit by a solid Virtue, sullied all the Glory of this forced Continency. These, in order to please their Gods, used to practise all those Things which destroy Procreation, not even sparing those Parts which Nature had appointed for that Use. They would not allow themselves to drink strong Liquors, and devoted Part of that Time in which Men give to Sleep, to the Severity of the Discipline.

ALL these Priests were possessed of great Revenues, and received the Oblations which the People made to the Idols, which brought them in immense Sums, particularly at the Time of their grand Festivals. 'Twas at these solemn Seasons they used to instruct 'em in their Duty, by certain Exhortations which they pronounced before them.

NOR was the Consecration of these Priests less remarkable than their Function. They used to anoint them from Head to Foot: Their Hair, which they always wore very long, and which they did not presume to cut during the Priesthood, was continually moisten'd with a kind of black Perfume that was partly made of Rosin; this would undoubtedly have been very loathsome, had not the Respect which immediately arises at the Sight of such Things as are look'd upon as sacred, metamorphos'd it into an agreeable and even divine Object.

THE knotted Tresses of the sacrificing Priests of *Mexico*, resembled a Roll of *Brasil* Tobacco, six Inches in Breadth, and of Length proportionable to it. Whenever these Priests used to sacrifice upon the Mountains, and in those almost subterraneous Places in which Part of their Idols were lodged, they then employ'd an Ointment, with certain mysterious Ceremonies, much more solemn than the above-mentioned. It was of Use, said they, to dispel Fear, and invigorate Courage; and was made of the Juice of the most venomous Reptiles. Such Youths as were under the Discipline of these Priests, used to hunt these Animals, in order to stock themselves with them against they wanted them. The Priests burnt these venomous Creatures at the Altar of the Idol, the Ashes of which were pounded in a Mortar mix'd with Tobacco, to which they added live Scorpions and some other venomous Insects: They heightened this Composition with an Herb which has the Property of disturbing the Brain, as also with Soot and Rosin: This is what they call the *Repaſt or Suſtenance of the Gods*. To these, the Sorcery of those magical Sacrificers owed its Success; it was these gave them an Opportunity of holding a Correspondence with Devils, shielded them from the Fury of Tygers and Serpents, and lastly inspired them with that Spirit of Cruelty, which excited them to sacrifice their Fellow-Creatures to Idols, without the least Pity or Compassion. They also pretended that this Compound had the Virtue of healing Diseases: But this was not the only

* The very Copy of our Quacks and Empirics,



MEXICAN Penitences.



Penitences MEXICAINES.



Sacrifice of y CAPTIVES.



Sacrifice des CAPTIFS.



Superstition that reign'd among them, since they had several other kinds of Enchantment, as well as Methods of divining, which it were needless to mention in this Place.

THEY had an Order of Vestals, who were clothed in White, and call'd by the Name of *Daughters of Penance*. These were admitted into the Order at twelve or thirteen Years of Age, and were oblig'd to have their Heads shav'd, at a certain Season excepted, during which they were suffer'd to let their Hair grow. These Nuns were under the Direction of an Abbess, whose Office was to keep the Temples clean, and they also dress'd the sacred Meats which were presented to the Idols, and which afterwards served as Food to their Ministers. They were employ'd also in making Carpets and such like Ornaments for the Temples and the Idols. They rose at Midnight to administer to the Gods, and to exercise certain Austerities which the Rules of their Order oblig'd them to observe. Above all, they were bound to preserve their Chastity unfulfilled, the Violation of which was punished with Death. This Continence was not indeed to be perpetual, since, as they were sent to the Convent only to fulfil some Vow which their Parents had made to the Gods, they were allow'd to marry after a certain Term of Years. 'Tis even probable that this Abbess or Matron might, properly speaking, superintend a kind of Nursery in which the young Ladies of Quality were educated, since they were never taken from under her Care, but only when their Parents intended to settle them in the World.

THEY also had a Seminary or Convent for their Youth, like that of the Nuns. They were often admitted into it at seven or eight Years of Age. As they were obliged during the Time they liv'd in these Houses, to lead a Life very like that of our Monastics, we may not improperly consider them as a Body of Religious. These Youths used to have the Tops of their Heads shaved, the rest of their Hair scarce covering their Ears; but it fell as low as their Shoulders behind, except when they used to tie it up in a kind of Tuft. They wore a Linen Vestment. These young Religious look'd after the Temple, and led a most exemplary Life of Poverty and Chastity till the Age of twenty, or till such Time as they met with an Opportunity of settling themselves by Marriage, or some other honourable Means. Moreover, the Priests had also in their Service a Set of Youths who were employ'd in Matters of less Importance. These latter used, on certain solemn Occasions, to adorn the Temples of the Gods with Festoons. 'Twas their Office to present the Priests with the Water with which they washed themselves both before and after the religious Service; 'twas they gave them the Lancets and the Knife used in the Sacrifice, and also followed those mendicant Friars who used to beg from Door to Door. In case they at any Time did not get Alms sufficient for their Purpose, they were allow'd the Liberty of going into a Field, and of taking as much Corn as they thought necessary, no one daring to hinder them. They had also, besides those Youths who were educated under the Religious above-mentioned, several Devotees who used to retire into these Convents to fulfil some Vow they had made. Some prayed to the Gods for Children, others for Riches, and others again for long Life. All these Devotees set apart some Hours to this Retirement, and in all probability enjoin'd themselves some of the Austerities above-cited, in order to make themselves more worthy of the Blessings of Heaven. They were permitted to walk in the Processions, but were not allowed to sing in them, nor to go up the Steps which led to the Temple.

^a Or rather the Loaves, which they presented to the Idols. These Loaves were generally made in the Shape of Feet and Hands.

^b They used to stab their Ears and other Parts of their Body with a Lancet, and smear their Checks with the Blood which trickled down from these Wounds.

^c *History of the Conquest of Mexico.*

^d *Lopez de Gomara*, quoted by *Purchas*.

Their FESTIVALS.

THE *Mexicans*, at the End of every Month, which among them consisted of twenty Days, as we shall see in the Sequel, used to observe a solemn Day of Devotion intermix'd with Rejoicings. They then sacrificed some Captives, and ran up and down the Streets clothed in the Skins of such miserable Victims as had just been slay'd: They danc'd, they sang, they collected Alms for the Priests; which among them, as in other Places, was look'd upon as the Effect of a real Piety. When Corn of all Sorts began to sprout up, they used to go to a certain Hill to sacrifice a Boy and a Girl about three Years old, to *Tlaloch*, the God of the Waters; and because those Children were born free, they did not tear out their Hearts, but contented themselves with cutting their Throats, after which they laid their Bodies in a new Mantle, and buried them in a Stone Sepulchre. These bloody Sacrifices were renewed when the Corn was grown up about two Foot high, at which Time they sacrificed four Children of six or seven Years of Age, to the same God. These latter were born Slaves. They then carried their Bodies into a Cave appointed for that Purpose. The *Mexicans* tell us, that the Origin of this cruel Ceremony was owing to a great Drought, which afterwards occasioning a Famine, forced them to abandon the Country. In fine, when the Corn was fit for reaping, each Owner took a handful of Maiz out of his Field, and offer'd it to the God *Tlaloch* with *Atolle*, which was a Liquor made of Corn and Copal, a precious Gum used in incensing the Idols. In the Beginning of the Summer, they used to crown the Gods with Flowers, and spend a whole Day in Mirth and Rejoycing. The great Men of the Empire were obliged to go to the Capital on another Holiday, on the Evening of which they dressed up a Woman who was to represent the God of Salt, and partake in the public Rejoycing; but they sacrificed her on the Morrow, and that Day was wholly employ'd in Devotion and the Worship of the Idols. The Trades-People used also to celebrate certain bloody Festivals, in honour of their *Mercury*, in the Temple which was consecrated to him. Not to mention another Festival, when they used to slay a Woman, and clothe an *Indian* with her Skin, who, thus equipped, danced for two Days together with the rest of his Fellow-Citizens; nor that which was solemniz'd at their entring into the Lake with a great Number of Canoos, when they used to drown in a ceremonious Manner a Boy and Girl, whom, as they said, they sent to keep Company with the Gods of the Lake; they nevertheless used to spend the Day in Fasting and Devotion.

THE great Festival of *Vitzliputzli* was celebrated in the Month of *May*. Two Days before which, the Nuns used to make a Figure of Maiz and Honey, representing that God. Then after having dressed it in as magnificent a manner as possible, they seated it on an azure Throne, which was supported by a kind of Shaft. The Nuns, who on that Festival, used to call themselves *the Sisters of Vitzliputzli*, carried it in Procession on their Shoulders to the Area before the Temple, where the young Monks, before-cited, received the Idol, and after having paid Homage to it, carried it also on their Shoulders to the Steps of the Sanctuary. 'Twas here the People came and worshipped this Image of *Vitzliputzli*, and humbled themselves before it by putting Dust on their Heads; which Custom was also observed in the Worship that was paid to the other Idols. The Nuns were dressed in White, and crown'd with parch'd Maiz. They wore Chains about their Necks made of Maiz, which they used to twist about their Left Arms. Their Cheeks were painted with a pretty thick Vermillion, and their Arms cover'd over from the Elbow to the Wrist with the Feathers of a red Parrot. The young Men were dressed in Red, and wore Maiz Crowns, in the same manner as the young Vestals.

* We have not inserted the Names of these Festivals, as not thinking it necessary

AFTER this Humiliation, these Devotees used to go in Procession, and make Stations in three different Villages; whether it were from Custom, or possibly the Holiness of those Places where the Stations were kept. They then first sacrificed upon a Mountain at a League Distance from *Mexico*. The Procession made a Tour of about four Leagues, and used on their Return to conduct the Idol into its Sanctuary with the Sound of Drums, Trumpets, and Horns. They then cover'd it over with Roses, and used to strew all sorts of Flowers on the Pavement and about the Temple. Lastly, the Vestals came out of the Convent, carrying Pieces of the Dough with which their Idol was made, made in the Shape of Bones: These they gave to the Monks, who laid them at the Foot of the Idol. These Pieces of Dough, which were commonly called *Vitzliputzli's Flesh and Bones*, were solemnly consecrated by the Priests with certain particular Ceremonies, accompanied with Dances and spiritual Songs in honour of the Idol. They paid the same Worship to this consecrated Dough as to the God, of which it was at first no more than a Type and Figure. After the Consecration was ended, the Men were sacrificed, the whole Ceremony concluding with Dances and Songs. Then followed a religious Piece of Worship, which ^a has some Conformity with the Christian Communion. The Priests stript the Dough-Idol of all its Ornaments; broke them into several Pieces, and likewise the little consecrated Loaves: These they distributed to the People in the Form of a Sacrament, and the Assembly communicated in a Manner which resembles so much the Practice of the Christians in that Particular, that we can scarce forbear considering this Piece of Idolatry as an Usurpation of the Devil over the Mysteries of the Christian Religion. This Communion was accompanied with an Exhortation, by which the People were inform'd that *they eat the Flesh of their God*; and they even administered this kind of Sacrament to the Sick. We shall conclude the Description of this religious Act with two Remarks: First, that the Communicants gave a Tythe of Maiz by way of Oblation; and, secondly, that the Festival concluded with a Sermon, which one of the most antient of the Priests pronounced to the People.

THE Festival of *Tescalipuca* was celebrated the nineteenth of the same Month, when the Priest granted the People a Remission of their Sins. At the same Time they sacrificed a Captive, which we may almost consider as an imperfect Image of the Death which our blessed Saviour suffered for the Redemption of Mankind. The *Mexicans* might perhaps have preserv'd some Footsteps of that memorable Incident. On the Eve of the Festival, the Priest of *Tescalipuca* stript himself of his Vestments, when others were given him by the *Mexican* Nobility, who came together with the rest of the People, in order to reconcile themselves to this Idol of Penance. They open'd the Temple-Gates to all repenting Sinners; when one of the chief Ministers of the God discover'd himself to the Spectators, and blew his ^b Horn; turning himself to the four Winds, as if he were calling all the Earth to Repentance: After which he took up Dust, and carried it to his Mouth, pointing at the same Time to the Heavens. Every one imitated the Priest; after which, nothing was heard but Voices, intermix'd with Sighs, Tears, and Groans. They roll'd themselves in the Dust, calling at the same Time upon the divine Mercy, when the Terrors which trouble the Consciences of the blindest Sinners, actuated in such a manner on the Minds of the *Mexicans*, that they used to call to their Assistance the Shades of Night, the Winds and Storms, the better to escape the Fury of that God, whose Vengeance, they said, was ever impending in order to chastise the Wicked. And as the Notions which even false Religions exhibit to those whom they are desirous of leading into the Paths of Virtue, are strong enough to strike the Hearts of the Vicious with Remorse, and even to make them sensible that Vice is contrary to Humanity, it so happen'd that all such as were conscious of Guilt, made a public Confession of it; un-

^a Purchas, and the *Spanish* Authors quoted by him. *History of the Conquest of Mexico*.

^b 'Twas a kind of a Flute, as the *Spanish* Authors relate. They first turned themselves towards the East, then towards the West, the North, and South.

able to resist the Terror with which their Consciences were struck by the Sound of the Horn. All these Agitations, so salutary in outward Appearance, since they inspir'd the Hearts of the *Mexicans* with Repentance for some Time, concluded with burning a great Quantity of Incense in honour of the Idol whose Festival they solemniz'd. They blew the Horn for ten Days successively, *viz.* from the ninth of *May* to the nineteenth, all which Time was spent in Tears and Affliction. On the last Day, *Tescalipuca* was carried in Procession. The Image of the God, surrounded with Branches of *Mangbey*, stuck full with Prickles, was seated in a Machine surrounded with Curtains, which probably was like a Litter. This Machine was carried in Procession round the Temple by Priests sinew'd with Black, who wore the Livery of their God, and whose Hair was partly twisted up with a white String. Two Ministers of the Idol walk'd at the Head of the Procession, with Thuribles in their Hands; every Time they incensed the People, the whole Procession lifted up their Arms in a devout manner, looking at the same Time on the Sun and the God of Penance. During this Ceremony, the rest of the Devotees scourg'd themselves with Ropes made of *Mangbey*. Some adorn'd the Court and Temple with Branches, and strew'd the Way with Flowers.

AFTER the Procession and the Scourging of Penitents, every one made his Oblations. Some brought Jewels and Works of Gold and Silver; others Incense, precious Wood, Maiz, &c. the Poor offer'd Quails, and these the Sacrificers, after having cut off their Heads, threw at the Foot of the Altar. Then the People made a Feast, very much resembling those which the antient Heathens instituted in honour of their Gods. Whatever Meats were given to the Idol, were call'd *sacred Viands*, and were serv'd up by Vestals who were led to it by an old Priest dress'd in a kind of white Surplice, and were by him conducted back to the Convent, after having thus serv'd up at the Table of the God. But when the Time for their clearing the Table was come, the Youths and Ministers of the Temple took away the Meats, and carried them to the Priests, who alone had the Privilege of eating them. After the sacred Repast was ended, they made a Sacrifice of him who that Year had been the living Image of the God of Penance; and the whole Ceremony ended, like those of other Festivals, with Dances and spiritual Songs.

THE *Mexicans* used to celebrate a Jubilee every four Years, which was nothing more than the Feast of Penance, such as we have already describ'd it, except that it was more solemn; there being at that Time a more general and plenary Remission of Sins. We are assured that the *Mexicans* sacrific'd several human Victims at that Season, and the Youth used to make a kind of Challenge who should first, and in one Breath, get to the Top of the Temple. This Enterprize was a very difficult one, since it gain'd all those prodigious Applause who had the Glory of coming first to the Goal; not to mention that they were distinguish'd from the rest of their Countrymen: They moreover had the Privilege of carrying off the sacred Viands, of which we are assur'd they almost made the same Uses, as Christians do of Relics.

QUITZALCOALT, the *Mercury* of the *Mexicans*, was particularly worshipped by all those who were concern'd in Traffic. Forty Days before the Feast of this God, the Merchants purchased a Slave of a very fine Shape, who during that Time represented the Deity to whom he was to be sacrific'd as a Victim on the Day of the Festival; but they first wash'd him in the *Lake of the Gods*, which was the Name they gave to the Water which fitted him for the fatal Apotheosis which ended with his Death. They afterwards adorn'd him like the God whom he was forced to represent; when he spent all the Time of his Deification in Dancing and Rejoycings. They joined with him in his Pleasures, and worshipped him; but for fear, lest he should be forgetful of his fatal Destiny, two antient Ministers of the Idol refresh'd his Memory with it nine Days before



*The MERCURY of the MEXICANS worship'd at CHOLULA
by the name of QUETZALCOUATL.*

*Le MERCURE des MEXICAINS adoré à CHOLULA sous
le nom de QUETZALCOUATL.*



DEITY who presides over HUNTING.

DIVINITE qui préside à la CHASSE.



fore his being sacrificed. ^a He was oblig'd to wait his Fate with Patience and Resignation. If he discover'd the least Sorrow on that Account, the two Priests gave him a Liquor to drink, which, by restoring him to his wonted Mirth, made him undoubtedly insensible to his Fate. The Day of the Feast being come, they again ador'd the miserable Victim, and incens'd it several Times successively. In fine, they sacrificed it at twelve at Night, offer'd its Heart to the Moon, and afterwards threw it before the Idol; then the Body was thrown down from the Top of the Temple, as was practis'd in the Worship of *Vizliputzli*, and the whole concluded with a Dance.

THE Priests of this Deity perform'd a Ceremony which was odd enough, and that was the Commanding every Body to retire by Beat of Drum, the Sound of which was heard all over the City. At Day-break they used to call up the People to Work. This Function was performed by the Priests, each of whom had it in his Turn every Week.

THE God whose Worship we have described, was ador'd after another manner at ^b *Cholula*. He was there look'd upon as the *God of the Air*. He was also consider'd as the Founder of the City, the Institutor of Penance, and the Author of Sacrifices. His Idol was represented in almost the same Attitude as we see it in the Figure. Its Cloke was powder'd with red Crosses. As this Deity had, during his Residence here, been a Lover of Fasting and Works of Penance, Devotes used fast, and draw Blood from their Tongue and Ears, to make themselves agreeable to him. This God concern'd himself also in all warlike Affairs. They sacrificed five Boys and as many Girls of three Years old, in his Honour, before they took the Field.

IT is to the Idol of *Cholula* that they ascribed the famous Predictions relating to the Ruin of the Empire of *Mexico*: Predictions which were follow'd by Prodiges, the Particulars whereof it would be needless to relate; especially as there is great Reason to believe that they were very much heighten'd by the Credulity of the People.

IN fine, the *Mexicans*, and particularly the Inhabitants of *Tlascalla*, worshipped one God, who, during his Abode in this World, had been a great Hunter. He was honour'd with a solemn Party of Hunting, as we see it represented in the Plate. Whilst the God stood on an Altar placed on the Top of a Mountain, round which they had lighted several Fires, the devout Hunters pursued the wild Beasts, who, in order to escape the Violence of the Flames, fled towards the Top of the Mountain. They used to knock these Beasts down before the Idol, and sacrifice their Hearts in his Honour. The Chase concluded with Songs of Mirth and joyful Acclamations, after which the Hunters brought back the Idol in Triumph, and a solemn Feast concluded the Devotion of that Day.

^a These two Priests used to prostrate themselves before the pretended God, repeating these Words to him, *Lord, thy Pleasures will end nine Days hence*. He was obliged to answer them with a cheerful Air, *Be it so*, and continue his Mirth.

^b The *Mexicans* used to go on Pilgrimage to this Place, which was looked upon as holy Ground, because it contained more than four hundred Temples of the Gods within its Walls.

*Their Ceremonies of PEACE and WAR, and HIERO-
GLYPHICS.*

^a AN Ambassador was distinguish'd by a Mantle or Riding-Cloke of Cotton, embroidered with a Fringe, interwoven with Knots. He held in his Right Hand a very broad Arrow, with the Feathers upwards, and in his Left a Shell, in the Shape of a Buckler. The Subject of the Embassy was known by the Feathers of the Arrow, the Red denouncing War, and the White denoting Peace. The Ambassador was to be respected at the Sight of these Tokens, but he was not allow'd to turn out of the royal Roads of the Province through which he pass'd, upon Penalty of losing his Right of Jurisdiction and Immunity.

THE Sacrificers denounced War by the Sound of an Instrument which they call'd the sacred Trumpet, because none but the Sacrificers were allow'd to sound it, to animate, by the Command of the Gods, the Hearts of the Soldiers. The Sound of this Instrument was harsh, and breath'd gloomy Notes, very well adapted to inspire the Soldier with a new Bravery, by consecrating, says the Translator of *The Conquest of Mexico*, the Contempt of Life from a religious Motive. The Mexican Troops were kept under very strict Discipline, and were very obedient. We shall not take notice of their Method of fighting, having confin'd ourselves to religious Ceremonies only, but shall only observe, that the taking a Prisoner was thought a more heroic Action, than the killing an Enemy^b; and he was look'd upon as the most valiant, who brought the greatest Number of Victims for the Sacrifices.

THEIR Writing consisted in certain hieroglyphic Paintings, by whose Assistance they call'd up certain memorable Incidents in the Mind; for they had not, like the Europeans, the Use of Letters. They used to paint the Objects on Calicoe, prepar'd on Purpose for the Pencil. To these Images they added Numbers, or some other Signs^c; "which they dispos'd in so exact and regular a Manner, that the Number, the Character, and the Figure, mutually assisted each other in expressing the Thought, and form'd a complete Argument. This subtil Invention resembled the Hieroglyphics of the Egyptians; and the Mexicans were so skilful therein, that they had whole Books drawn up in this Manner, in which they preserv'd the Memoirs of Antiquity, and transmitted to Posterity the Annals of their Kings." They also by this Method preserv'd the Ceremonies of their Religion; the Books which treated thereof were kept in their Temples.

THE Mexican Emperors used to cause the Exploits of their Heroes to be sung in these Temples, and particularly the illustrious Actions of the Kings their Predecessors. They taught their Children these poetical Compositions, which supplied the Place of History to those who did not understand their Paintings, and the Hieroglyphics of their Annals. Thus did they learn to understand the Advantages of military Virtue, in an Age when they were incapable of putting it in Practice. However, it was at least an excellent Preparative to that Heroism, which a young Soldier was obliged to exhibit in his first Campaign.

^a *History of the Conquest of Mexico.*

^b *Ibid.*

^c *Ibid.*



Their CALENDAR, &c.

“^a **T**HE *Mexicans* used to regulate their Calendar by the Motion of the Sun; for they knew how to take its Altitude and Declination, and by that means found the different Seasons. Their Year consisted of three hundred and sixty five Days, which they divided into eighteen Months, each Month containing twenty Days, making the whole three hundred and sixty Days, the five remaining being look'd upon as so many ^b intercalary Days: These they added to the End of the Year, in order to equal the Course of the Sun. During these five Days, which they imagin'd their Ancestors had left purposely as so many Chafins, they abandon'd themselves entirely to Indolence, and sought only to trifle away the rest of the Time as agreeably as possible. The Artificers used to leave their Work, and the Shops were shut; no Causes were carried on in the Courts of Judicature, nor Sacrifices made in the Temples. They used to visit one another, and devote themselves to every kind of Recreation, in order, as they said, to compensate for all the Vexations and Miseries they were to undergo the approaching Year, which began the first Day of Spring, and differ'd but three Days from our solar Year, which they took from our Month of *February*.

“THEIR Week consisted of thirteen Days, all of them call'd by different Names, which were distinguish'd in their Calendar by different Figures. Their *Age* consisted of ^c four Weeks of Years.”

THE Revolution of the *Age* of the *Mexicans* is explain'd at the Bottom of the Figure where it is represented. The Author of that Explication tells us the Reason why they began to compute their Years from the South. “Whenever they afflicted and humbled themselves the last Day of their *Age*, it was usual for them to kneel down on the Tops of their Houses, with their Faces turn'd towards the East, to see whether the Sun would again begin his Course, or if the World was at an End; and as, when they were in this Posture, they had the South to their Right Hand, they drew this Consequence from it, *viz.* that the Light had begun in that Quarter. They also imagin'd that Hell lay northward, and therefore that it would have been ridiculous to think the Sun had begun his Progress from that Quarter.”

^d As they had learnt from Tradition, or by some other Means, that the Universe is to be destroy'd, and that they imagin'd its Destruction would happen at the End of four Weeks of Years, when the last Day of the fifty two Years was come, every one prepar'd himself for the general Destruction of Nature. Then the *Mexicans* dispos'd themselves to die, though in perfect Health: They broke to Pieces all their Dishes and Plates, as being of no farther Use to them: They put out the Fire, and ran up and down all Night long, like Men out of their Senses, and no one dar'd to give over, till such Time as he knew whether they were really going into the Regions of Darkness, or not. They began to take breath as soon as the Day began to break and discover itself to their Eyes, which were incessantly turn'd towards the East; and when the Sun discover'd itself, he was saluted with the Sound of all their Instruments by Hymns and Songs, which express'd the Transports of their Joy. Then the *Mexicans* congratulated one another upon their being certain of the World's lasting one Age longer at

^a *History of the Conquest of Mexico.*

^b This Way of computing was the same as that of the *Egyptians*. Their twelve Months making three hundred and sixty Days, to which they added five intercalary ones.

^c Fifty two Years.

^d *History of the Conquest of Mexico.* Purchas, in the Extracts of some Spanish Authors.

least. They went to the Temples to thank the Gods for it, and receiv'd new Fire from the Hands of the sacrificing Priests. This new Fire was lighted before the Altar, by the rubbing of two Pieces of dry Wood very hard one against the other; after which, each of them provided himself afresh with every Thing that was necessary for his Subsistence, and the Day was celebrated by public Rejoicings. Nothing was to be seen all the City over but Dances and other active Exercises, which were consecrated to the Renewal of the Age, in the same Manner, says the Author of *the Conquest of Mexico*, as the secular Games at *Rome*. 'Tis very probable that the *Mexicans* had borrow'd from their Ancestors the Idea of the End of the World, and that the latter had brought it with them from *Asia*, where it has been receiv'd in all Ages. It appears also that this People had some Knowledge of Astronomy, since the *Spaniards* found in the Province of *Jucutan* some *Mexican* Books which treated on that Branch of the Mathematics. The Monks, better acquainted with their Breviaries than Astronomy, burnt those Books, and imagin'd that each of those Schemes was capable of raising the Devil.

The Coronation of their MONARCHS, &c.

WE take notice of this Ceremony, because it is partly a religious one. The Emperors or Kings of *Mexico* were at first elected by the Voices of the People, but the whole was manag'd by the Nobles. They were afterwards chosen by four Electors: These chose for their Kings such Youths as were brave, and fit for War, who were oblig'd to give Proofs of their Valour; nor were they crown'd immediately after their Election. The newly elected Monarch was "a obliged to make a Campaign at the Head of his Troops, and to gain some Victory, or win some Province from the Enemies of the Empire, or the Rebels, before he was crown'd, or suffer'd to ascend the Throne. No sooner had the Merit of his Exploits made him appear worthy of reigning, but he return'd triumphant to the Capital. The Nobles, the Ministers, and sacrificing Priests, accompanied him to the Temple of the God of War, where he descended from his Litter; and after the Sacrifices were ended, the electoral Princes clothed him with the Imperial Mantle and other Robes of State. They put into his Right Hand a golden Sword, adorn'd with Flint-Stones, which was the Symbol of Justice. He received with his Left Hand a Bow and Arrows, which denoted the sovereign Command over their Armies; after which, the King of *Texuco* set the Crown on his Head, which was the peculiar Office of the first Elector. One of the principal Magistrates afterwards made a long Harangue, to congratulate the Prince in the Name of the Empire; intermixing it with Instructions, in which he represented to him the Cares and Obligations of those who are rais'd to the sovereign Dignity, and how attentive he ought to be to the Happiness and Prosperity of his Subjects, &c." The High-Priest, clothed in his pontifical Vestments, crown'd the Kings as it were. 'Twas he anointed them; for which Purpose a thick Liquor, as black as Ink, was employ'd; but we don't know what it was made of. The above-mention'd High-Priest blest'd the King, and sprinkled him four Times together with a consecrated Water; putting a Cowl over his Head, on which Bones and Skulls were painted, and a black Robe over his Body, over which they put another blue one, painted in the same Manner as the Cowl. All this was undoubtedly done to teach him, that Kings are as much subject to Death as the most wretched Mortal; and that all which remains of this Grandeur, which is so much envied by the Plebeian, is a rotten corrupted Carcase. They furrounded the new King with certain Drugs, which, according to them, had the Virtue of preserving him from Diseases and Inchantments. After this he offer'd Incense to *Vitzliputzli*, and the High-Priest made him take an Oath, by which

^a *History of the Conquest of Mexico.*



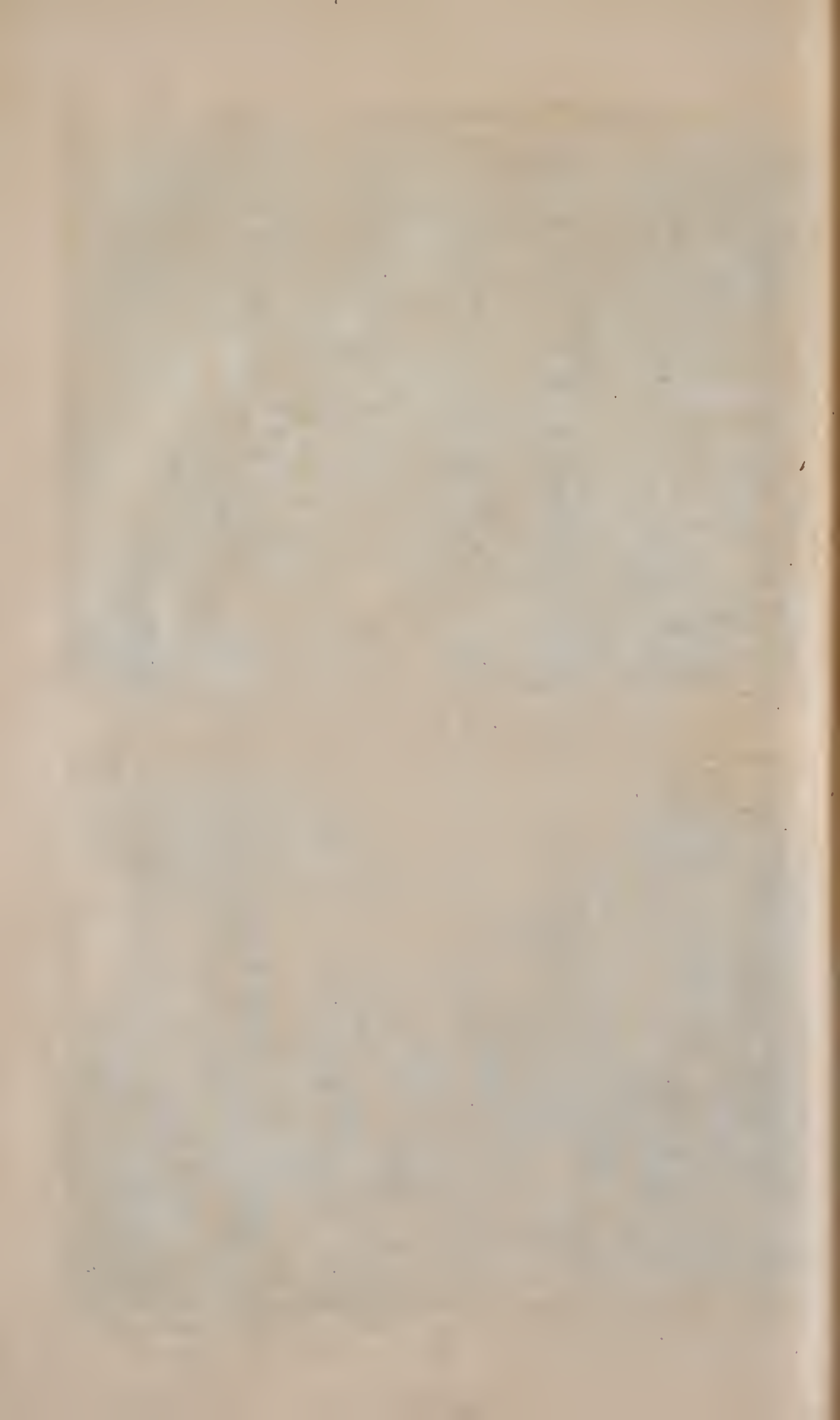
*The MEXICANS bewail
the conclusion of the AGE.*

*Désolation des MEXICAINS
à la fin du SIECLE.*



*Rejoicings of the MEXICANS.
at the beginning of the AGE.*

*Rejoissances des MEXICAINS.
au commencement du SIECLE.*







MARRIAGES of the
MEXICANS.

MARIAGE des
MEXICAINS.



H. Picart del.

CEREMONIES used by the MEXICANS
with regard to their CHILDREN.

J. B. de la Roche del.

CEREMONIES que les MEXICAINS
pratiquent à l'égard de leurs ENFANS.

he bound himself to maintain the Religion of his Ancestors, the Laws and Customs of the Empire, and to treat his Subjects with Clemency and Gentleness. He moreover took an Oath, that the Sun, during his Reign, should give its Light, and Rain fall in its proper Seasons; that the Rivers should not ravage the Country by Inundations, the Fields be curst with Barrenness, nor Mankind annoy'd by the malignant Influences of the Sun. " This Contract, says the Author of *the Conquest of Mexico*, has Something " very whimsical in it. Nevertheless, it may be said, that the People pretended by this " Oath to engage their Sovereign to reign with so much Moderation, as not to draw " down the Anger of Heaven by his own Guilt, well knowing that Chastisements and " public Calamities fall often on Subjects, who suffer for the Crimes and Irregularities " of their Monarchs."

Their MARRIAGE-CEREMONIES and DIVORCES, &c.

MARRIAGE was solemniz'd by the Authority of the Priests, and a public Instrument was drawn up, wherein was mention'd the Particulars of the Wife's Fortune, which the Husband was obliged to return back again in case of a Separation. " ^a After their having agreed upon the Articles, the Couple went to the Temple, where " one of the sacrificing Priests examin'd their Resolutions by certain precise Questions " appointed for that Purpose. He afterwards took up the Woman's Veil and the Husband's Mantle; and with one of his Hands tied them together at one Corner, to signify the inward Tie of the Wills. " ^b They then return'd to their House with this " kind of Engagement, accompanied with the sacrificing Priest. " ^c Then, in Imitation " of what the *Romans* practis'd with regard to the *Lares*, they went and visited the " Hearth or Fire, which they look'd upon as the Mediator of the Disputes between " the Husband and Wife. " ^d They used to go seven Times round it successively, the " sacrificing Priest walking before; after which Ceremony they sat down, in order to " be equally warm'd by the Heat of the Fire, which gave the last Perfection to Marriage." The Bridegroom had two old Men for Assistants or Witnesses on his Part, and the Bride two old Women. The *Mexican* History, represented in Figures and Hieroglyphics, adds, that in the Beginning of the Night, a kind of She-Mediator, accompanied by four Matrons, with each a Torch in her Hand, took up the Bride on her Back, and carried her to her Husband's House. The Parents of the latter, who were gone to meet the Bride, led her into a Place where the Bridegroom was waiting for her; and here the rest of the Ceremony was completed in the Manner above-mention'd. Then follow'd the Marriage-Feast, and after having sufficiently entertain'd themselves with Eating and Drinking, the old Men took the Bridegroom aside, and the old Women the Bride, in order to instruct them in such Particulars as were useful and necessary for their Change of Condition, and how they might best answer those Duties, to which they had bound themselves by their Marriage-Contract. Lastly, the old People withdrew, when the married Couple put the finishing Stroke to the Work.

HERE follows what was generally observ'd by the *Mexicans*: Nevertheless, some Provinces of the Empire either added or retrench'd from these Particulars, according as Caprice dictated. At *Tlascalla* they used to shave the Heads of the married Couple, to teach them, as it were, that it was now proper for them to lay aside all youthful Amusements. In *Mechoacan* the Bride was obliged to keep her Eyes fix'd on the Bridegroom while the Ceremony was performing, without which the Marriage wanted one

^a *History of the Conquest of Mexico.*

^b The Priest conducted them back to their Houses bound in this Manner to each other.

^c Among the *Romans*, the married Couple drew near the Fire and Water, which were set at the Entrance of the House.

^d Others say, that the Woman only went seven Times round the Fire.

Degree of Perfection. Was it done to denote to the Wife, that it was her Duty to read her Will, her Desires, and Caprices, in her Husband's Eyes? In another Province of this Empire 'twas a Custom to carry off the Bridegroom, in order that it might be thought he was forced to marry against his Will; or perhaps to denote, that if Men were not prompted to propagate their Species in a lawful Way, by the Dictates of Nature and Reason, hardly any Man would ever enter into that State, or embarrass himself with the Cares of a Family, but would prefer the begetting a long Succession of Bastards, and abandoning them to the wide World, to the beautiful Harvest which *Hymen* bestows after a Toil of many Years. In the Province of *Panuco*, the Husband purchased his Wife, (which was, in some Measure, the giving her a Portion) for a Bow, two Arrows, and a Net. After the Marriage, the Wife's Father did not speak a Word to his Son-in-Law during the first Year; and the latter, as soon as he was made a Father, abstain'd from all Commerce with his Wife for two Years. During the first twenty Days of their Marriage, the *Macatecas*, another Nation subject to the Empire of *Mexico*, fasted, pray'd to their Gods, offer'd Sacrifices to them; and, from a penitential Motive, drew Blood from themselves, and rubb'd the Mouth and Face of the Idols with it. Whence this whimsical Piece of Devotion, at a Season that claims nothing but Mirth and Festivity? Did it arise from Fear, or a Principle of Duty? 'Tis probable that they might be partly influenced by Fear; but how specious soever the Motive of that Piety might appear, the *Europeans* would think that Husband a Madman, who should give himself up to Fasting and Praying to God, in those first Days which seem so naturally adapted to Mirth and Jollity. And since Reason dictates to us to suit the several Circumstances of Life, and proportion them to one another, 'tis manifest, that he who falls down to Prayers in a Season which naturally calls him to an Exercise of a quite different Nature, offends against that just Proportion.

DIVORCES were very common in *Mexico*. "Nothing more was requir'd in that Case than the mutual Consent of both Parties; so that they had no Occasion of going before the Judges, but they themselves decided it upon the Spot. The Woman kept the Girls, and the Husband the Boys; but the Moment a Marriage was thus dissolved, the Parties were, on Pain of Death, forbid to cohabit together again; and the Danger of relapsing was the only Remedy the Laws could think of applying against Divorces, which the natural Levity and Inconstancy of those People made but too common among them. They made the Chastity of their Wives a Point of Honour; and, notwithstanding their Propension to Lust, they^a nevertheless punish'd an Adulterer with Death." However, they at the same Time allow'd of common Strumpets and public Stews.

The Ceremonies used at the Birth of their CHILDREN, and the Education they gave them.

THE new-born Infants were carried in a solemn Manner to the Temple, and the Priests, when they received them, repeated certain Exhortations on the Miseries and Troubles to which they are exposed by their Birth. If it was a Nobleman's Child, they put a Sword in its Right Hand, and in its Left a Shield, which the Priests kept for that Purpose. If it were an Artificer's Child, they performed the same Ceremony with Tools or mechanical Instruments. After which the Priest carried the Child near the^b Altar, and drew some Drops of Blood from its Ears and privy Parts with a

^a They used to stone the two Adulterers. See the History of *Mexico* represented in Figures.

^b Some say that he laid him on the Altar.

Mangbey Thorn, or Stone-Lancet. He afterwards threw Water on the Child, or plung'd it into the Water, uttering certain Imprecations at the same Time.

THIS kind of Circumcision, and the Immersion which follow'd it, resembled in some measure the Circumcision of the *Jews*, and the Baptism of Christians. We find in *the History of the Conquest of Mexico* represented in Figures, that the Midwife took the Child four Days after its Birth, and carried it naked into the Yard, where some Rushes were prepared, on which they set a Vessel of Water: The Midwife plung'd the Infant into this Vessel, and when the Immersion was ended, three little Boys of three Years of Age named the Child with a loud Voice. Twenty Days after its Birth, the Father and Mother carried their Child to the Temple, and presented it to the Priest with an Oblation, and from that Time they devoted it to such a Profession as was most agreeable to its Parents. In case he were design'd for the Priesthood, he was put into the Hands of the Priests at fifteen Years of Age; if for War, he was given at the same Age to the Person whose Business it was to instruct their Youth in the military Arts. In this last Case, the Oblation was given to him.

THE Parents of the Children used to superintend their Education, till such Time as they were fifteen Years of Age. It seems they have been pretty strict, and that nothing was omitted which might conduce to check the Licentiousness of Youth. They were brought up in Sobriety from their most tender Infancy; and they increased every Year the Quantity of their Food in so judicious a Manner, as can never be sufficiently applauded. A Child of four Years old was exercised in Things suitable to its Age, and from that Time they prevented the Growth of a Habit of Idleness so common among us, and which at the same Time is of such fatal Consequence, as to make a Man's whole Life vicious and miserable. They never chastised them with any Severity till such Time as Reason began to dawn; but before they proceeded to Chastisement, they first employ'd Threats and Advices for a long Time together; as well to give the Child some Time for Reflection, as an Opportunity to those who were impower'd to correct them, to exert their Prudence. At nine Years of Age, a stubborn or rebellious Child was chastised very rigorously: He was stript stark naked, when tying his Hands and Feet, they pricked his Body all over with *Mangbey* Thorns. The Daughters were not punish'd quite so rigorously. A Child of ten Years old was beat with a Stick; at eleven he was smok'd at the Nose with dry *Axi*, which put him to excessive Pain; and in case these Chastisements did not produce a Reformation, he was carried with his Feet and Fists tied, into a damp dirty Place, where he was left a whole Day together exposed to the Inclemencies of the Air, and the scorching Heat of the Sun. In fine, at fifteen Years of Age, the Youth was either put under the Direction of the Priest, or the Person who was appointed to instruct their Youths in the Arts of War. The latter chastised the young People according to the Enormity of the Faults which may be committed in the most frail Period of human Life; when the Passions, left to themselves, generally fall into a Course, which, tho' it may cease with the Faculties of the Senses, does nevertheless not bereave the Mind of its Activity. Drunkenness in young People was punished with Death, but the old People were indulged in it.

IN order to give the Reader an Idea of the Exercises in which the Youth were employed in the Schools and Seminaries, we shall copy what the Author of *the History of the Conquest of Mexico* has written on that Subject. " They had, says he, public Schools, where the Children of the common People were instructed in every Thing that was proper for them to know; and other Colleges or Seminaries which were much more considerable, where the Children of the Nobility were educated from their most tender Years till such Time as they were in a Capacity of making their Fortunes, or pursuing the Bent of their Genius. There were in these Colleges, Masters appointed for the several Exercises of Children; others for those a little older; " and

“ and, lastly, others for such as were advancing towards Puberty. The Masters had
 “ the same Authority and Respect show’d them as the Ministers of the Prince, which
 “ was no more than Justice, since they taught the Elements of those Exercises that
 “ were to be one Day useful to the State. They first began by teaching their
 “ Children to read the Characters and Figures of which their Writings were com-
 “ posed; and exercised their Memories in making them repeat historical Songs, the
 “ Subjects whereof were the great Actions of their Ancestors, and the Eulogiums of their
 “ Gods. From thence they went to another School, where they were taught
 “ Modesty, Civility, and, according to some Authors, a regular Way of walking and
 “ a proper Gesture. The Masters of this School were more consider’d than the former,
 “ because that they by their Employment were appointed to superintend the Inclina-
 “ tions of an Age which suffers both its Errors to be corrected, and its Passions to be
 “ controul’d. And at the same Time that their Minds were thus enlighten’d in this
 “ State of Obedience, their Bodies waxed strong, and they were removed to the third
 “ School, where they grew very expert in the most violent Exercises. ’Twas here
 “ they exercis’d their Strength in lifting Burdens, and in wrestling; they challeng’d one
 “ another in Jumping or Running, learnt to manage their Weapons, fence with Swords,
 “ and fight with Clubs; to hurl the Dart, and direct the Arrow with Strength and Ex-
 “ actness. They oblig’d them to suffer Hunger and Thirst. They had stated Seasons
 “ when they were oblig’d to suffer the Injuries of the Weather, till such Time as they
 “ were expert and skilful, when they returned home to their Parents, and were em-
 “ ploy’d according to the Character which their Masters gave of their Genius, either for
 “ Religion, for the Arts of Peace, or those of War: The Nobility had the Choice of one
 “ of those three Professions, which were equally honourable; but they generally in-
 “ clin’d to that of War, because it gave them a better Opportunity of making their
 “ Fortune.

“ THERE were also other Colleges of Matrons devoted to the Service of the Tem-
 “ ples, in which the young Ladies of Quality were educated, who were put under their
 “ Direction in their most tender Years. These kept them under a very strict Con-
 “ finement, till such Time as they were removed from it, in order to be settled in
 “ the World with the Approbation of their Parents, and the Permission of the
 “ Emperor. They were all very skilfull in those Works which adorn a Female Cha-
 “ racter.

“ SUCH as had a Genius for War, were oblig’d at their leaving the Seminary, to
 “ submit to another very rigorous, as well as remarkable Probation. Their Fathers
 “ us’d to send them into the Army, in order to inure them to the Fatigues of the
 “ Field, and to make them sensible by this Trial, what they engag’d themselves to
 “ suffer, before they embrac’d the Profession of a Soldier. They then were employ’d
 “ only as *Tamenes* or Porters, carrying their Baggage upon their Backs between the rest,
 “ in order to mortify their Pride, and accustom them to Labour.

“ WHOEVER among these Novices chang’d Colour at the Sight of the Enemy, or
 “ did not signalize himself by some heroic Action, was not admitted into the Ar-
 “ my; by which Means these Novices were of great Service during the Time of
 “ their Probation, because they all, to a Man, endeavour’d to distinguish themselves
 “ by some gallant Exploit, such as rushing headlong upon the Enemy in the greatest
 “ Dangers.”

THERE is a great Affinity between this Way of educating Youth and that of the an-
 “ tient *Greeks*. Our Notions on that Head are very different; but if we except what Chris-
 “ tianity rectifies by the Purity of its Morals, can we affirm that our Method of Educa-
 “ tion





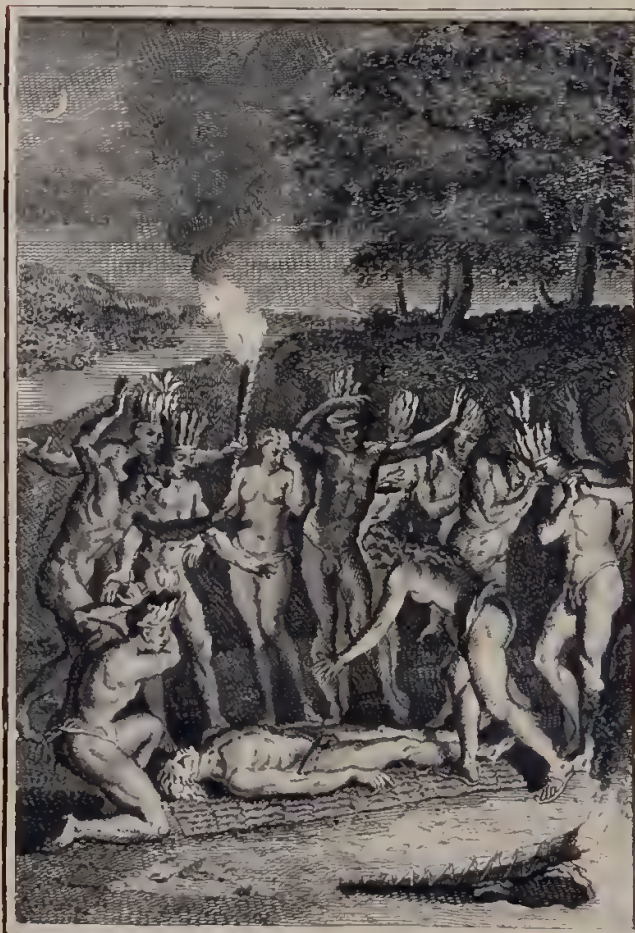
PRESENTS which the Mexicans
make their Dead.

PRESENS que les Mexicains
font à leurs mort.



FUNERAL Pomp of the
MEXICANS.

CONVOI funebre des
MEXICAINS.



The Inhabitants of
VENEZUELA
weep over the Corps of their
CACIQUES.

Les Habitans de
VENEZUELA
pleurent sur le corps de leurs
CACIQUES.



The Inhabitants of
VENEZUELA drink of
ashes of their deceased Caciques,
after having burnt their bodies.

Les Habitans de
VENEZUELA boivent
les cendres de leurs CACIQUES
après avoir brûlé leur corps.

tion is much superior to theirs? And can the *Europeans* justly boast that they make their Youth more upright, or more useful to the State? that they make the Heart less corrupt, or form more sprightly Genius's? Do they furnish the State with a great Number of Citizens, worthy of being compared with those *Greeks* and *Romans*, those brave and magnanimous Nations; who had been taught to despise Dangers and their own private Interests, whenever those of their Country call'd for their Assistance? We are far from inuring our Children to Labour and Fatigue, which at the same Time that they invigorate the Body, strengthen those Organs, and the Springs which give a Motion to the Spirits. We are in general very negligent in all those Things which inure the Body to Fatigue; and as to the Mind, we usually give our Youth a very faint Idea of their Duty: Whence it comes to pass, that they are scarce able to resist the multitude of false Principles with which they are, as it were, surrounded, at their Entrance on the State of this World.

THE Plays and Sports of these *Mexican* Youths were in some measure intermix'd with Religion. One would think that these People were of Opinion that no Recreations could be lawful where these had not a Share. They used to play about the Temple, and the Priests were the Judges of their Sports; 'twas they decided the Disputes which arose among them, and adjudged the Prize to such as deserved it. The tossing of a Ball was one of their chief Diversions, in which they used to dispute for Victory with greater Solemnity than in the rest of their Exercises: " ^a For the Priest " assisted at it, together with the God of the Ball; and after having seated himself " at his Ease, they conjur'd the Tennis-Court by certain Ceremonies, in order to correct the Chances of the Play, and to distribute an equal Portion of Fortune among the " several Players."

Their FUNERAL RITES, &c.

THE *Mexicans* believed the Immortality of the Soul, and the Eternity of Rewards and Punishments. ^b They placed the Mansion of the blessed near the Sun. Among these happy Souls, those were allowed the first Places who had been kill'd in Battle, or had been sacrificed to the Gods. Prepossessed with the same Notion as the Antients, especially the *Greeks*, viz. that Courage was the chief of all the Virtues, and being persuaded that the sacrificing of Men was the most heroic Act of Religion, 'tis no Wonder that they ascribed the most supreme Felicity to their Heroes, and to such Men as devoted their Lives to please the Gods. They assigned different Mansions in the other World to the Souls of the Departed, according to their different Deaths; as for instance, still-born Children did not reside with those who died of old Age, nor such as died of Sickness with those who were put to Death for their Crimes: And even with regard to the latter, Parricides did not inhabit in the same Mansion with the other kind of Murderers. They established, as we see, different Degrees of Punishment; and, in all probability, different Degrees of Reward.

BURIALS, and all Funeral Rites, were regulated by their Priests. They generally buried their Dead in their Gardens, or Houses, and commonly chose the Court-Yard for that Purpose: They sometimes buried them in those Places where they sacrificed to the Idols. In fine, they frequently burnt them, after which they buried their Ashes in the Temples, together with their Moveables, their Utensils, and all they thought might

^a History of the Conquest of Mexico.

^b Spanish Writers quoted by Purchas

be useful to them in the next World. They us'd to sing at Funerals, and even made Feasts on those Occasions; which Custom, how ridiculous soever it may be, yet some Christian Nations have not been able to prevail upon themselves to lay it aside. Above all, they buried their great Lords in a very magnificent manner, and us'd to carry their Bodies with great Pomp and a numerous Train into the Temples. " ^a The Priests " walk'd first with their Pans of Copal, singing funeral Hymns in a melancholy Tone, " accompanied with the hoarse and mournful Sound of Flutes. They lifted the Body " several Times on high, whilst they were sacrificing such as were appointed to serve " those illustrious Dead. The ^b Domestic were put to Death to keep their Masters " Company. 'Twas a Testimony of great Affection, but very common among the " lawful Wives, to solemnize by their Deaths the Funerals of their Husbands. They " buried a great Quantity of Gold and Silver with the Deceased for the Expences of " his Journey, which they imagined was long and troublesome." The common People imitated the Grandees in proportion to their Substance. The Friends of the Deceased came and made Presents to him, and talk'd to him as though he were still living: The same Ceremonies were practis'd whether they burnt or buried the Dead. We must not omit, that they carried the Atchievements and Trophies of the Deceased, in case he were a Man of Quality; and that the Priest who read the Funeral Service, was dress'd in those of the Idol whom the ^c Nobleman represented. The Funeral lasted ten Days.

The Ceremonies practis'd at the DEATH of their EMPERORS.

^d PRIDE and Vanity, as in all other Places, exerted their utmost Efforts at the Death of the *Mexican* Monarchs. If a Person upon his Death-Bed sincerely acknowledges the Emptiness of all human Grandeur, his Successors do not imitate him in every particular. Various Interests, whether true or feigned, oblige them to stifle those Ideas, whose Force they yet must one Day feel. Whenever the Emperor was sick, they us'd to mask the Faces of the Idols, and never took them off till he was either Dead or recovered. If he died, his Death was published, together with an Edict by which all his Subjects were commanded to bewail it. The whole Body of the Nobility was invited to his Interment. They us'd to guard the Emperor's Body the first four Nights after his Death; after which they wash'd it, and took a Tuft of his Hair, which they preserv'd as a Relic; that Tuft, according to the *Mexicans*, representing the Soul. They put an Emerald into his Mouth, wrapp'd him in seventeen Mourning Mantles very richly wrought, on the last of which the Image of that Deity was represented which had been the peculiar Object of that Monarch's Devotion: They cover'd his Face with a Mask, and carried him in that manner into the Temple of this Idol. The Clergy of the Temple received it at the Gate, singing the Funeral Service after the *Mexican* manner; which being done, the High-Priest pronounced some Words, when they threw the Body into the Fire with every Thing that had been appointed for his Use. They strangled a Dog, who was to be his Guide in the other World, and sacrificed several Days successively a great Number of Slaves and others to attend upon him. In fine they put the Ashes and the Tuft of Hair into a Coffin, the Inside of which was adorn'd with all kinds of Pictures representing Idols, and laid the Image

^a *History of the Conquest of Mexico.*

^b They even sacrificed the great Lord's Priest, or Chaplain; his Buffoons also bore him Company in his Journey, in order to divert him.

^c This was a Custom establish'd among the *Mexicans*.

^d *Purchas.*





*IDOLS of CAMPECHE
and IUCATAN.*

*IDOLES de CAMPECHE
et de IUCATAN.*



D. Picart del.

C. Du. Rofe. scul.

IDOLS of TABASCO

IDOLES de TABASCO

of the deceased Prince on the Coffin. Thus concluded a Ceremony, when he who had lived in the utmost Pomp and Splendor, was going to be confounded with Worms and Corruption.

THE Kings of *Macboacan* were buried with much the same Pomp. The Figure represents not only the Funeral Rites of the *Mexicans*, but those of *Venezuela*, concerning which we have nothing particular to add.

The Religion of the Inhabitants of Campeche, Yucatan, Tabasco, Cozumel, &c.

THE Deities represented in this Figure were worshipped at *Campeche*, and probably in other Places. The Devotees of the Eastern Coast of *Mexico* went and sacrificed to the Idols in the Island Of *Sacrifices*. The Author of the *History of the Conquest of Mexico* has not given us a Description of it, but satisfies himself with saying, "that the *Spaniards* found Idols there of various, but dreadful Shapes. They were, continues he, placed on Altars, to which they ascended by Steps, near which were six or seven hundred Bodies newly sacrificed, and quarter'd, after having tore out their Bowels."

THERE was formerly at *Campeche* a square Theatre or Scaffold, built of Earth and Stone about four Cubits high. Upon the Theatre was fix'd the Marble Statue of a Man, whom two Animals of an extraordinary Shape seem'd ready to tear in Pieces. Near this Figure a Serpent was also represented, forty seven Foot in Length, and of a proportionable Thickness, which swallow'd up a Lion. These two last Figures were made of Marble like the rest, and enclosed in some measure by Pallisadoes. On the Pavement were Bows and Arrows, Bones and Skulls. * This is all we are told concerning these Figures, which possibly might have some mysterious Signification couch'd under them.

THE Savages of *Yucatan* had also a kind of Circumcision; but we are not told that it differ'd from the Ceremonies observ'd by the *Mexicans* at the Birth of their Children. There were Crosses found among the Savages: "T'would be no easy matter to guess what Use these Idolaters might apply them to, and the Origin of them; for we cannot depend upon the Truth of what they told the *Spaniards*, viz. That formerly a Man who was more beautiful than the Sun went into that Province, and left that Memorial thereof among the Inhabitants.

WE are told that the ^b Island of *Cozumel* went by the Name of the Idol which the Inhabitants worshipped. "The Temple of this Idol was built of Stone, of a square Figure, and in a pretty good Taste. The Idol was represented under the Figure of a Man, with a terrible and hideous Air." They had made a Back-Door behind the Idol, through which the Priest pronounced the Oracles unseen; but the Devotees, when they address'd their Vows to the Idol, foolishly imagined it really answered them. "There were also some other Figures of Marble and Earth resembling Bears. We are told that these Gods were their Domestic Deities, or the *Lares* of the People of that Country.

^a Purchas.

^b History of the Conquest of Mexico

^c Purchas.

IN the same Island the God of Rain was worshipped under the Figure of a Cross. Whenever a Drought happen'd, they us'd to go in Procession to beseech it to send Rain. They sacrific'd Quails in its Honour, offer'd it the most exquisite Perfumes, sprinkled it with Water, and undoubtedly repeated the Oblations, the Prayers, and Aspersions so frequently, and so long together, that at length the Clouds had Leisure to gather in the Sky. It rain'd, when, lo ! the Miracle.

THE Idols of *Tabasco*, and the Sacrifices which were made them, are represented in the Figure. They us'd to rip up the Victim's Breast and tear out his Heart; they afterwards set, or rather enclosed the bloody Body of the Victim, in a Hollow made in that Part of the Lion's Neck which is represented in the Figure. The Blood of the Victim fell into a Stone Reservoir, on the Side of which was placed a Stone Statue representing a Man, who seem'd to look stedfastly at the Blood of the sacrific'd Victim. As to the Heart, the sacrificing Priest, after having torn it out, smear'd the Idol's Face with it, and then threw it into the Fire which was lighted for that Purpose.

RELIGION of the Nicaraguans.

THESE Savages us'd to sacrifice Men in the same manner as their Neighbours, and worshipp'd the Sun and several other Deities. Some of their Priests might be consider'd as Confessors, since they were appointed to hear Confessions, and enjoin Penance; they also pointed out the Festivals and other Solemnities, prescrib'd the manner of the Sacrifices, and gave the Form of Prayer, &c. These Priests liv'd in a State of Celibacy.

HERE follow the most remarkable Circumstances in their Sacrifices. The sacrificing Priest turn'd thrice round the Victim, who was always a Prisoner of War, singing at the same Time in a most lamentable Tone. He then ript up his Breast, smear'd his Face with the Blood of it, and cut the Body to Pieces, after having first taken out the Heart. This the Sacrificer gave to the chief Priest, its Hand and Feet to the King, and the rest to the People. The Head was fix'd on a Stake, which was call'd by the Name of the Province against whom they were making War; we may naturally suppose the Victim was of that Country. They often sacrific'd Children, and even Men of the Country, on those Stakes; but they were oblig'd to purchase them before they could offer them in Sacrifice, and a Father was allow'd to sell his Child for that cruel Ceremony. Those who had the Happiness of being sacrific'd in this manner, enjoy'd the Privileges of Deification, and pass'd from this mortal to an immortal Life. All the religious Ceremonies of these Savages were intermix'd with Prayers, Vows, Promises to the Gods of a sincere Repentance, and Processions in their Honour. In these the Priests assist'd, clothed in Callico Mantles, which descend'd to the Leg; the Laity carry'd Banners, on which were represented, in their Taste, such Gods as were the Objects of their Worship; the Youths assembl'd also in it with Bows and Arrows in their Hands. The chief Priest walk'd at the Head of the pious Band, carrying an Image of some Deity of the Country fix'd at the End of a Lance. The Priests sing till they are arriv'd at the Place where the Idol is to halt, when they strew the Place where it is set down, with all kind of Flowers; then they leave off singing, and the chief Priest draws Blood from some Part or other of his Body in honour of the God. The pious Band follow his Example, some letting themselves Blood in the Tongue, others in the Ears, and others a great deal lower, as they think proper; but the Blood, from what Part soever it be drawn, is always us'd in smearing the Idol's Face. During this Act of Devotion the young People dance and make merry. They sometimes consecrate the Maiz in

in these Processions, which indeed is whimsical enough. They sprinkle it with Blood, which is far from having a Property of inspiring the Mind of Man with Works of Piety. When the Consecration is ended, they begin to eat.

THEIR Temples are low and dark; * the great Altar stood formerly before one of them. 'Twas here the sacrificing Priest made an Exhortation to the People, which serv'd as a Prelude to the Sacrifice.

Their MARRIAGE CEREMONIES.

NOTWITHSTANDING that Polygamy is allowed among them, they yet have but one lawful Wife. The Priest takes the Parties betroth'd by the little Finger, and leads them to an Apartment near a Fire which is lighted purposely for that Ceremony. He instructs them immediately in their Duty, and in all those Particulars which he thinks necessary to be observed by them in this Transition from one State to another, which indeed is vastly more dangerous for a *European* than an *American* Husband. The Moment the Fire is extinguished, the Parties are look'd upon as Husband and Wife; but if the latter, whom the Husband supposed to be a Virgin, should happen to be found otherwise when they come to a Scrutiny, he immediately puts her from him without the least Formality, unless he is willing to leave the Determination thereof to his Cacique, by giving him leave to make an Experiment on her Virginity. The only Punishment inflicted on a Woman who had violated her conjugal Faith, is to divorce her. She is indeed prohibited from marrying again, but here she's no loser: Nevertheless on certain Festivals, the Husband allows his Wife the Privilege of taking a Deputy; which indeed is a more graceful way of enlivening themselves among the cornuted. We may even presume, that the only Expedient to meet with some Consolation in Cuckoldom, and perhaps to avoid falling under its Jurisdiction, is to permit, and not to prohibit. After all, whatever Violation *Hymen* may suffer,

*Maris ce'st la plus sure route
De ne voir goute,
Ou bien d'en faire le semblant.*

In *English* thus:

Husbands, 'tis best to shut your Eyes,
And not affect to seem too wise.

WE are told, that in this Country the Relations of an adulterous Woman are dishonour'd; that the Man who violates a Woman is made a Slave, or oblig'd to give her a Portion; that a Slave who has any Commerce with his Master's Daughter, is buried alive with her; and that in order to prevent any Commerce of this Nature they admit of Stews. Let us add, that these several Customs seem very repugnant to one another.

THE Reader will observe, that we have mention'd the Customs of these Nations as tho' they really existed at this Time. Nevertheless 'tis probable, that if they really do so, 'tis only among a small Number of *Indians*, who are confin'd to the Woods and Mountains, for the Christians have abolish'd them in all other Places.

* P. Martyr, Decad. de Rebus, &c.

Religion of the Savages of Darien, Panama, New Granada, and Cumana.

WE are assur'd, that the *Indians* of the Province of *Darien* have neither Temples, Altars, or any exterior Marks of Religion. ^a They nevertheless believe, that there is a God in Heaven, and this God is the Sun, the Moon's Husband, to both which they pay equal Adoration. As to the evil Principle, they stand in fear of it, because it hurts them, and worship it in order to draw down its Benevolence upon them. They present to it Flowers, Fruits, Perfumes, and Maiz. As to the frequent Apparitions we are told of, we may reasonably conclude, without wronging our Judgment, that 'tis no more than the Effect of their Imaginations, perhaps of their Melancholy, and probably the Artifice of their Priests, who are at the same Time Physicians and Politicians. Let us not omit, that they are also the Ministers of War.

^b THE pretended magical Incantations of these Priests are always perform'd in secret. These ignorant People are easily persuaded, from their astonishing and uncommon Cries, Distortions, wry Faces, and Howlings, that some Mystery must be couch'd under them. We are told that the Soothsayers in their repeated Cries, mimic the Howling of Beasts, and sometimes the Melody of Birds. These Cries are likewise heighten'd by the Noise of certain Stones, which undoubtedly are struck in some Cadence; with the Sound of a kind of Drum made of Cane or Reed; with that of a Flute made of the same Materials; to which if we add the Rattling of the Bones of certain Beasts tied together, the Reader will have a complete Idea of the Music which accompanies the Inchantments of those Priests. However, they don't all howl together. The Time for the Noise is follow'd by a deep Silence, when the Oracle pronounces the Answer.

^c THEIR Way of healing the Sick is very extraordinary. "They feat the Patient on a Stone, (or Something else which is nothing to the Affair,) which being done, the Medico-Priest takes a little Bow and some small Arrows, and shoots them as quick as possible at his Patient, who is stark naked. They are so skilful at this Exercise, that they never miss their Mark. Moreover, there is a Stay put to the Arrow, which hinders it from piercing beyond such a Depth. If the Arrow should open a Vein that's filled with Wind, and that the Blood should rush out with Violence, the Physician and those who are present at the Operation leap for Joy, and discover by their Gestures, that the Operation has been successful."

THE Savages that inhabit between *Carthagena* and *Panama*, used formerly to worship, and perhaps still do so, the Stars and the Devil; that is to say, the evil Principle. As the System of their Religion agrees with what has been already observ'd with regard to that of the Savages of *Darien*, we shall not make any further Reflections on it in this Place. Such as live higher up in the Country, and in those Places where the ^d *Indian* Kings had their Palaces on ^e Trees, did also worship the Sun, and seem'd to look upon him as the principal Deity.

RIO GRANDE, which empties itself into the Gulf of *Uraba*, was formerly call'd *Dabaiba*, from an Idol that was very famous among these Savages. Here they used to go in Pilgrimage, and burnt Slaves by Way of Sacrifice in his Honour. They used to

^a Purchas.

^b *Waser's Voyages*.

^c *Idem Ibid.*

^d *P. Martyr, D. de Rebus oceanicis.*

^e From *Carthagena* and *Santa Martha* to the Borders of *Macraibo*.

worship this God or Goddess, by fasting for three or four Days together; by Austerities like to those before-mention'd; and by petty Acts of Devotion, such as Sighs, Groans, Extasies, &c. ^a We worship, (said they to the *Spaniards*, when they question'd them about their Religion,) one God, Creator of Heaven and Earth, whose Mother is *Dabaiba*. This *Dabaiba* had led a very virtuous Life in this World, and was consequently very much esteem'd, and after her Death was deified, and became the Mother of God. When she is angry, she sends Thunder and Lightening upon Mankind. This is the Substance of the Religion of those Savages.

THEIR Priests make a Vow of Chastity, and if ever they violate it, they are infallibly ston'd and burnt. The Devotees are oblig'd, during their Fasting, to cease from all Correspondence with their Wives. Notwithstanding the rigorous Punishment which is inflicted on all such Priests as violate their Chastity, they yet preserve the Authority they have arrogated to themselves in all Places, and nothing is transacted without their Advice.

WE are told that the Savages of the Valley of *Tunia* worship the Sun and Moon, and an Idol call'd *Chiappen*. Before they set out to War, they sacrifice Slaves and Prisoners in his Honour, and smear the Body of the Idol with the Victims Blood: They never go on any Enterprize without first asking his Advice, and imploring his Assistance; for which Purpose they undergo a Penance for two Months together, during which they abstain from Salt and the Commerce of Women; but we are not told the Reason of their abstaining from Salt. They have now, or had at the Time of the *Spaniards* coming among them, certain Houses or Seminaries for educating the Youth of both Sexes.

WE have not much to say concerning the Cures which were perform'd by their Priests, who when they find themselves unable to heal their Patients, abandon them to their Gods; but before they come to this Extremity, they lay their Hand on the afflicted Part, mumble over regularly a few Words, make an Incision, and give a certain Potion.

THE Inhabitants of *Cumana* and *Paria* ^b look upon the Sun and Moon as their Gods. Thunder and Lightening always follow the Anger of the former, and whenever he is eclips'd, they employ the most severe Mortifications to engage him to restore his Light. They pull their Hair to Pieces, and cut themselves with Fish Bones; the Women tear their Faces, and the young Girls draw Blood from their Arms. In the mean Time the Sun resumes his wonted Power, which he had lost only in the Imagination of the Ignorant; but all Men are not oblig'd to understand Astronomy. These Savages are also of Opinion, that Comets are ill-boding and pernicious; upon which Account they make a great Noise, beat on a kind of Drum, and exorcise them in order to frighten and drive them at a Distance. To the Worship of the Sun and Moon they add that of some other Idols, and among the latter, Travellers have taken particular Notice of a Cross, shap'd like that of St. *Andrew*, which is a Preservative from Spirits, and all those evil *Genii* who ramble about in the Night-Time. We are assur'd that this is the Reason of their fixing Children to that Cross.

^c BESIDES certain Compositions made of Roots and Herbs, which are often mix'd with the Fat of Birds, or Quadrupeds, to which several Ingredients are added, unknown to the People, the Medico-Priests of *Cumana* suck the infected Part with their Mouths. These two Things are perform'd with an Air of Gravity, which is apt to prejudice the

^a *Purchas*.

^b *Spanish* Authors quoted by *Purchas*.

^c *Purchas*, *ibid.* and *Coreal's Voyages*.

People in their Favour; and they at the same Time mumble over several Words to assist the Operation. But if after all this, a Cure is not effected, they then affirm that the Patient must absolutely be possessed with an evil Spirit. Then the Medico-Priest rubs his Patient with all his Strength, begins to mutter over his Words again, exorcises the pretended Spirit, and sucks as hard as possible in order to drive him out. After this he takes a Piece of Wood, whose Virtue is known only to the Operator; when he rubs the Mouth, the Throat, and Stomach of the Patient therewith, and with so much Violence, that at last the Patient vomits Blood. Immediately the Operator repeats his Incantations, stamps his Foot, cries, and makes a thousand new Distortions, when lo! the Devil appears. This is Something which comes out of the Patient's Body, or which seems to come out by a legerdemain Trick of the Priest; 'tis then carried out of the Hut, the following Words, which probably may have a peculiar hidden Virtue, being spoken at the same Time, *May the Devil go out from hence*. In case the Patient should happen to die, after so much Care and Pains have been bestow'd upon him, the operating Priest cries out, *His Time was come*, which does no Way lessen his Reputation in the Minds of the People.

THEY advise with their Priests in all Affairs relating to Peace or War, and consult their Gods in Caves or Solitudes. They purposely make choice of the Night for the performing of their magical Ceremonies, and the darker it is the better. They conjure the Devils by their Cries, by a great Noise, and their magical Songs, in the Presence of several young People. The Person whom they commission to consult the Oracle of the Idol, is seated, and the rest are standing. While the Devil is expected, the Magician makes much less Noise; and the Moment he appears, it ceases entirely, when the Conjuror prostrates himself, and gives the Signal for the Homage that is to be paid him. This is the Account which the old *Spanish* Writers give of the antient Superstitions of the *Americans*, they being Eye-Witnesses to them. They add, that one Day certain Friars undertook to exorcise the Priest who was raising the Devil, and that by the Power of the Signs of the Cross and holy Water, which was wonderfully assisted by a Stole that was put about the Conjuror's Neck, he answer'd very penitently to all the Questions which the Friars put to the Devil. Among other Things, they asked him where the Souls of the *Indians* would go after their Deaths? The Answer he made was, *To Hell*.

SUCH as are design'd for Priests, are initiated in the Priesthood from their Infancy. They oblige those Children to retire for two Years to the most remote Parts of the Woods, where they are not allow'd to feed upon any Thing that has Blood in it, or see any Women; but must forget their Kindred, and are not allow'd to stir out of their Caverns. The old *Piaias*, which is the Name of these *Indian* Priests, visit and instruct them in the Night. When the Probation-Time of these young Candidates is expir'd, their *Piaias* give them a Certificate, upon which they are look'd upon as licens'd Priests, and Doctors in Physic and Magic.

Their

Their MARTIAL CEREMONIES, &c.

THE Savages of *Darien*, as well as those of *North-America*, have a solemn Smoking-Feast, in order to take their Resolutions with regard to War. As they have no Diets or Parliaments among them, the Results whereof are expected for several Years together; or Subsidies, which it is a hard Matter to levy; or Taxes invented by some Farmer of the Revenues, we may suppose that they immediately set out the Moment after they have taken a Resolution of making War. The Women march to the Field as well as the Men, and handle the Bow and Arrow much better than ours do the Needle and Distaff.

THEY burn their Prisoners of War, but ^a pull out one of their Teeth before they execute them. The Savages of *Panama* imitate their Neighbours of *Darien* in this Custom. We are not to doubt but this last Practice was in some Measure a religious one, since the most solemn Oath among the latter was that of swearing ^b by the Tooth.

THE Savages of *Darien* and *Panama* always come into the Assembly of War, or that of the State, in a decent Habit; that is to say, with a Calico Vestment over their Shoulders, a Scarf upon their Thighs, a Ring on their Noses or Mouths, a Necklace of Teeth or Shells round their Necks. We must not imagine that these Necklaces are as light as those of our Women. Those of these Savages weigh twenty five or thirty Pounds, and very often reach down to the Navel. Some of them wear several together, but they all weigh no more than a great Necklace. They don't go to Council with those ceremonious Gewgaws, but their Women follow the Men, and carry after them the several Ornaments which they are oblig'd to put on when they are summon'd to appear in the Council. But 'tis certain that these Counsellors give themselves very little Trouble with regard to the Gravity requisite on those Occasions. They dance in their Formalities without the least Ceremony; when, being seated in their several Places, a Boy lights a Roll of Tobacco, and wets that Part of it a little which is lighted, to keep the Tobacco from burning away too fast; after this, he puts it to his Mouth as if it were a Pipe, and goes from one Row to another with the Roll of Tobacco, when he smokes in the Faces of all the Counsellors, who receive his Whiffs with great Satisfaction, and undoubtedly look upon it as a Token of Honour and Respect.

ALL these Savages never allow any Quarter to their Enemies; in case they don't cut them to Pieces immediately, they are kept only in order to be sacrificed to their Idols, to be knock'd down, or burnt in their solemn Assemblies. The Fear of Death would be a thousand Times more dreadful than Death itself, did not their Captives discover such an almost unaccountable Intrepidity in their Slavery, which possibly may flow from a Principle that is not to be despis'd.

^c THE Savages of *New Granada* and *Cumana* castrate all their young Captives, and afterwards fatten them, imagining that Men are like Capons in that respect. They wear the Teeth of their murder'd Enemies about their Necks, and always have an Idol marching at the Head of their Armies, in whose Honour they sacrifice Slaves or Captives before the Battle begins.

^a *Purchas.*

^b *Waser's Voyages.*

^c Authors cited by *Purchas.*

THE Savages of *Venezuela* paint or *roco* their Bodies in as many Places as they have kill'd Enemies. The first Time they slay an Enemy, they paint their Arms; the second, their Breasts; and the third, they draw colour'd Lines from the Nose to the Ears.

Their MARRIAGE and FUNERAL RITES.

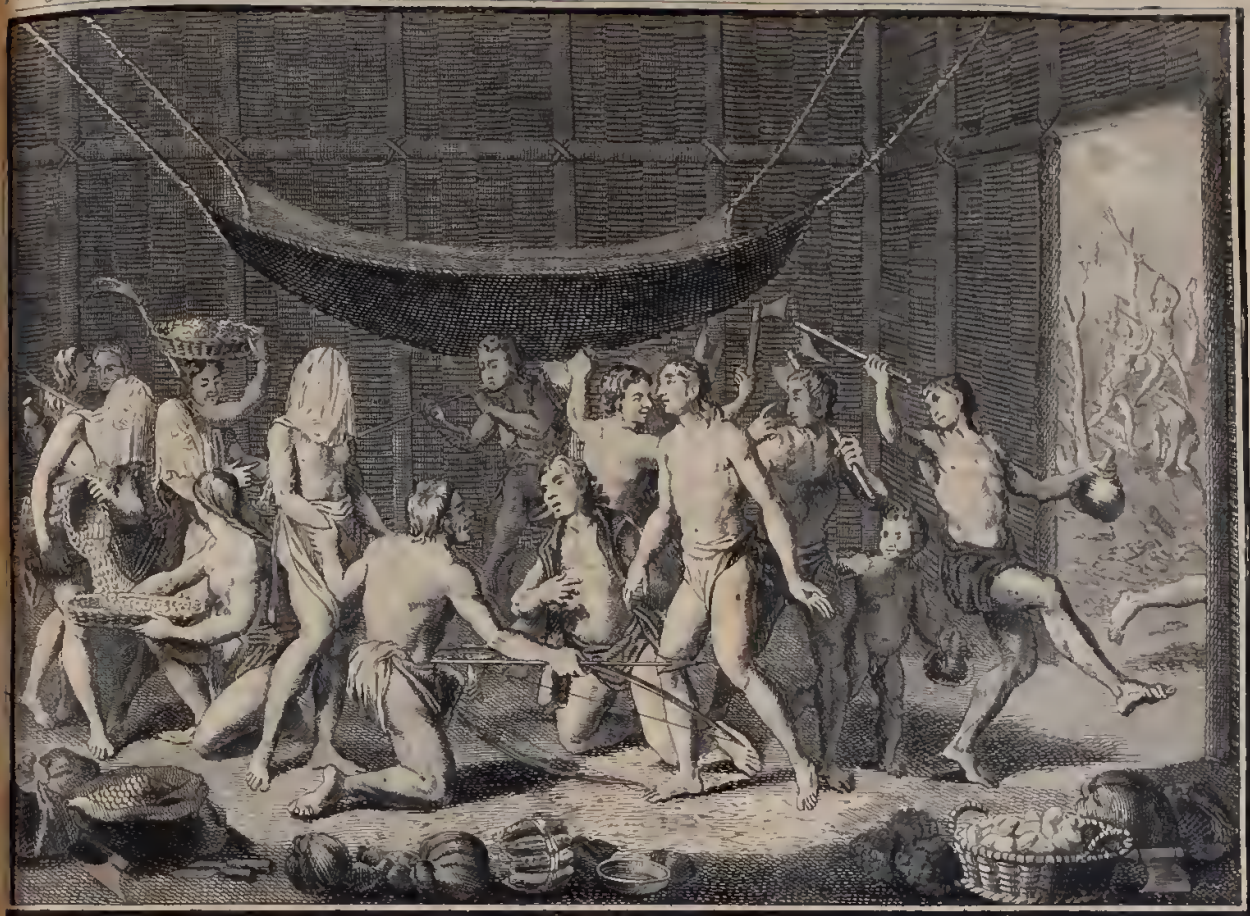
THE Savages of *Darien* are allow'd a Plurality of Wives, and have even the Liberty of selling them the Moment they cease to be agreeable in their Eyes. They have also Prostitutes among them, and if we may give Credit to what Travellers relate, their Daughters are not cruel; nevertheless, as they look upon an immature Pregnancy as scandalous, they immediately employ certain Herbs in order to procure Abortion.

As soon as the young Women of *Darien* and *Panama* are of an Age fit for Marriage, and discover some Symptoms of their Maturity, they give them the Apron, and they are no longer suffer'd to appear in public. They are veil'd in their Houses, and even in their Father's Presence. Happily for the Girls they marry them out of Hand, and by that means prevent the dangerous Insinuations of a ^a Director, who, regardless of the Honour of Families, frequently destroys in a Moment, all that Virtue had been inculcating into Youth for fourteen or fifteen Years together. "^b *Coreal* relates, that the *West-Indians* in general declare for Nature, and are of Opinion that she is not to be suffer'd to remain idle; whence neither their Men or Women are ever suffer'd to languish long, nor do they once make any of those Reflections which may be any way conducive to check the Irregularities of Love. 'Tis to their early and speedy Marriages, and the little Trouble they have in meeting with Partners for Life, that I ascribe the small Number of Adulterers of either Sex among these Savages.

" THEY do not use much Ceremony in their Marriages; the whole Amour and Gallantry on both Sides goes no further than in asking each other the Question; at least a young Woman is allow'd to insinuate, that she desires such an one for her Husband; whereas among the *Europeans*, Decorum forbids the Woman making the least Overture. After they have enquir'd into each other's Inclinations, and are agreed upon the Matter, they immediately marry; and all the Guests that are invited to the Wedding, bring each of them a Present, consisting of Axes and Stone-Knives, Maiz, Eggs, Fruits, Fowls, Hammocks, Cotton, &c. which they leave at the Entrance of the Hut, and withdraw till such Time as the Ceremony of making the Present is ended. After this they begin to solemnize the Marriage, the Form of which is as follows: The Bridegroom presents each of the Guests with a great Gourd-Bottle full of *Chicali*, which is the Drink of these *Americans*, at the Door of the Hut. All the Guests, not excepting the little Children, drink in this Manner at the Door; after which, the Fathers of the Bride and Bridegroom come in also, holding their Children. Then the Bridegroom's Father makes a Speech to the Assembly, holding in his Right Hand a Bow and an Arrow, with the Point turn'd towards them. After that, he dances and makes a thousand odd Postures, which throw him into such a violent Sweat, that he at length is oblig'd to give over through Fatigue. The Dance is no sooner ended, but he kneels down, and presents his Son to the Bride, whose Father, being in the like Posture, holds also his Daughter by the Hand; but the Bride's Father dances likewise in his Turn, and makes the

^a *Cupid.*

^b Vol. II. of his Voyages.



MARRIAGE of the INDIANS
of PANAMA.

MARIAGE des INDIENS
du PANAMA.



A. Picart, del.

C. Du Rofe. sc.

The RELATIONS & FRIENDS grubbing up the
GROUND allotted to the new MARRIED COUPLE.

Les PARENS & les AMIS DEFRICHANT la
TERRE qui est destinée aux NOUVEAUX MARIÉS



“ same antick Gestures before he kneels down: Scarce are the reciprocal Compliments
 “ over, when the Brideman and his Attendants run to the Fields, with their Hatchets
 “ in their Hands, leaping and skipping, in order to cut down the Trees which cover
 “ the Spot of Ground where the new-married Couple are to lodge; and whilst the
 “ Men are thus clearing the Ground, the Bridemaid and all her Train sow Corn
 “ there.”

* THE Bride's Father (where there is no Father, her Uncle, or some other near Relation) watches her for a Week in the Apartment where he lies. To what shall we ascribe this? To paternal Affection, or the Bride's Reluctance, who cannot prevail with herself to rush boldly into the Arms of a Husband? Authors are silent on this Head; and be that as it will, a Week after she is deliver'd up to her Husband.

WE have already ^b observ'd, that the Wives live in great Subjection; but are they the more unhappy on that Account, since they know no Condition that is better than their own? Polygamy, whose very Name would frighten our Ladies, and perhaps make them more humble and reserv'd when they would be surrounded with several Rivals, is not capable of causing the least Emotion in the Breast of a female *American*. Those of *Darien* and *Panama* not only employ themselves in domestic Affairs, but also in ploughing, digging, and grubbing up the Ground, in sowing Maiz, in planting and pruning the Trees. These Employments seem too rough for Women; but then 'tis certain, that Women in the Infancy of the World underwent those Toils, and Ufe is a second Nature. The *American* Women have no Taste for Excess and Gluttony, nor are they form'd for spending whole Nights at Cards, and rambling from one Ball or Masquerade to another. That Way of Life might seem as painful to them as that of ploughing, or following a Husband to the Field would be to our Wives. “ Notwithstanding that the Women of the Isthmus of *Panama* are thus employ'd in all kinds
 “ of servile Business, either in the House or in the Field, and are in some Measure
 “ their Husbands Slaves; they nevertheless acquit themselves of every Duty with so
 “ much Cheerfulness and Speed, that one would imagine it was Choice, not Necessity.
 “ They are generally good-natur'd, courteous, and obliging one to another, especially
 “ to Strangers, on whom they are always ready to bestow those Favours which are
 “ lawfully due to their Husbands only. The Women are very respectful and submissive
 “ to their Husbands, who in return are tender and loving. I never saw, continues the
 “ above-mention'd Writer, any *Indian* beat his Wife, or make use of reproachful
 “ Expressions.”

As to their Children, they ^d plunge them in cold Water as soon as they are born. The Mother is plung'd afterwards in the same Manner. They then tie the Child to a Piece of *Macau* Wood, and as his Back always lies upon it, he runs no great Danger of being either crooked or crump-back'd. The Children of both Sexes, till such Time as they arrive at Puberty, go as naked as *Adam* and *Eve* in Paradise: Then the Girls wear an Apron, and the Boys a Funnel, whose Ufe it were needless to mention.

WE are but very little acquainted with their Funeral Rites: They present Victuals to the Souls, and celebrate Anniversaries for the Dead, which consist in carrying yearly a little Maiz and *Chicali* to the Grave of the Deceased. They have some Idea of the Rewards and Punishments in the other Life.

^a *Waser's Voyages*.

^b Dissertation on the *Americans*.

^c *Waser's Voyages*.

^d *Cortez, Waser, ubi sup.*

THE Savages of *New Granada* are as great Friends to Polygamy as any other *Americans*; but they don't marry out of those Degrees of Consanguinity which are forbidden by the Law of Nature; as for Instance, a Brother never marries a Sister. Their Caciques have more Wives than the common People; and the Children of his best-beloved Consort are the true and only Heirs.

THEY used formerly to bury their Caciques with gold Necklaces, adorn'd with Emeralds; or buried whatever they possess'd during their Lives, not forgetting to set both Viſtuals and Drink near their Bodies, in which Particular they were imitated by their Subjects.

A WIFE sometimes follow'd her Husband into the other World. * In case a Woman was to die while she was suckling her Child, the Infant was put to Death after her, to prevent, say these *Americans*, its being left an Orphan. They lay it to the Breast of its deceased Mother. They do not believe that any other Souls are immortal but those of their great Men, and consequently such as were their Attendants in this World, since they dispatch them after them, in order to their serving them in the next. They also are of Opinion, that when a Man dies with Chearfulness and Resolution, and is buried with those great Men, it gives him an infallible Title of sharing with them in their Immortality. The Pleasures of the next Life consist in eating, drinking, dancing, loving, and in general, in repeating all the Sensualities of the animal Life in certain delicious Countries.

THEY celebrate very solemnly the Anniversary of the Deaths of their Warriors, which consists in Entertainments after their Mode, and in Songs intermix'd with Tears and Groans for the Sake of the Deceased, observing not to omit the Praises of those Heroes, and the breaking out into Imprecations against their Enemies. If the Hero whose Memory they celebrate died in Battle, and with his Weapons in his Hand, the Imprecations against the Enemy are more solemn. They afterwards represent the Image of the latter as perfectly as possible, and tear it to Pieces in honour of the Hero whom he kill'd; after which, they eat, drink, fuddle themselves, dance, and sing. The next Morning at Day-Break, they place the Image of the deceased Hero in a great Canoo, fill'd with all those Things in which he delighted during his Life-Time. They often carry Part of these Things in Procession; but in what Manner soever the Ceremony concludes, 'tis certain, that whatever Things are burnt, are all for the Use of the Deceased. Then they again begin to be merry, and get drunk, and the Women distinguish themselves from the rest of the Company by such Leaps and Gambols, as very often put Modesty to the Blush. The Festival concludes with a general Drowsiness, into which their excessive Joy, join'd to the Strength of the Liquor, throws them. The young Men, who are design'd to give Proofs one Day of their Valour, make a kind of Sacrifice to the *Manes* of those Warriors, in whose Steps they generously resolve to tread. This Sacrifice indeed is something odd and whimsical, since it consists in making an Incision, with a Fish Bone ground very sharp, in that Part of the Body which prompts us to prefer the Sports of *Venus* to the Triumphs of *Mars*. The Blood which flows from the Wound, is a religious Libation in honour of the Dead.

THE Priests of *Cumana*, and those of the neighbouring Nations, have Cunning enough to procure to themselves the Cropping the Virgin Flower of all such young Women as marry. We have nothing particular to add with regard to their Marriage-Ceremonies. There are some young Women among them, who make a Vow of perpetual Chastity, which they preserve inviolably, even to the Hazard of their Lives; for those She-Warriors, who are always equipp'd for Hunting, which is the only Exercise

* Purchas.





B. J. Scott. del.

C. D. B. sculp.

*The PRIESTS among the CARIBBEES
Breathing Courage.*

*Maniere dont les PRÊTRES
CARIBES soufflent le Courage.*

they take, boldly dispatch the Man who should dare to gather that, which, in the Opinion of Judges, is the most rare and most beautiful Flower in Nature.

THESE Savages, and those of *Venezuela*, burn and beat to Powder the dead Bodies of such as were dear to them in their Life-Time, particularly their Caciques; after which they dilute this Powder, and drink it off with their common Drink. Their Mourning consists in Weeping for several Days together over the Bodies of those whom they lov'd and respected, in the manner represented in the two Figures.

Religion of the Savages of Cubagua, Caribana, and New-Andalusia.

THE only Particulars we know of their Religion, are, that they adore the Sun and Moon, but above all an evil Being, whom they worship only because he hurts them. We are told, that those of *Paria* worship the dry Skeletons of their Ancestors. These Savages, as likewise those of the *Trinity*, think that the Sun makes his Progress in a Chariot drawn by Tygers^a; for which Reason they treat those Animals respectfully, and generally give them the Bodies of the Dead to feed upon. They have even a Tradition among them concerning a great Conflagration which the Sun occasion'd in their Country, as a Punishment for their having neglected to throw their dead Bodies to those Animals. This Fire was extremely violent, and consum'd an infinite Number of Inhabitants; but we shall not trouble the Reader with all these trifling and ridiculous Stories.

THE Figure represents a religious Act of these Southern Savages, which we might very justly look upon as a juggling Trick of the Priests, in case the Prejudice we entertain against the *West-Indians* could extend so far as to engage us to think it were possible for them to be so wicked as to juggle in an Affair in which so much Truth and Sincerity are requir'd. Here follows the Description of it.

THE *Caribees* of *Caribana* receive in a solemn Ceremony what they call the *Spirit of Courage*. This Gift is bestow'd by the Priests, who open the Ceremony with Songs and Dances, in which every one foams, and rolls, and tumbles about like a Demoniack: This violent Agitation is interrupted for a Moment, when they sing and dance with greater Regularity and Cadence. All such as desire to have the Spirit communicated to them by the Mediation of the Priest, join Hands, and continue dancing incessantly; when three or four Priests enter the Circle, rush upon the Dancers, some with a Gourd-Bottle tied to the End of a Stick, and others with a long Reed or Cane fill'd with lighted Tobacco, with which they whiff the Dancers, crying out at the same Time, *Receive all of ye the Spirit of Strength, by which you will be enabled to overcome your Enemies*. From this Form of Prayer, we presume that this religious Ceremony is a very strict one with regard to these Savages, who like the rest of the *West-Indians*, reduce all their Articles of Faith to Dances, and certain equivocal Homages; for can we possibly put a better Construction on the Descriptions which Travellers have given us of the *American Idolatry*? As to those of whom we are now speaking, all that can be affirm'd with regard to their Religion, is, that it consists in fearing and praying to the evil Spirit, and in not troubling that Being whom they consider as God; and the Destruction of their Enemies seems to be a virtuous Action. But to proceed to their other Ceremonies.

^a Purchas.

The Methods of Healing the SICK.

THE ^a Savages of *Paria* plunge any one who is sick of a Fever into the River, and afterwards make him run by Dint of Whipping, till he is out of Breath, round a great Fire; after which they carry him to his Hamock. They likewise sometimes prescribe Abstinence to their Patients, at other Times Bleeding; and in the latter Case they open a Vein in the Reins.

In case they almost despair of a sick Man's Life, he is carried into a Wood in his Hamock, which they hang between two Trees, and dance round it all Day. As soon as Night is come, they give him Provision for four Days, and leave him to Fate; if he happens to recover, so much the better for him; upon which Occasions the Relations make Rejoicings; but in case he dies, they lament very little his Loss.

Their Marriage and Funeral Rites.

IT would be needless to repeat, that Polygamy is as much in Vogue in *Caribania* as in other Parts of *America*. Their Caciques have a great Number of Wives, and even ^a have always some kept on the Road, like our Horses, when they go a Journey. The common People have as many Wives as they are able or willing to maintain; but in general, they make no Scruple to lend them to such good Friends and Strangers as they respect. This Piece of Gallantry however, does no way affect Property; we are nevertheless assured that the *Caribees* put away their Wives whenever they violate their conjugal Fidelity.

WHEN a young Woman is grown up fit for Marriage, she is shut up for two Years, and during that Time is not allow'd to cut off her Hair: At the Expiration of this Term, her Parents endeavour to settle her in the World.

THE Ceremony of Betrothing is made at the Expence of their Friends, who bring Store of Provision for Eating, and a good Quantity of Wood to build a Hut for the future Couple. One of the Bridegroom's Friends cuts off his Hair from his Forehead, and some venerable Matron does the same to the Bride, which completes the Marriage. They celebrate the Festival by eating and drinking lustily; then the Priest immediately bestows his Blessing, after his Fashion, on the Marriage; after which Sir-Venerable restores the Wife to her Husband, having first made her a complete Woman. We are not to omit, that she only who is treated in this Manner, is considered as his lawful Wife: For the rest are all look'd upon as Concubines, and are obliged to obey the former as their Mistresses.

THEY bury the Dead in their Huts; the Savages of *Paria*, after having laid them in the Grave, set Victuals by them, from an Opinion which prevails among them, that the Dead stand in Need of Sustenance. They often dry them by the Fire, and afterwards hang them up in the open Air. The whole Ceremony is accompanied with Dirges and Wailings, particularly if the Deceased had distinguish'd himself by heroic Actions, or other important Services; in this case they honour him so far as to celebrate the Anniversary of his Death, and his best beloved Wife is obliged to preserve the

^a *De Bry, Part X. America.*

^b *Authors cited by Purchas.*



*Manner how the SAVAGES of PARIA
heal their SICK.*

*Manière dont les SAUVAGES de PARIA
gouvernent leurs MALADES.*



*DANCE of the SAVAGES of PARIA round
those who are dying & their funeral ceremonies.*

*DANSE des SAUVAGES de PARIA autour des
MOURANS, et leurs CEREMONIES funebres*







FUNERAL Ceremony of the Savages who inhabit about the River OROXOKO.

CEREMONIE funebre des peuples qui habitent aux environs du fleuve ORENOQUE.



D. Picart. del.

*FUNERAL Ceremony of the
BRASILIANS.*

*CEREMONIE funebre des
BRASILIENS.*

C. Du Rofe. sc.

Skull of the deceased Warriour her Husband by way of Relic. They believe the Immortality of the Soul, and imagining that they still preserve the Senses they had in this World, they affirm that they ramble up and down, and eat and drink at Pleasure: They also are of Opinion, that Echoes are the Voices of the Souls which are roving about the Fields.

Religion of the Savages that inhabit the Banks of the River Oroonoko, and of those of Guiana.

WE are acquainted but with very few Particulars of the Religion of these Savages, and we are not even to give much Credit to what little we do know of it. Some worship *Watipa*, who is the Devil; others worship the Devil under another Name, together with the Sun and Moon. Some Savages of *Guiana*, worship whatever their Priests command them to worship, or content themselves with what these adore; others are of Opinion, that the Sun and Moon are living Beings, but they do not pay them any religious Worship. Certain Savages that inhabit the inland Parts of *Guiana*, pay their Devotions to a Stone Idol made in the Shape of a Man sitting on his Heels, with his Knees open, his Mouth gaping wide, leaning on his two Elbows, with his Hands open and stretched out. This Idol resides in a Hut, which at the same Time is its Temple.

THE *Nouragues*, the *Acoquas*, and *Galibis*, acknowledge one God, but do not pay him the least Worship. They say, that he inhabits ^c Heaven, but do not know whether he be a Spirit or not, and seem to think him a corporeal Being. The *Galibis* call God by a Name which signifies the *Antient of Heaven*. All these Savages have a great Number of superstitious Notions and Ceremonies, which are wholly founded on a Set of ridiculous Stories.

THE Priests of these People are also Physicians, agreeable to the Custom of the rest of the *Americans*. The Priest, before he undertakes to cure the Patient, first consults the Oracle, and in case it pronounces his Death, they do not apply any Remedy to his Disease.

The rest of their Ceremonies.

SOME of these Nations chuse their Leader at Table, and elect him who is the greatest Drinker. The General, the Moment after he is chosen, puts his two Hands over his Head, and while he continues in this Posture, a long Harangue is made him with regard to his Duty, which being done, they make a Trial of his Courage, by whipping him till the Blood follows the Stroke.

THE Medico-Priests of *Galibis* go through a pretty severe Probation, before they can be received as Doctors in both Professions. One of these Trials is so very severe, that such as undergo it often lose their Lives. They bruise green Tobacco-Leaves, and pressing the Moisture out of them, fill a Quantity of it equal to one of our large Drinking-Glasses, and give it to him who is to be received Medico-Priest or *Boia*, who is obliged to swallow it all down.

^a Relations cited by *Purchas*.

^b *Purchas* calls them *Marashawaccas*.

^c Journal of a Voyage into *Guiana*, &c.

WE are not told any Thing particular with regard to their Marriages. The *Galibis*, and several Nations of *Brasil*, &c. as soon as their Wives are brought to Bed, get into their Places, and receive the Compliments upon their happy Delivery, as if they themselves had suffered the Pains of it. The *Nouragues* lay their Children in the Dirt the moment they are born, and let them lie in it for some Time. Does not this Custom seem to resemble that of the *Greeks* and *Romans* in some measure, who used to expose their Children? But then there is this Difference, that the *Nouragues* are exposed for a certain Time only.

BUT we are told more Particulars with regard to their Funeral Rites: The Savages who inhabit the Banks of *Oroonoko*, * hang up the Carcasses of their Dead in their Huts, and adorn them with Feathers and Necklaces, after all the Flesh is rotted off. The *Arvaques*, who inhabit to the South of *Oroonoko*, beat the Bones of their Caciques to Powder; this their Wives and Friends throw into their Drink, and thus bury in their own Bodies those whom they lov'd and respected in their Life-Time. One would imagine that such Customs must necessarily flow from a very violent Affection; but the Savages have their Decorums as well as we, and 'tis well known that they differ widely from Friendship. Some other Savages of *Guiana*, make great Rejoicings after the Death of their Chiefs, and even get very drunk, at the same Time that one of the Wives of the Deceased torments herself, and howls as if she were going distracted. These last Savages present the Deceased with Captives or Slaves to serve him in the other World: They believe that there is a Heaven for the Good, and a Hell for the Wicked.

Religion of the Savages who inhabit the River of Amazons, and the Inland Parts of SOUTH-AMERICA, as far as Peru.

FATHER *D'Acunha* relates, " That there is but very little Difference in ^b the " Religion of these several Heathens; they all worship Idols which they themselves make, and to these they ascribe a Variety of Operations. Some of these are thought " to preside over the Waters, and are represented with a Fish in their Hands; there are " others for Seed-Time, and others again who inspire them with Courage in War. " They say, that these Deities came down from Heaven, purposely to dwell among " and assist them, but they don't pay them the least Worship; they carry them in a " Case, or leave them in any Place till such Time as they want them. Hence, upon " their going out to War, they hoist at the Prow of their Canoos, that Idol in whom " they repose the greatest Confidence, and under whose Auspices they look for Victory. " They have the same Custom when they go a Fishing, and on this Occasion they hoist " the Idol that presides over the Waters."

If we suppose that Father *D'Acunha* was faithfully inform'd, his Relation may be reduced to two Particulars which merit our Regard: First, that they divide the Government of Nature among their Gods: Secondly, that they never pray to them but in Necessity; with regard to which, we may, without too much straining the Comparison, affirm, that they do no more than imitate the Followers of other Religions. These Gods are, properly speaking, no more than *Genii*, and are subordinate to a superior Deity. The Savages who inhabit the Banks of the *Amazons*, acknowledge this Principle; and the Inference may be easily drawn from the Sequel of the Jesuit's Relation.

* See the first Figure of the Plate.

^b Relation of the River *Amazons*.

THESE Savages stand in great Awe of their Priests, and have them in the utmost Veneration. The above-cited Father relates, that they have a particular House for the Celebration of their Ceremonies; and 'tis there they pronounce their Oracles, and receive the Answers from their Gods. These Priests are the Masters, the Priests, the Counsellors and Directors of the People. They also apply to them as Casuists for the Solution of their Doubts; and whenever they breathe any Vengeance against their Enemies, these worthy Ministers of the Idols furnish them with poisonous Herbs for their Arrows and other Weapons.

THE Memories of these Directors of their Worship is had in such extreme Veneration, that they preserve their Bones like so many Relics: These, after being all put together, they hang up aloft, and thus preserve them in the same Cotton-Beds, in which they used to lie when living.

Other Ceremonies of the above-mention'd Savages.

WE have no Particulars with regard to their Marriages. Some of these keep the Bodies of their Deceased in their Houses, "in order, says Father *D'Acunba* to have a perpetual *Memento Mori* before their Eyes. Others burn the Bodies in large Graves, together with all that belong'd to them in their Life-Time; but they all celebrate their Obsequies for several Days together, all which Time they employ in weeping and drinking to great Excess."

^a THE *Aguas*, a People of a less blood-thirsty Temper than most of the other *American* Savages, treat all such Captives as they take in War with great Humanity: Nevertheless, if these were famous for their Valour and Bravery, they cut them to Pieces on their solemn Festivals, and hang their Heads as so many Trophies at the Entry of their Huts.

RELIGION of the Brasilians.

"^b COREAL relates, that the *Brasilians* have neither Temples nor Monuments erected to any Deity, a Circumstance in which they differ very much from the *Mexicans* and *Peruvians*. They have not the least Notion of the Creation of the World, and regulate Time by Moons only; however, we cannot say but they have some faint Idea of the Deity, since they often lift up their Hands towards the Sun and Moon in token of Admiration, &c. They have some Idea of the Flood; for they relate, That a very powerful Foreigner, who bore the most violent hatred against their Ancestors, caused them all to perish by a violent Inundation, two Persons excepted, whom he preserv'd in order that they might propagate a new Race of Men, from whom they affirm themselves descended; and this Tradition, which points out the Flood pretty evidently, is found in their Songs. They stand very much in fear of the Devil, whom they call *Agnian*, and yet they don't pay him the least Worship. They are equally fearful of Thunder, which they suppose to be under the Direction of *Toupan*; and when they are told to worship the God who created Thunder, surely, say they, 'tis very strange that God, who is naturally a Being of so much Goodness, should terrify Mankind with Thunder."

^a *Coreal*, Vol. I. of his Voyages.

^b Vol. I. of his Voyages.

^c Authors cited by *Purchas*.

THEY pay a great Veneration to a certain Fruit about the Bigness of an Ostrich-Egg, and shapp'd like a great Gourd, which they call *Tamaraca*, tho' Travellers have corrupted the Word, and call it *Maraca*. " *Coreal* tells us, that when the Priests go their " Visitation in their Dioceses, they never forget to carry their *Maracas* along with them, " and oblige the People to worship them with great Solemnity. They fix them at the " End of a Staff, which they stick in the Ground, then dress them up with beautiful " Feathers, and order the Inhabitants of the Villages to carry their *Maracas* Victuals " and drink ; for, say the Priests, it is well-pleasing to them, and they delight in being entertain'd in that Manner. The Chiefs and Fathers of Families go and offer " Part of their Provision to these *Maracas* ;" ^a and it is a very great Crime for any one to take away what has been consecrated to these Idols. The Priests assure us, that the Spirit pronounces its Oracles by the Organ or Mediation of the *Maraca*. We are also told of several other Ceremonies in which that Spirit is present after a divine Manner ; one of the chief is, when the Priest breathes the Spirit of Courage upon them, which we have already describ'd. In fine, they look upon these *Maracas* as domestic Deities ; for which Purpose, after they have been consecrated in a solemn manner by their Priests, they carry them to their Houses, and consult them upon Occasion. ^b Another Author relates, that they also worship the Moon, particularly when in the first Quarter.

PURCHAS relates from *Jerom Rodriguez*, that there are Savages in the Inland Parts of *Brazil*, who have a Form of Worship and a Set of religious Ceremonies very like those of the *Roman Catholics*. They have, says he, a Chief who presides over a kind of Hierarchy, a priestly Ordination, Confession, Absolution, Beads. But this Account has all the Air of a Romance.

THE essential Parts of their Festivals consist in Dances and Songs, the Subjects wherof are their glorious Atchievements in War ; and are also of Use in transmitting to Posterity the Memory of their Heroes. One of the greatest of these Festivals is that of the butchering of their Prisoners, whom they afterwards eat in their solemn Assemblies ; ^c Nevertheless, some Relations dispute a little the Truth of what is here advanced, and pretend, that these Savages are far from being thus thirsty of human Blood ; but 'tis added, that the *Portuguese* had endeavour'd to justify their excessive Cruelties by this unjust Assertion.

THE *Boias* or Priests are also Interpreters of Dreams, and make the People believe they hold a secret Correspondence with *Agnian* ; and that they by the Virtue of his Power are able to divert Plagues and Diseases, &c. from them. The *Boia* consults the Oracle in a Hut built for that Purpose, where a Virgin of about ten or twelve Years of Age prepares a Hammock for him, and a good Quantity of ^d *Caouin*. The *Boia*, who for nine Days together is obliged to abstain from all Commerce with Women, washes himself before he goes to Bed, and there consults the Spirit, who never fails to answer his Prayers ; for 'tis proper to observe, that he is always alone when he raises the Spirit.

^a *Purchas*.

^b Author cited by *Purchas*.

^c Relation of the River of *Amazon*.

^d Other Authors cited by *Purchas*.

Their MARTIAL CEREMONIES.

IF it be true, that the *Brafilians* are as revengeful as they are represented, a Captive among them has no Hopes of the least Quarter. Their Priests and old Men prepare the People for War, and give the Signal for marching, but they first expose their *Maracas*, those tutelar Gods of the State. We shall not enter into a Detail with regard to their military Affairs, as foreign to our Subject; suffice it that we acquaint the Reader with their Treatment of their Captives, since their Death seems to be a kind of Sacrifice. ^a All such as take any Prisoners, are obliged to feed and fatten them. They give Women to their Male Captives, but do not give any Men to such Females as they take in War. The Woman who is thus given to the Man, serves him both at Bed and Board, and they allow him the Liberty to hunt and divert himself, till the very Moment he is to be butcher'd, which infallibly happens as soon as he is grown very fat. Then they assemble the People in a solemn Manner, and open the Festival with Dances, and such Diversions as Drunkenness inspires. ^b The Prisoner himself has his Share in their Sports, and dances, drinks, fuddles, and stupifies himself, in order to die with the greater Bravery. We have already observed, that the *Americans* in general are pretty much inclined to this brutal Intrepidity. After they have diverted themselves in this manner for some Hours, two or three of their strongest Men lay hold of the Prisoner, and bind Cotton Ropes about his Middle; however, all the Terrors of the impending Moment are not able to make the least Impression on his Mind. Then they carry him in Triumph up and down the City; after which he is exposed for some Time to the Insults of all the People. The Men who had bound him, have an Eye upon him all the Time, and standing at about eight or ten Foot from him, they pull the Ropes with which he was bound equally to the Right and Left. A third Savage carries Stones to the poor Wretch, and he is allowed to throw them at those who surround him. "If all these Particulars are true, ^c says a Traveller, we may justly consider these Executions as a kind of Comedy." We must not omit, that he who has the Honour of taking a Prisoner, assumes at the same Time a new Name, and that the Title which he thereby acquires, is a Degree of Nobility. The Prisoner has no sooner thrown all his Stones, but a Savage comes forward with the *Tacape*, which is a kind of Club, and addresses a Discourse to him, which we may call the pronouncing his Sentence, and a little after strikes the Blow; when, if the Force of it throws the Prisoner upon his Back, 'tis an Omen of the Death of the Person who struck him. No sooner is the Captive knock'd down, but the Woman who had been appointed for his Use, throws herself on his dead Body, and falls a weeping; however, 'tis but a very transient Grief; for if we may believe those Travellers who have been in *Brafil*, she feeds on the dead Body with the rest of the Company.

Their MARRIAGE and FUNERAL RITES.

"I WILL allow, says *Coreal*, that we consider all the *American* Savages as entertaining Principles which differ very widely from those of sound Morality and Justice; nevertheless some faint Traces of the most simple Duties of Nature are still visible among them. The *Brafilian* Savages never marry their Mothers, Sisters, or Daughters, but they are under no manner of Restriction with regard to the other De-

^a *Coreal*, and other Authors cited by *Purchas*.

^b These Prisoners are generally *Margajatt*, who are mortal Enemies to the rest of the *Brafilians*.

^c *Coreal*, Vol. I. of his Travels.

“ grees of Confanguinity. The Moment a Youth is fit for Marriage, he is allow'd to
 “ look out for a Wife. They do not confider, as is the Practice in *Europe*, whether
 “ he has Capacities or Abilities fufficient for fupporting a Family; and the Weight of
 “ Civil Affairs. Formerly a young Man was not allow'd to marry before he had kill'd
 “ an Enemy; but now, when a young Savage has fome young Woman in his Eye, he
 “ addreffes himfelf to her Parents, or, in cafe ſhe has none, to her Friends, or even
 “ Neighbours, and asks their Conſent to marry her.” Theſe Savages are unacquainted
 “ with all our Preliminaries of Marriage: There is no ſuch Thing among them as a De-
 “ claration of their Paſſions, nor any amorous Intercourſe. If the young Woman's
 “ Relations, Friends, or Neighbours, give their Conſent, he is from that Moment her
 Husband, that is to ſay, he haſtens to the Siege, and takes the Place by Storm, with-
 out allowing the leaſt Capitulation.

POLYGAMY is had in great Honour among them; a manifeſt Indication that they
 are deſirous of well-peopling the Nation. We are told that the Wives live together in
 pretty good Harmony, but that their Husbands put them from them upon the moſt trif-
 ling Pretences.

THE Husband goes to Bed as ſoon as the Wife is delivered, and acts the Part of a
 lying-in Woman with great Art and Skill, by receiving the uſual Viſits made on thoſe
 Occaſions, and cauſing himſelf to be attended as tho' he was really ſick: ^a He never-
 theleſs acts the Part of the Midwife to his Spouſe, fairly cuts the Child's Navel-string,
 and beats its Noſe flat; after that he waſhes it, and paints it red and black, and laſtly,
 goes to Bed, and his Wife returns to her Work. The Birth of the Child is followed by
 ſome Ceremonies which are ridiculous enough. If it be a Boy, his Father, laying
 down a Bow, Arrows, and a Knife, exhorts him to Bravery and Courage, and con-
 cludes by naming him after whatever Object makes the greateſt Impreſſion on his Mind.
 The Child is no ſooner grown up, than his Father takes him along with him, and
 teaches him to kill his Fellow-Creatures; and this is their whole Art of War. The Girls
 are brought up in domeſtic Affairs, and the Moment they have given Tokens of their
 being Ripe, a ſolemn Feaſt is celebrated on that Occaſion.

THEY believe the Immortality of the Soul, ſince they affirm that the Good, *i. e.* thoſe
 who have kill'd a great Number of Enemies, go beyond the Mountains, and there en-
 joy the utmoſt Blifs in Paradife. As to Cowards, *Agnian* torments them in the next
 Life. They pay a great Veneration to a certain Bird, that ſings mournfully in the
 Night-Time. They ſay, it is a Meſſenger which their deceaſed Friends and Relations
 have ſent, and that it brings them News from the other World. ^b They are of Opinion,
 that provided they do but liſten attentively to his Melody, notwithstanding their having
 been vanquiſh'd by their Enemies, they yet ſhall go one Day, and revisit thoſe Places
 beyond the high Mountains inhabited by their Anceſtors, where they will enjoy an un-
 interrupted Series of Pleaſure, and dance and ſing to all Eternity; nevertheleſs ſome Tra-
 vellers relate, that the Savages of *Brafil* have not the leaſt Idea of Rewards and Puniſh-
 ments after this Life.

^c WHEN a ſick Perſon is at the Point of Death, his neareſt Relations throw them-
 ſelves upon him with ſo much Violence, that they ſometimes almoſt beat his Breath out
 of his Body. If the ſick Perſon dies in the Evening, the following Night is ſpent
 in Mourning and Wailings, and the Neighbours of both Sexes are invited to join with

^a *Coreal* and *Purchas*.

^b *Coreal's Voyages*, Vol. I.

^c Authors quoted by *Purchas*.

them; but how dangerous soever the Symptoms of the Sickness may be, in case they have but the least Hopes of curing it, they not only refrain from Weeping, but even dance, sing, and fuddle as usual.

THEY wash and comb their Dead, after which they wrap them up in Calico; ^a and if it be one of their Chiefs, in his Hammock, set off with all his Feathers and other Ornaments. ^b They lay him in a kind of a Coffin, but so as not to let any Earth touch the Body, and carry him Provisions every Day, in order to prevent his dying with Hunger after his Death; not to mention that he wearies himself so much with eternal Dances in the other World, that he is very glad to come every now and then, and refresh himself in this. These are their Notions with regard to the Dead. *Coreal*, who transcribed the above-mentioned Article, and several others, from Authors who wrote long before his Time, relates, that they let down their Dead with their Feet right forward, into round Graves dug in the Shape of a Well or Cask: He adds, that they carry them Provisions till such Time as their Bodies are quite moulder'd away, in order to prevent *Agnian's* Malice, who would infallibly carry off the Body, did he not meet with Victuals about the Grave. "As they frequently change their Habitations, continues the same Writer, these Savages, in order that they may know again the Spot where the Grave was made, cover it over with *Pindo*, which is a *Brasilian* Plant; and every Time they pass near those Graves, they roar out Dirges in honour of the Dead in the most frightful manner, so that one would conclude they intended to raise them from the Dead, &c."

THE Figure represents a sick Man in his Hammock, and the *Boia*-Physician or Priest, visiting him with his *Marack* in his Hand; the dead Man carried to his Grave, and the *Brasilians* weeping over him. We must not omit, that the Mourning of these Savages consists farther in not eating before the Going-down of the Sun, when they go and weep regularly over his Grave, and mourn in this manner for a Month.

Religion of the Savages of La Plata, and of some more remote Nations; their Ceremonies, &c.

WE have little or no Account of these Savages. Some of them consecrate the Skins of their Enemies as so many Trophies in certain Houses, which seem to have been design'd for religious Worship. Others adore the Sun and Moon. Some of these Nations, at the New or Full Moon, make certain Incisions with Bones to which they give an Edge, and use them instead of Knives. ^c Those of *Tucuman* have some Notion of a Deity, and have Priests among them who act the Part of Soothsayers, upon which *Coreal* makes the following just Reflection; "I am of Opinion, says he, that wherever there are Priests, there must necessarily be some Shadow of Religion, and that the one is always relative to the other." However, the Dispute does not relate to the true Signification of the Word Religion, but to the Idea only. The other Savages of *Paraguay* and *Uraghay*, *i. e.* those whom the Jesuits have not civilized, do not differ from the *Tucumans* in these Particulars. Their Priests are also Physicians, as in other Places, and cure their Patients by sucking the diseased Part, or by the Smoke of Tobacco. They admit an universal Spirit who pervades Matter, and acts on all Parts of it; but this is too philosophical for Savages. Let us rather say, that they imagine every Thing is inform'd with its peculiar Genius or Spirit, which flows from their gross Ignorance; tho' after all,

^a *Coreal's* Voyages, Vol. I.

^b Authors cited by *Purchas*.

^c *Coreal's* Voyages, Vol. I. Curious and edifying Letters of certain Missionaries.

'tis certain, that some very polite Nations, both antient and modern, have supposed the immediate Action of an universal Spirit, and that of *Genii* upon earthly Bodies. Agreeable to this Notion, we are assur'd, that the Savages in question address Invocations to these *Genii*: Some ^a worship a pretended invisible Tyger.

" ^b SUCH as are Candidates for the Priesthood or Physic, are obliged to fast often, and for a long Time together; must have fought several Times against wild Beasts, particularly Tygers, and at least have been bit or scratched by them. After this, they may be rais'd to the Priesthood; for they look upon Tygers as almost divine Animals, and the Imposition of his holy Paw is as honourable among them, as the receiving the Doctor's Cap in the University of *Salamanca* is in *Spain*. Afterwards the Juice of certain distill'd Herbs is pour'd upon their Eyes, and this is the priestly anointing; after which, these new Priests know how to calm the Spirits of all Beings, animate or inanimate; hold secret Intelligences with those Spirits, and share with them in their Virtues."

THERE are other Medico-Physicians superior to the above-mentioned, whose Office extends no farther than to calm the Spirits, and receive their Oracles. They never attain to this Supreme Dignity till after having practis'd Physic for a long Course of Years; they are also obliged to fast for a whole Year together, and their Abstinence, says the Relation of the *Moxes*, must exhibit itself by their pale and wan Countenances. " At certain Seasons of the Year, particularly at the New Moon, they assemble their People on some Hill at a little Distance from the Town. At Break of Day, all the Assembly march to that Place with a deep Silence, but the Moment they arrive at the Halting Place, they break out into hideous Cries, in order, say they, to mollify the Hearts of their Deities. The whole Day is spent in Fasting and confused Noises. Towards the Evening, they conclude with the following Ceremonies. The Priests begin by cutting their Hair, which among them is a Token of great Joy and Gladness, and cover their Bodies with red and yellow Feathers; which being done, they have great Vessels brought them, into which they pour the Liquor prepar'd for the Solemnity; this they receive as the First-Fruits offer'd to their Idols, of which they drink inordinately, then give it to all the People, who quaff it off to great Excess. The whole Night is spent in Drinking and Dancing. One of them sings the Song, when all of them drawing round him in a Circle, begin to drag their Feet after them in Cadence, and to loll their Heads from one Side to another with a careless Air, at the same Time throwing their Bodies into very indecent Postures; the Warmth of their Piety and Religion, is judged by the Distortions into which they throw themselves."

SOME other Nations, who are all confounded under the Name of *Moxes* in the Relations of the Jesuits, worship the Sun, Moon and Stars, and others pay Adoration to Rivers: Some always carry about them a great Number of little Idols, made in a very ridiculous Shape. Every Act of Piety and Religion flows from a Principle of Fear, and among so great a Number of People, to whom the Missionaries and *Spaniards* have given the Name of *Moxes*, they, says the Author of that Relation, have not been able to discover but one or two Nations who employ any kind of Sacrifice.

THEIR Medico-Physicians, Enchanters, or Quacks, prescribe also to their Sick. We do not hear that they take their Degrees like the Priests of *Paraguay*: Be that as it will, when the former are sent for to the Sick, they ^d mumble certain superstitious Prayers over

^a Relation of the *Moxes*, in the third Volume of *Coreal's Voyages*.

^b *Coreal's Voyages*. The edifying Letters speak pretty nearly the same Thing.

^c 'Tis *Coreal* who speaks.

^d Relation of the Mission of the *Moxes* in *Coreal's Voyages*, Vol. III.

them,

them, promise to fast for their Health Sake, and to smoke Tobacco a certain Number of Times every Day. But it may be a question, whether they really do it as sincerely as they pretend to do? They also suck the diseas'd Part, which is a prodigious Favour; after this, they withdraw, but upon Condition however of being liberally rewarded for their Services.

THEIR Marriages consist in the mutual Consent of both Parties, and in some Presents which the Bridegroom makes to the Bride's Father, or nearest Relation. The Consent of those who contract it, is look'd upon as nothing; and they have another very whimsical Custom among them, *viz.* that a Wife may live where she pleases, and her Husband is obliged to follow her up and down. If they have but one Wife, it is because they can get no more, for they favour Polygamy both by Custom and Inclination, and always put it in Practice whenever they have an Opportunity to do it.

THEY look upon the Incontinence of Women as a most enormous Crime; and if any of them happens to run counter to her Duty, she is look'd upon as an infamous Creature, and a Prostitute, and is often put to Death. If Men are unjust in any Thing, 'tis certainly on this Occasion. Why are not Women allow'd to punish the Lewdness of Men? Or at least, why do we not indulge a Sex, whose Frailty is the daily Subject of our Ridicule, to divert themselves at the Men's Expence, who are vastly more frail than Women? ^a forgetting twenty Times a Day at their Feet, their so much boasted Strength of Mind, and sacrificing all that is most valuable to their Charms.

" THE Women prepare the Liquor which their Husbands drink, and take care of the Children. They have the Barbarity whenever a Woman dies, to bury her little Children with her, and in case she happens to be brought to Bed of Twins, she buries one of them, and the Reason she gives for it, is, that it is impossible to nurse two Children well together.

THEY have a very obscure Idea of the Immortality of the Soul, and bury their Dead with very little Ceremony. The Relations of the Deceased dig a Grave, whither they attend upon the Body with a deep Silence, which is interrupted by nothing but Sobs; and as soon as the Body is laid in the Ground, they divide between themselves the Things it was wrapt in. Father Sepp tells us, in a Letter of his publish'd in the eleventh *Collection of curious and edifying Letters*, " That some People of *Paraguay* cut their own Fingers, and afterwards their Toes, according as their Relations go off the Spot." A Man is very unhappy in that Country who has a great many old Relations; for he runs the Hazard of being mutilated very young: But then we may ask Father Sepp, if he himself was an Eye-Witness to that unaccountable Mutilation.

RELIGION of the Peruvians.

THE *Peruvians*, before their being govern'd by their *Incas*, worshipp'd a numberless Multitude of Gods, or rather ^b *Genii*. " There was no Nation, Family, City, Street, or even House, but had its peculiar Gods; and that because they thought none but the God to whom they should immediately devote themselves, was able to

^a We have seen the haughty *Aleides* melting at the Feet of the beautiful *Omphale*.

^b *History of the Incas of Peru*.

"assist them in Time of Need." They worshipped Herbs, Plants, Flowers, Trees, Mountains, Caves; and in the Province of *Puerto Viejo*, Emeralds, Tygers, Lyons, Adders; and, not to tire the Reader with an Enumeration of the several Objects they thought worthy of religious Worship, every Thing that appeared wonderful in their Eyes, was thought worthy of Adoration.

THESE antient Idolaters of *Peru* offered not only the Fruits of the Earth and Animals to these Gods, but also their Captives, like the rest of the *Americans*. We are assured, that they used to sacrifice their own Children, whenever there was a Scarcity of Victims. These Sacrifices were perform'd by cutting open the Victims alive, and afterwards tearing out their Hearts; they then smear'd the Idol, to whom they were sacrificing, with the Blood yet reeking, as was the Custom in *Mexico*. The Priest burnt the Victim's Heart, after having view'd it in order to see whether the Sacrifice would be agreeable to the Idol. Some other Idolaters offer'd their own Blood to their Deities, which they drew from their Arms and Thighs, according as the Sacrifice was more or less solemn; and they even used on extraordinary Occasions, to let themselves bleed at the Tips of their Nostrils, or between the Eye-Brows. ^a We are however to observe, that these kinds of Bleedings were not always an Act of religious Worship, but were often employ'd purely to prevent Diseases.

^b SUCH was the State of Idolatry all over *Peru*, when *Mango-capac*, the Law-Giver of that vast Empire, taught those Savages the Worship of the Sun and the ^c Supreme God, under the Name of *Pachamacac*. Before we make any Reflections on that new Religion, we must inform the Reader, that *Mango-capac* and his Wife were the Children of the Sun, and that they both receiv'd a Commission of equal Import from that Planet to teach and humanize the *Peruvians*. They set out from *Titicaca*, and guiding themselves with a golden Rod which the Sun had given them, and which was to sink in the Earth, when they were come to the Place where they were to settle by the Command of that Planet, they accordingly travel'd Northward, having continual Instances of the Virtue of this golden Rod, which at last sunk down in the Valley of *Cusco*; and 'twas here they took a Resolution of fixing the Seat of their Empire. Immediately this Offspring of the Sun employ'd spiritual Weapons; the Brother and Sister began to preach their Father's Religion, and made a great Number of Profelytes, who possibly might have been as much won over by the Novelties of the Equipage and the Advantages of the new Religion, as by the Force of inward Conviction. The Boldness of these Missionaries, their surprising Vocation, the Ideas of Power and Superiority which they infused into the Minds of those gross and brutish People, rais'd them undoubtely a considerable Number of Followers in a little Time; among whom, the new Law-Giver was particularly careful of making choice of the ablest and most skilful, for the better establishing his Authority, which he afterwards enlarged by Conquest, and at last abolish'd the antient Religion, commanding, says the Inca *Garcilasso*, all his Subjects to worship the Sun. This Inca *Mango-capac*, not satisfy'd with making a Reformation among his Subjects in Things relating to the Deity, he likewise gave them excellent political Laws, and founded such wonderful Institutions, as might justly be compared to the most boasted among the *Europeans*.

^a *History of the Incas of Peru.*

^b It continues the same, with but very little Alteration, beyond the *Andes* and *Cordiliere*.

^c We should perhaps say, the *Worship of the Sun*, or of the *Supreme God*, &c. See the Sequel of this Article.

THE last Words of that Monarch^a merit our utmost Attention: These would almost persuade us, that they were guided by a more exalted Principle than that of Nature, were we not certain that several antient Legislators exhibit as shining Examples of the Force of natural Truths. The virtuous *Mango-capac* was soon after deified: His Subjects raised Altars in his Honour, and to his Successors after him; not but they were persuaded that those *Incas* were mortal Men, but they paid him these Honours out of Gratitude for the Favours they had received from the Posterity of the Sun, whom, we are told, they worshipp'd only. In order to make this System of Religion appear less absurd and ridiculous, we must suppose that they consider'd their *Incas* in the same Light as the antient *Greeks* did their Heroes, and the *Romans*, *Romulus*, and some of their Emperors: They might imagine that the Children of the Sun became the tutelary Divinities of the Kingdom, and that in Recompence for the Virtues they had practis'd in this mortal Life, they enjoy'd the Privilege of being the Depositories, as it were, of the Prayers, as also of presenting them to that Planet. However, the *Peruvians* denied pretty strongly the Consequences which might have been drawn from their Practice.

^b GARCILASSO relates, that the above-mention'd People, in Process of Time, built Temples to the Sun, and embellish'd them with Ornaments of a prodigious Value; but they did not pay the same Honours to the Moon; for though they look'd upon her as both Wife and Sister of the Sun, and even as Mother of the *Incas*, we yet don't meet with one single Instance of their paying any Worship to that Goddess, or their having sacrific'd on her Altars, or erected Temples to her Glory, though at the same Time they had her in the utmost Veneration, so far as even to call her the universal Mother of all Things; but their Idolatry went no farther. They call'd Thunder and Lightning, *the Executors of the Sun's Justice*; and in that Quality they were honour'd so far as to have an Apartment allotted to them in the House of the Sun at Cusco. But this is no Consequence of their having been rank'd among the Number of the Gods, as a *Spanish* Historian would persuade us they were; so far from it; that if a House, or any other Place happen'd to be struck with Thunder, it was so much detested by them, that they immediately stopp'd up the Door with Dirt and Stones, in order to prevent any one's ever entering into it; and if any Thunder happen'd to fall in the Country; they always pointed out the Place with Stakes, or such like Marks, in order to prevent any one's walking over it. In a Word, they gave the Epithets of unhappy and cursed to those Places, and added, that the Sun sent down those Curses upon them by the Mediation of Thunder, whom they consider'd as his Lacquey, and the Minister of his Justice."

NOTWITHSTANDING they adher'd so zealously to the Worship of the Sun, yet the most knowing among the *Indians* acknowledge a Soul of the World, or rather first Mover of Matter, call'd by them *Pachacamac*, which *Garcilasso* tells us signifies expressly, *He who animates the World*. He adds, "That their Veneration for this Word

^a He above all recommended to the *Peruvians*, the worshipping of the Sun as their God and Father. "It must necessarily have happen'd, says the *Incas* *Garcilasso*, that *Mango-capac* having a perfect Knowledge of the Stupidity of this People, and the great Need they had of being instructed in the Duties of Morality, judg'd it would be proper for him to feign that he and his Wife were the Offspring of the Sun, and that their Father had sent them from Heaven. The better to possess the *Peruvians* with this Opinion, he appear'd among them in a splendid Manner, and distinguish'd himself particularly by the Largeness of his Ears, which were of so incredible a Size, that I could never have believ'd that Circumstance, had I not seen it in his Descendants." In this Manner the antient Lawgivers have made an Advantage of the favourable Opinion their People had of them; and some of them have even had Artifice enough to make a Merit of certain pretty remarkable Defects both of Body and Mind. The long and repeated Retirements of *Numa Pompilius*, during which he was probably seiz'd with violent Fits of Melancholy, and the Extasies of *Mahomet*, are well known. "And as *Mango-capac*, continues *Garcilasso*, corroborated the Fiction of his Genealogy by the great Advantages he procur'd his Subjects, they really believ'd him to be the Offspring of the Sun, and that he was come from Heaven to assist them, &c."

^b We have quoted this whole Passage from *Garcilasso*, because he is more exact than the other Authors who have written on the Subject.

“ was so great, that they did not dare to utter it ; but in case they were forced to do
 “ it at any Time, they always pronounc’d it with the greatest Tokens of Submission
 “ and Respect, shrugging up their Shoulders, stooping their Heads and Bodies, lifting
 “ up their Eyes towards Heaven, and on a sudden casting them on the Ground ; laying
 “ their Hands extended on the right Shoulder, and kissing the Air.” They paid a considerable Part of this Worship to the Sun, and even to the *Incas* ; nevertheless *Garcilasso* relates, that they had in reality a much greater Veneration for *Pachacamac* than for the Sun. They acknowledg’d, “ That he alone animated the Universe, and continued its Existence ; but then, as they had never seen him, they consider’d him as “ the unknown God,” or rather an invisible and immaterial Being. From an Answer which the *Inca Atahualipa* made*, one would be apt to think, that the Word *Pachacamac* was one of the Sun’s Attributes.

THE *Peruvians* took the Character of *Cupai* to be directly opposite to that of *Pachacamac*, and whenever they were oblig’d to name him, they used to spit upon the Ground, in token of their mortal Aversion for that wicked Being. They only paid a bare Respect to the Moon, in quality of the Sun’s Wife and Sister ; and they honour’d the Stars, whom they said were the Women or Maids of Honour to the House of these Planets.

HERE follows the Account that *Garcilasso* gives of the *Huacas* or *Guacas*, which seems more just and rational than what *Purchas* has cited in his Collections, upon the Authority of several *Spanish* Authors. *Garcilasso* informs us, that the Word *Huaca* signifies Idol and sacred Things ; such were the Representations of the Sun ; the Offerings they made him, such as the Figures of Men, Birds, Quadrupeds, in Gold, Silver, and Wood ; not excepting Rocks, Trees, Stones, Caverns, Temples, and Tombs, which God sanctified either by his Presence or his Oracles. They also gave the Name of *Huacas* to the Genii ; to the Heroes rank’d among the Immortals ; to all such Things as were most beautiful and excellent in their kind, and even to misshapen and monstrous Things. The *Spaniards*, continues *Garcilasso*, who were ignorant of these various Significations, imagin’d that the *Indians* took all those Things to which they gave the Name of *Huacas* for Deities, and likewise fancied that the *Peruvians* worshipp’d Hills and Hillocks under the Name of *Apachitas*, for want of knowing, “ That the corrupted “ Word *Apacheeta*, which often signifies *he who causes to support or surmount some Difficulty*, express’d, in the *Laconic* Way of speaking, used by the *Indians*, the following “ kind of Blessing : *Let us return Thanks to him, who has enabled us to support the Fatigue we have undergone in walking up this Hill.* These Prayers of Thanks were offered up to *Pachacamac*, whom they then worshipp’d mentally, for having assisted “ them in this Fatigue. When they were got to the Top of the Hill, they laid down “ their Burdens, in case they carried any ; and after having lifted up their Eyes to Heaven, they cast them down on the Ground, and gave the same Tokens of Adoration “ as they used with regard to *Pachacamac*. Moreover, they repeated the dative *Apacheeta* two or three Times over, and afterwards used, by way of offering, to pull up “ the Hairs from their Eye-Brows, and whether they tore them up or not, they always “ blew them in the Air, as if they intended to waft them to Heaven. They had also “ a Custom of putting an Herb call’d *Cuca* in their Mouths, which they threw into “ the Air, in token that they offer’d all their most precious Things to *Pachacamac*. “ They were even so foolishly superstitious as to offer him Splinters of Wood, or even “ Straws, in case they could not meet with any Thing better, or some Flint-Stone ; “ and for Want of these, a Handful of Earth. Large Pieces of these Offerings were “ seen upon the Tops of the Hills. They never look’d up to the Sun when they per-

* *Vincent de Valverde* desiring to make a Convert of this King, told him of *Jesus Christ*, Creator of the World. The *Inca* answer’d, he did not believe that any Being, except the Sun, could have created any Thing in Nature ; that he held him for God, and that *Pachacamac* had form’d this World out of Nothing.

“form’d these Ceremonies, because they did not then worship that Planet, but *Pachacamac*.”

THE *Incas*, and the *Peruvians* their Subjects, used to sacrifice several Sorts of Animals in honour of the Sun: They also offer’d him *Cocoa*, Corn, rich Clothes, and a Liquor made of Water, and Maiz. They always presented the last Offering to the Sun in the following Manner: “When they were very dry, they first fell to eating, and afterwards dipt the Tip of their Finger in the Vessel into which the Liquor was pour’d: This being done, they lifted up their Eyes to Heaven in a very submissive Manner; shook that Finger on which the Drop hung, and offer’d it to the Sun as an Acknowledgment for his Goodness in providing Drink for them. At the same Time they gave two or three Kisses to the Air. This Oblation being made, they all drank as they thought proper.

“EVERY Time they enter’d into their Temples, the chief Man in the Company laid his Hand on one of his Eye-Brows, and whether he tore off any of the Hairs from thence or not, he blew it into the Air before the Idol, as a Mark of its being an Oblation.” They paid the same Adoration to Trees, and to all such Things as a divine Virtue had made sacred and religious.

THE *Peruvians* paid a kind of Worship to the City of *Cusco*, because of its being founded by *Mango-capac*. We shall observe, that heathen *Rome* had antiently the same Reverence paid to it by its Inhabitants. At *Cusco* was that wonderful Temple of the Sun, the Beauty and Riches whereof surpass’d Imagination. We shall transcribe the Description which the *Inca Garcilasso* has given us thereof. His Words are as follows: “The high Altar of this pompous Edifice stood eastward, and the Roof, which was made of Timber, and very thick, was thatch’d over, they having no Tile or Brick among them. The four Walls of the Temple, to consider them from the Top downwards, were all cover’d over with Plates of Gold. On the high Altar was made the Figure of the Sun, which was also represented on a gold Plate, twice as thick as those above-mention’d. This Figure, which was made of one continued Piece, was represented with a round Face, surrounded with Rays and Flames, in the same Manner as our Painters usually draw it. It was of so prodigious a Breadth, that it almost cover’d one Side of the Wall, on which nothing was represented but that Idol; the Reason of which was, because this was the only one those *Indians* had, either in that or any other Temple; nor did they worship any other Deity than the Sun, whatever some Writers may affirm to the contrary.

“ON each Side of the Image of the Sun, the several Bodies of their deceased Monarchs were ranged in Order, according to the Course of their respective Reigns, and so embalm’d, (the Manner of which was a Secret) that they seem’d to be alive. They were seated on Thrones of Gold, raised on Plates of the same Metal, with their Faces looking towards the Bottom of the Temple; but *Huana-capac*, the best beloved of all the Sun’s Children, had the peculiar Advantage above the rest, of being placed directly opposite to the Image of that Planet; and that because of his having merited Adoration during his Life-Time, and for having practised the most exalted Virtues, and discover’d Qualities worthy the greatest Monarch, from his very Infancy. But upon the Coming of the *Spaniards*, the *Indians* hid those Bodies with the rest of the Treasure; and notwithstanding that the strictest Search has been made after them, they are not yet found.

“THIS Temple had several Gates, which were all cover’d over with Plates of Gold, the chief of which look’d towards the North, as it still does to this Day. More-over,

“ over, round the Walls of this Temple was a Plate of Gold, in the Shape of a Crown
 “ or Garland, and above an Ell broad. On one Side of the Temple was a Cloister
 “ built, in a quadrangular Form, and in its highest Enclosure a Garland of pure Gold,
 “ an Ell broad, like the above-mention’d. Round this Cloister were five great square
 “ Pavilions, or Houses, cover’d over in the Shape of a Pyramid. The first was built
 “ for the Habitation of the Moon, the Sun’s Wife, and stood the nearest to the great
 “ Chapel of the Temple; the Doors and Enclosures of it were cover’d with silver
 “ Plates, its white Colour denoting that it was the Apartment allotted to the Moon,
 “ whose Figure was painted like that of the Sun, but with this Difference, that it stood
 “ upon a silver Plate, and was represented with a Woman’s Face. ’Twas here these
 “ Idolaters came and offer’d up their Prayers to the Moon, whom they imagin’d to be
 “ Sister and Wife to the Sun, the Mother of their *Incas*, and of their whole Posterity.
 “ In quality of this last, they gave her the Name of *Mama Quilca*, or *Mother*
 “ *Moon*, but without offering any Sacrifices to her as to the Sun. On both Sides of
 “ this Figure were the Bodies of their deceased Queens, rang’d in Order, according to
 “ their Antiquity. *Mama Oello*, Mother to *Huayna-capac*, had her Face turn’d to-
 “ wards the Moon, and from a peculiar Advantage, was placed above the rest, because
 “ of her being the Mother of so worthy a Son.

“ NEXT to the Mansion of the Moon was that of *Venus*, the *Pleiades*, and those of
 “ all the other Stars. They gave the Name of *Chasca* to the Planet *Venus*, by which
 “ her long and curl’d Hair was signified. *Venus* was moreover greatly honour’d, because
 “ they fancied her to be the Sun’s Page, saying, that she sometimes went before, and
 “ at other Times behind him. They also paid great Reverence to the *Pleiades*, be-
 “ cause of their wonderful Disposition, and their appearing to be all equal in Magni-
 “ tude. The others in general were call’d the Moon’s Waiting-Maids, and for this
 “ Reason they have an Apartment assign’d them near their Lady, in order to be near
 “ at Hand whenever she wants them, because they imagin’d that the Stars were fix’d
 “ in the Sky for the Service of the Moon, and not that of the Sun, since they are vi-
 “ sible in the Night only.

“ THIS Apartment, and its great Gate, were cover’d over with Plates of Silver, like
 “ that of the Moon. Its Roof seem’d to represent the Sky, being adorn’d with Stars
 “ of different Magnitudes. The third Apartment next this last was sacred to Thunder
 “ and Lightning.

“ THE two last were not consider’d as Gods, but as the Sun’s Lacqueys, and they
 “ had the same Idea of them as the ancient Heathens had of Thunder, which they
 “ look’d upon as an Instrument of *Jupiter*’s Justice. For this Reason their *Incas* as-
 “ sign’d an Apartment ceil’d with Gold to Thunder and Lightning, which they fan-
 “ cied were the Sun’s Domesticks, and consequently reside in his House. They did
 “ not represent either of these Images in Relievo, or on a flat Surface, and that because
 “ they could not copy them from the Life, they chiefly studying Nature in all their
 “ Images; but they honour’d them under the Name of *Yllapa*. The *Spanish* Writers
 “ have not yet found out the Signification of this Word. Some of these have endea-
 “ vour’d to draw a Parallel between their Idolatry and our holy Religion in this Re-
 “ spect; but they have been prodigiously mistaken in it, as well as in several other Par-
 “ ticulars, wherein they have fought, though with less Foundation, for Symbols or
 “ Signs of the blessed Trinity, by giving such an Explication as they thought proper
 “ to the Names of the Country, and ascribing a Belief to the *Indians* which they
 “ never had, as has been already shewn in another Place.

“ THE





*The INCAS consecrates
his VESSEL to the SUN.*

*L'INCAS consacre son
VAZE au SOLEIL.*



B. Picart, del.

C. Du. Hoff, scul.

*The INCAS comes to receive the OFFERINGS
which his SUBJECTS make to the SUN.*

*L'INCAS vient recevoir les OFFRANDES
que ses SUJETS font au SOLEIL.*

“ THE fourth Apartment was sacred to the Rainbow, because they found that it
 “ ow’d its Birth to the Sun. This Apartment was all enrich’d with Gold, and the
 “ Rainbow was represented after the Life, on Plates of this Metal, with all its Variety
 “ of Colours, on one of the Faces of the Building, and this Phenomenon was drawn
 “ so prodigious large, that it reach’d from one Wall to the other. They call’d it *Cuy-*
 “ *chu*, and had it in very great Veneration. Whenever it appear’d in the Air, they
 “ immediately shut their Mouths, and put their Hands upon it, imagining that were
 “ they to open it never so little, their Teeth would infallibly rot:

“ THE fifth and last Apartment was that of the High-Priest, and of the other
 “ Priests, who administer’d in the Temple, and who were all oblig’d to be of the royal
 “ Blood of the *Incas*. This Apartment, enrich’d like the rest, with Gold from Top
 “ to Bottom, was not us’d either for Eating or Sleeping, but as an Apartment for gi-
 “ ving Audience, and to consult about such Sacrifices and other Things as related to the
 “ Service of the Temple.”

WE must not omit a very remarkable Circumstance, which is, that in the Temple
 of *Cuzco* there were the several Gods of those Nations whom the *Incas* had conquer’d.
 These were there serv’d and ador’d in Presence of the Sun, but their Worship was con-
 ditional. They were first oblig’d to worship that Planet in quality of the great God,
 upon which Consideration they were permitted to serve the other Deities. Such was
 the State-Policy of the *Incas*, who did not make a dreadful Havock of Men’s Con-
 sciences, by terrifying them with Sword and Halberd. On the contrary, they were of
 Opinion, that some Regard ought to be paid to the Religion of a vanquish’d People,
 and justly perceiv’d that it would insensibly die away at the Sight of a Worship, which
 as it was less absurd, was at the same Time supported by the royal Authority; nor
 were they mistaken in their Conjectures, for the Worship of the Sun was more and
 more receiv’d, and would have rooted out that of their strange Gods, had not the Em-
 pire of the *Incas* been destroyed by the *Spaniards*. But we shall wave these Reflec-
 tions, and leave the Reader to draw such Consequences as he shall judge proper from
 what has been already mention’d.

WE shall not take any notice of the pompous Temple at *Titicaca*, but refer the
 Reader to the *History of the Incas*.^a We also meet in this History with a very parti-
 cular Detail of the Riches contain’d in this Temple,^b Part of which is represented in
 the Figure, where we see an *Inca* offering a golden Vessel to the Sun: This was one
 of the most solemn Ceremonies of the great Feast of that Planet, which was kept in
 June, and is a Proof of what we before advanc’d, viz. that *Pachacamac* was one of
 the Attributes of the Sun, that resplendent Fire, which was antiently worshipp’d by
 the *Persians* and *Chaldeans*. The *Peruvians* asserted, that in this solemn Feast they
 particularly worshipp’d the Father of Light, “ as being the sole, supreme, and uni-
 “ versal God, whose Light and Virtue gave Birth and Nourishment to all worldly
 “ Beings. They also solemnized it as a public Acknowledgment that the Sun was the
 “ Father of the first *Inca*,” and of all his Posterity:

THE Festival open’d with Sacrifices: “ They said, it was not lawful to use any Fire
 “ in those Sacrifices, but that which was presented them by the Sun’s own Hand; for
 “ this Purpose they made use of a great Bracelet, called *Chipana*, like those which the
 “ *Incas* wore on their Left Wrist; with this Difference, that that which was worn by
 “ their chief Priest was larger than the rest. They had instead of a Medal, a con-

^a Tom. I. Chap. 24.

^b In it are Plants, Trees, Flowers, and Animals, all of pure Gold.

“cave Vessel, about the Bigness of half an Orange, very smooth and glittering. This they placed directly opposite to the Sun, and in a certain Point where the Rays which shot from the Vessel were all collected; and applied to it, instead of a Match, a little Cotton Lint, which immediately took Fire from a natural Effect. With this Fire thus lighted, and given by the Hand of the Sun, they used to burn their Victims, and roast all the Flesh which they eat that Day. After that, they took some of the same Fire, carried it to the Temple of the Sun, and the House of the Virgins elect, and there it was preserv'd all the Year; and its going out was looked upon as a very unlucky Omen. In case the Sun happen'd not to shine out the Eve before the Festival, on which Day every Thing was prepar'd for the Sacrifice that was to be made on the Morrow, and consequently if there were no Possibility of getting Fire that Way, they then took two little Sticks, about as thick as one's Thumb, and half an Ell in Length, made of a Wood called *Vyaca*, very like Cinamon, and these by being rubbed together very hard, had several Sparks of Fire drawn out of them which set fire to the Match. Notwithstanding that this was a very good Way of striking fire, they nevertheless, when Necessity forced them to use it in the Sacrifices which were made on their Festivals, discovered a deep Affliction, and looked upon it as a very ill Omen, saying, that the Sun must necessarily be very angry with them, since he refused to give them Fire with his Hand.”

THE chief Captains of the Empire, and the *Curacas*, or *Caciques*, always assisted at this Festival: These, when they were prevented from administering at it in Person, either by very urgent Affairs, or extreme old Age, used always to send their Sons or Brothers, accompanied with the noblest of their Relations, as their Proxies. The *Inca*, in quality of Son to the glorious Planet of the Day, always open'd the Festival; nor could he be dispens'd from so doing, unless War called him another Way, or he was obliged to make a Progress through his Empire. All the Nobility of the Empire went in Procession to present their Oblations to the Sun. The *Curacas* appear'd in a most splendid, but very whimsical Dress. “Some of these had Robes adorn'd with gold and silver Plates, and Garlands of the same on their Caps, and others were dress'd in Lions Skins.

“AFTER these there advanced others, whom, with regard to their Dress, we shall take the Liberty of comparing to Angels, they wearing the Wings of a Bird to which they give the Name of *Cuntur*. These Wings are speckled black and white, and fifteen Foot long from End to End. Those who adorn'd themselves with the Feathers of these Birds, did it purely to shew they were descended from them.

“THE *Yuncas* used to disguise themselves with certain frightful Masks, by which Means they made the most hideous Figure that Fancy could possibly paint. To see the apish Tricks and Distortions they made in those Assemblies, one would have taken them for mad Men; and to make themselves appear more completely so, they used to make a confused Noise of dissonant Instruments, such as Flutes and Drums, holding torn Skins in their Hands, and with these they used to play a thousand silly Tricks.

“AFTER these *Curacas* there advanced others dress'd in a different Manner, and each Nation carried the Weapons used by them in War, such as Bows, Arrows, Lances, Javelins, long and short Hatchets, to fight either with one or both Hands.

“THERE were others also who wore Ornaments, on which were represented the glorious Actions they had perform'd in honour of the Sun, and of their *Incas*; and
“others



How the PERUVIANS light the SACRED FIRE, the EVE of
the HIGH FESTIVAL of the SUN, called the Great RAIMY.

Maniere d'allumer le FET SACRÉ des PERUVIENS.
la Veille de la Grande FÊTE du SOLEIL, nommé le grande



The first day of the HIGH-FESTIVAL of the SUN, the LUCAS presents a VAS full of liquor to the PLANET, and to DRINK.

Le premier jour de la Grande FÊTE du SOLEIL, le YAY
lui présente un vase plein de Liqueur, et l'invite à boire

" others again were attended by a great Train of Servants, who played on ^a Atabales, and
 " blew on the Trumpet. In a word, every Nation appear'd there in as much Pomp and
 " Splendor, and with as great a Train of Domestics as they could possibly procure, they
 " all endeavouring to rival their Neighbours in Grandeur and Magnificence.

" THEY always prepar'd themselves for the Solemnity of this Festival by a most strict
 " Fast, eating nothing every third Day but a little white raw Maiz, with certain Herbs
 " call'd *Chucam*, nor ever drank any other Liquor but Water. During this Time they
 " abstain'd from all Commerce with their Wives, nor were Fires made in any Part of the
 " City.

" AFTER this Fast, on the Eve of the Feast of the Sun, the *Inca*-Priests, whose Of-
 " fice it was to perform that Sacrifice, spent the Night in getting ready the Sheep and
 " Lambs which were to be sacrificed; they also prepared the Victuals and Drink that
 " were to be presented as an Oblation to the Sun: These several Affairs were settled,
 " after they had first taken a pretty exact Account of the Number of the People who
 " were assembled at the Festival; for not only the *Curacas*, the Embassadors, their Re-
 " lations, their Domestics and Subjects, partook of these Oblations, but likewise all the
 " Nations in general, who were present at the Solemnity. On the same Night, the
 " Women of the Sun were employ'd in kneading a kind of Dough call'd *Cancu*; and
 " this they made into little round Loaves, about the Bigness of an Apple. We are to
 " observe, that these *Indians* never made their Corn into Bread except at this solemn
 " Feast, and another call'd *Citua*, and then they never eat more than two or three
 " Pieces of it; for their common Bread was call'd *Gara*, which was a kind of Pulse;
 " and the Corn of which it was made was either baked or parch'd. None but such
 " chosen Virgins as had devoted themselves to the Sun, in order to be his Wives, were
 " permitted to knead the Dough of which that Bread was made, particularly that
 " which was eaten by the *Incas* and those of the Royal Blood, or to prepare the o-
 " ther Viands which were to be eaten on that Feast; because on that Day, the Sun's
 " Children did not treat their Father, but rather the Sun gave a Banquet to his Chil-
 " dren. The common People were waited upon by a numberless Multitude of other
 " Women, who prepared their Victuals, and took a vast deal of care in working up
 " the Bread which was made for their Use, and was always of the finest Flower.
 " They were not allow'd to eat any of it except on this solemn Day, which was the
 " greatest of all their Festivals, for they thought this Bread to be of a very sacred
 " Nature."

ON the most solemn Day of the Feast, the *Inca* appear'd in Public, accompanied
 with his Relations, when he went with all his Train to the great Square in *Cusco*, and
 there waited bare-footed till such Time as the Sun should rise, during which he look'd
 attentively towards the East. The Moment he saw it appear upon the Horizon he fell
 prostrate on his Knees, and opening his Arms directly opposite to his Face, kiss'd the
 Air: The *Curacas* and other Nobles of the Empire stood at some Distance, and wor-
 shipped the Sun in imitation of the *Inca*, and the Princes of the Blood. Then the *In-*
ca rose up, the rest continuing still upon their Knees, and took two great golden Vases
 fill'd with Drink, and at the same Time, he, in Quality of Chief of the House of the
 Sun, lifted up one of those Vases, and shewing it to the Sun, invited him to drink.
 The *Peruvians* were persuaded that this Planet pledg'd the *Inca* and all the Princes of
 the Blood.

^a A kind of Drum.

“^a After the *Inca* had invited the Sun to drink in this manner, he poured all the Liquor that was in the Vessel dedicated to the Sun, which he held in his Right Hand, into a golden Tub with Ears, whence the Drink diffused itself as from a Spring into a Pipe that was curiously wrought, and which reach'd from the great Square to the House of the Sun. When that was done, he drank a little of it, as his Portion, out of the Vessel which he held in his Left Hand, and at the same Time the rest was divided among the *Incas*, by a little Gold or Silver Vessel which each of them had brought with him. In this manner they insensibly emptied the *Inca's* Vessel, the Liquor whereof, according to them, was sanctified by his Hand, or that of the Sun, whose Virtue is communicated to them. All those of the Royal Blood took a Draught of this Liquor, but they gave the *Curacas* the Drink which the Sun's Wives had made, and not that which they believed to be sanctify'd.

“^b THIS Ceremony ended, which was no more than a Quaffing-Bout, they march'd in Order to the House of the Sun, when all, the King excepted, pull'd off their Shoes and Stockings at two hundred Paces Distance from the Gates of the Temple. Then the *Inca* and his Relations enter'd it, as being the Sun's legitimate Offspring, and prostrated themselves before his Image. In the mean Time the *Curacas*, who thought themselves unworthy of entering his Temple, because they were not related to him, stood without in a great Court which was before the Gate; and the very Moment the *Inca* had, with his own Hand, offered the golden Vessel, with which he had perform'd the Ceremony, the rest gave theirs to those *Inca-Priests*, who had been nominated and dedicated to the Service of the Sun; for they only were allow'd to execute that Office, and not even those who were related to the Sun, unless they were of the Priesthood. When the Sacrificers had offer'd the Vessels of the *Inca*, they went all to the Door, to receive those of the *Curacas*, who all walk'd according to their respective Ranks, and in the Order of Time they had been reduced under the Empire of the *Incas*. Besides their Vessels they also presented to the Sun several Gold and Silver Pieces, representing in Miniature, but very naturally, various Kinds of Animals, as Sheep, Lambs, Lizards, Toads, Adders, Foxes, Tygers, Lions, Birds of all Kinds, and every Thing that grew in their respective Provinces.

“ THE Offering being ended, each of them return'd in order to his Place, and at the same Time the *Inca-Priests* were seen advancing forward with a great Number of Lambs, barren Ewes, of all Colours, for they are naturally speckled in this manner, like the *Spanish* Horses. Out of all these Beasts, which belong'd to the Sun, they took a black Lamb; the *Indians* making choice of that Colour preferably to any other, particularly in their Sacrifices; because, according to them, it had something Divine in it. To this they added, that a black Beast was generally so all over the Body, whereas a white one has generally a black Spot upon its Snout, which they look'd upon as a Blemish. For this Reason their Kings are generally dress'd in black, and their mourning Habits were of a Mouse-Colour.

“ THE first Sacrifice which they made of a black Lamb, was in order to obtain happy or unhappy Prefages of the Solemnity of their Feast; for this People in every important Action, whether in Peace or War, always sacrificed a Lamb, when they took out its Heart and Lights, in order thereby to judge whether or no their Oblation would be agreeable to the Sun; if the War in which they were going to be engaged, would be happy or unsuccessful, and whether the Earth would yield an Abundance of Fruits

^a *History of the Incas*, Book vi. chap. 21.

^b See Chap. 23. of the 6th Book of this History, relating to the *Inca's* manner of Drinking; the Challenge which he sent to his Vassals on this Occasion; and the Ceremonies observed in pledging him.



*SACRIFICE of a black LAMB, the day
of the HIGH FESTIVAL of the SUN.*

*SACRIFICE d'un AGNEAU noir le
jour de la grande FÊTE du SOLEIL.*



B. Picart, del.

C. Du Rofe, sc.

*FESTIVAL in honour of the SUN,
the Day of the Great RAMY.*

*FESTIN à l'HONNEUR du
SOLEIL, le jour du grand RAMY.*

“ that Year. But we are to observe, that they always sacrific'd different Animals according to the Nature of the Presages which they were desirous of obtaining by that Means, as Lambs, Sheep, barren Ewes; for they never kill'd any but what were so, nor eat their Flesh till such Time as they were past bringing forth Young. In these Sacrifices they took the Lamb or Sheep which they had mark'd out for Slaughter, with his Head turned Eastward, without tying his Feet together; but three or four Men held him with all their Strength, to prevent his stirring. They then ripped up its Left Side, the Beast being still alive, and thrusting in their Hands took from thence the Heart, the Lights, and all the rest of the Harflet, which they were oblig'd to pull out entire, without tearing the least Part of it.”

THEY were as superstitious at least as the *Greeks* and the *Romans* in inspecting the In-trails of their Victims. This is manifest from that Passage of the History of the *Incas* above cited. “ When the Lights, after being just taken out, were found still panting, it was look'd upon to be so happy an Omen, that all other Presages were consider'd as indifferent or of no Consequence; because, said they, this alone suffic'd to make them propitious, how unhappy soever they might be. After they had taken out the Harflet, they blew up the Weasand with their Breath, then tied it up at the End, or squeez'd it close with their Hands, observing at the same Time how the Passages through which the Air enters into the Lungs, and the small Veins which are generally found there, were swell'd; because the more they were inflated, the more the Omen was propitious. They also observed several other Particulars, which it would be a difficult Matter for me to relate, as I did not take any particular notice of them. I only mention these, because I saw them twice: I remember that I was carried when a Child, into a lower Court, where some old Men performed that kind of Sacrifice at one of their Christenings, and not on the Day of their *Raymi*, (the Name of the Festival of the Sun) which was almost forgot at the Time of my Birth, but at another Season in which they used, for particular Reasons, to sacrifice Lambs and Sheep in order to obtain Presages,

“ THEY look'd upon it as an ill Omen, if while they were ripping up the Beast's Side, it rose up and escaped out of the Hands of those who held it down: They also look'd upon it as ill-boding, if the Weasand, which generally joins to the Harflet, happened to break, and had thereby prevented their taking it out entire; or if the Lights were torn, or the Heart putrified, and so on; Particulars which I did not enquire into. I remember the above-mention'd, because I heard the *Indians* talk of them; and these enquir'd of one another during their Sacrifices, whether the Omens were propitious or unhappy, not suspecting that so young a Child would take notice of them.

“ THE Sacrifices concluded with a Feast, when they eat the Flesh of the sacrificed Victims; this they distributed among all the Persons who were present at this Solemnity, viz. to the *Incas*, and afterwards to the *Cuñacas*, and their Train, according to their respective Ranks. After they had been thus serv'd up with Meat, Bread, which *Garcilasso* calls *Cancu*, was given them. They then served in other kinds of Victuals, all which they used to eat without drinking; the *Peruvians* not being allow'd to drink at Meals. They never drank till these were over, but then they would drink as copiously as any of the *European Nations*.”

THEY had also other Festivals. That to which *Garcilasso* gives the Name of a *Citu* was very remarkable, and might be look'd upon as a general Lustration or Purging by

* It was celebrated on the first Day of the Moon of *September* after the Equinox; as *Garcilasso* informs us.

Sacrifice. The Design of this Lustration was to cleanse the Soul from those Pollutions which it contracts with the human Body, and to preserve the latter from the Diseases to which it is exposed. This People always prepared themselves for it by Fasting; were obliged to abstain from all Commerce with Women, and fast for twenty-four Hours. The *Peruvians*, the Night after the Fast, used to knead Pieces or Balls of *Cancu*, in a very devout manner; laid them in earthen Kettles, and parboil'd them till such Time as the *Cancu* was collected into one great Lump. Of this they made two Sorts, one was mixed with Blood, which they drew from between the Eye-Brows and Nostrils of young Children. All those who had fasted, wash'd their Bodies before Day break, and afterwards rubb'd their Heads, their Faces, their Stomachs, Shoulders, Arms, and Thighs, with the above-mention'd Dough, in order, said they, by this Purification, to drive away Diseases and all kinds of Infirmities. The Purification being ended, the oldest Person of the highest Quality in each Family, took some of the above-mention'd Dough, rubb'd the Door of his House with it, and left it sticking, to shew that his House was purifi'd. The High-Priest perform'd the same Ceremony in the Palace, and in the Temple of the Sun, whilst his Subalterns or Deputies purified the Chapels and other sacred Places. The Moment the Sun began to appear, they fell to worshipping it. An *Inca* of the Royal Family presented himself in the great Square at *Cusco*, magnificently clad, having a Lance in his Hand, adorn'd with Feathers of various Colours, and enrich'd with a great Number of Gold Rings; which Lance was also used for a Standard in War-Time. This *Incas* went and join'd himself to four others, who likewise were arm'd with Lances, which he touch'd with his own; and this was a kind of Consecration. He then declared, that the Sun had made choice of them to drive away Diseases and Infirmities; upon which these four Ministers of the Sun immediately set out to execute their Order: They then visited the several Quarters or Districts, upon which Occasion every Body came out of their Houses, shook their Garments, and rubb'd their Heads, Faces, Arms, and Thighs. Such were the Ceremonies which they thought purify'd them: The whole was accompanied with great Acclamations of Joy. The Ministers of the Sun took away those Evils which the People had just got rid of, and drove them to five or six Leagues Distance from the City.

THE Night following, the above-mention'd *Incas* ran up and down with Straw-Torches, after which they came out of the City: This nocturnal Lustration was of Service in driving out those Evils to which the People are exposed in the Night-Time, as that of the Lances had been serviceable in repelling those of the Day. They threw into the River in which the People had wash'd themselves, those half-burnt Torches, and whenever any Pieces of them were found by the Water-Side, they would run away from them as if they had been infected with the Plague. These Feasts concluded with Rejoicings, intermix'd with Prayers of Thanks and Sacrifices to the Sun.

The Religion of some Nations subject to the INCAS.

IN this Article we shall only give a transient Account of those Nations whose Idolatry the *Incas* destroy'd in order to establish their own. * Those of the Valley of *Rimac*, afterwards call'd *Lima*, worshipped the Idol *Rimac* under the Figure of a Man, who answer'd such Questions as were made it, like the antient Oracles of *Greece*. *Rimac* is as much as to say, *He who speaks*. This Idol was lodg'd in a very magnificent Temple, which however was not so pompous as that of *Pachacamac*.

* The *Yuncas*.





*BEWAILING of the PERUVIANS
during the ECLIPSE of the MOON.*

*DESOLATION des PERUVIENS
pendant L'ECLIPSE de LUNE.*



B. Puart. del.

C. Du. Roge. scul.

*CAPTIVE Sacrificed
by the ANTIS.*

*CAPTIF Sacrifié
par les ANTIS.*

THEY also worship'd *Pachacamac*, but offer'd human Victims in his Honour; and so great was the Veneration they bore him, that they did not dare to once cast their Eyes up to him. Their Kings and Priests always walk'd backwards whenever they entered his Temple, and came out of it in the same manner, without so much as once lifting up their Eyes towards the Idol.

THE *Antis*, a People who inhabit towards the Mountains of *Peru*, worship'd Tygers and Adders, and also the Herb *Coca*. They put all their Captives to Death without the least Mercy, but with this Difference, that a Prisoner of no Distinction was immediately put to Death, whereas a Man who was thought worthy of that fatal Honour, was sacrificed with great Solemnity; for which Purpose he was stripp'd naked; then they tied him to a great Stake, and afterwards slash'd his whole Body with Knives and Razors made of a Flint-Stone ground very sharp. They did not immediately tear him to Pieces, but first cut the Flesh from off the most brawny Parts, such as the Calves of the Legs, the Thighs, and Buttocks, &c. after which, their Men, Women, and Children smear'd themselves with the Blood of these unhappy Wretches, and devour'd them before they were dead. The Women used to rub the Tip of their Breasts with their Blood, and afterwards gave their Children the Blood of their Enemies to suck, mix'd with the Milk which Nature had given them for the Sustenance of those little Creatures. These inhuman Wretches call'd this bloody Execution a religious Ceremony, and rank'd all such as had suffer'd Death with Courage, or rather with a savage Bravery, in the Number of their Gods, and lodg'd them under the Huts on the Tops of their Mountains; but such as sunk under the Violence of the Tortures were thrown among the Canion.

THE Savages of the Province of *Manta* worship'd the Sea, Fishes, Tygers, Lions, and several other wild Beasts, as also an Emerald of a prodigious Size, which they used to expose to public View in their solemn Festivals. They used to flay their Prisoners of War, and after having stuffed their Skins with Earth and Ashes, hung them up as Trophies on the Gates of the Temples of their Idols. We shall wave a farther Description of these Absurdities, since they would only tire the Reader.

The Notions the PERUVIANS have of their Origin, &c.

THEY relate, " That a Man of extraordinary Shape, whose Name was *Choun*,
" and whose Body had neither Bones or Muscles, came from the North into their
" Country; that he levell'd Mountains, fill'd up Vallies, and open'd himself a Passage through the most inaccessible Places. This *Choun* created the first Inhabitants
" of *Peru*, giving them the Herbs and wild Fruits of the Field for their Sustenance.
" They also related, that this first Founder of *Peru*, having been injur'd by some Savages who inhabited the Plains, chang'd Part of the Ground, which before had been
" very fruitful, into Sand, forbid the Rain to fall, and dried up the Plants: But that
" being afterwards moved with Compassion, he opened the Springs, and suffered the
" Rivers to flow. This *Choun* was worship'd as a God, till such Time as *Pachacamac*
" came from the South."

CHOUN disappear'd after the Arrival of *Pachacamac*, who was much mightier, and " metamorphos'd all the Men whom *Choun* had created, into wild Beasts."

* *Coccol, Pachbar.*

THE *Peruvians* had some Knowledge of the Flood; but as it would be a difficult matter to draw any Thing accurate from the Account they have given of it, we refer the Reader to the *Inca Garcilasso's* History.

WE shall not take any notice here of the great Veneration they paid to the Rainbow; their superstitious Opinion concerning Comets, the Predictions which they drew from Dreams, nor of the Opinion they had that the Sun at its Setting used to plunge himself into the Ocean, where it lost its Light and Heat, both which it recover'd after having pass'd under the Earth, which they placed on the Surface of the Waters, and that it afterwards rose in the Morning through the Gates of the East. Hence we may judge of the Nature of the human Mind, when uninform'd of certain Things, and whether the People of all Countries are not dispos'd to receive the same Impressions of Superstition.

WE shall conclude this Article of their Religion with the Notion they had of Eclipses. Whenever the Sun was eclipsed, they imagined he was angry with them, and look'd on the Disorder, which, said they, appear'd in his Countenance, as a manifest Proof of it. When the Moon was eclipsed, they fancied it was sick; and when total, that it would infallibly die; that then it would fall from the Sky, that all would be destroy'd, and the World be at an End. In order to prevent these Misfortunes, they, the Moment the Eclipse began, ^a made a prodigious Noise with Horns, Trumpets, and Drums. They tied Dogs to Trees, and whipped them unmercifully, in order to make them bark so very loud, that the Moon, whom they thought was now fallen in a Swoon through the Violence of Pain, and who lov'd those Creatures, because of the signal Services they had formerly done her, was forced to awake at their Cries.

Their Priests, Discipline, Nuns, &c.

NONE but the *Incas*, who were of the Royal Family, were admitted to be Priests of the Sun; but those who were *Incas* by a special Grant, *i. e.* had been rais'd to that Honour for their Merit, were allowed to officiate in the inferior Services of religious Worship.

WE have already mention'd the Sacrifices which the Priests made to the Sun, to which we will now add, that they did not always sacrifice in the same Place, but frequently in the Court of the Temple of the Sun; but that the Sacrifices of the chief Feast of the Sun were perform'd in the great Square at *Cusco*: The Priests were oblig'd to enter the Temple of the Sun bare-footed and bare-legg'd.

“^b THEY always chose one of the King's Uncles or Brothers for the Sovereign Pontiff, in Default of which they were oblig'd to elect a legitimate Relation of his. The Priests had no Habit peculiar to their Order, but in all those Provinces where the Sun had a great Number of Temples, none but the Natives, and such as were related to the chief Man of each Province, were allow'd to exercise that religious Employment. The chief Priest, who was something like a Bishop among us, was oblig'd to be an *Inca*. And in order that they might conform themselves to their Metropolitan in their Sacrifices and Ceremonies, their *Incas* were always elected as Superiors in Times of Peace and War; but they did not remove the Natives to prevent their ha-

^a The ancient *Greeks* and *Romans* used also to make a great Bustle in order to recover the Moon, whom they imagin'd was fallen in a Swoon. They beat on concave Vessels of Copper, presented Torches to it, &c.

^b *History of the Incas of Peru*, Book II, Chap. 9. and Book II, Chap. 22.

“ ving any room to say they were despised, or treated in an arbitrary Manner. The
 “ chief Priest told the People the Things he had consulted the Sun about, and what
 “ the latter had commanded him to declare to them, according to the Doctrine of their
 “ Religion. In a word, he declared those Things to them which he had discover'd by
 “ Auguries, Sacrifices, and such like Superstitions as prevail'd among them. They give
 “ their Priests a Name which signifies to *guess* or *divine*.

“ THERE were several Apartments in the House of the Sun, appropriated to the
 “ Priests and Domestics, who were all, as we before observed, *Incas* by special Grant:
 “ For no *Indian*, tho' of ever so great Quality, was allow'd to enter into it, unless he
 “ were an *Inca*; neither were the Ladies suffer'd to go into it, nor even the King's
 “ Wives or Daughters. The Priests administred in the Temple in their turns weekly,
 “ which they consulted by the Quarters of the Moon, during which they abstain'd
 “ from all Commerce with their Wives, and continued in the Temple Day and Night”.
 All the Time that the Priests and Ministers of the Religion of the *Incas* were performing
 their respective Functions in the Temples, in which they administer'd weekly, as
 was before observ'd, they were maintain'd out of the *Revenues of the Sun*. This was
 the Name they gave to the Produce of certain Lands which they gave to that Planet as
 his Demefns or Inheritance, which ^a generally included about a third Part of the Lands
 of each Province.

THESE People had also Nuns among them, who devoted a perpetual Virginity to the
 Sun. They were so very scrupulous upon this Head, that they always made choice of
 Girls under eight Years of Age, to prevent their being imposed upon. They were par-
 ticularly cautious with regard to those Virgins of the religious House at *Cusco*, they be-
 ing design'd for the Sun's Wives; for which reason none were admitted into that Con-
 vent but the Daughters of the *Incas* of the Blood-Royal, which was not mix'd with
 that of Strangers. The most antient among these was chosen as ^b Abbess. These had
 the Direction of the Younger; taught them all kind of Works, instructed them in Di-
 vine Service, and had an Eye to their Infirmities: Their Confinement was so close that
 they never had an Opportunity of seeing either Men or Women; nor had they either
 Turning-Box or Parlour in their Convent. We are assur'd that these Injunctions were
 observ'd with the utmost Exactness, and that the Law by which those who broke the
 Vow they had made to the Sun their Husband was punish'd, was inexpressably rigorous.
Garcilasso says as follows upon that Head. “ If among so great a Number of Religious,
 “ any one of them should happen to violate her Chastity, there was a Law, by which
 “ it was enacted, that the Nun so offending should be buried alive, and her Gallant
 “ hang'd. But because the putting to Death of one Man only, was thought vastly dis-
 “ proportionate to so great a Crime as that of violating a Maiden devoted to the Sun their
 “ God, and the Father of their Kings, it was moreover enacted by the same Law,
 “ that not only the Person offending should be punish'd, but also his Wife, his Children,
 “ his Servants, his Relations, and all the Inhabitants where he resided, not excepting
 “ the Babes who suck'd at the Breast. For this Purpose, they razed the City and pav'd
 “ it with Stones, by which means every Part of it remain'd desart, curs'd, and excom-
 “ municated, as a Testimony of that City's having given Birth to so detestable a Wretch:
 “ They likewise endeavour'd to hinder any one from treading upon that Ground, and
 “ even Beasts, if possible. This Law, however, was never put in Execution, be-
 “ cause no one ever happen'd to be guilty of this Crime in that Country.

^a *History of the Incas*, Book V. Chap. 1.

^b *Mamacuna*, a Word signifying a *Woman who performs the Office of a Mother*.

^c Book IV. Chap. 3.

“ THEY had Convents like to those of *Cusco* in all the chief Provinces of the Empire. In these they admitted * Maidens of all Ranks or Degrees, whether of the royal Blood and legitimate, or Bastards and of foreign Extraction. They sometimes admitted into them, which however was a very great Favour, the Daughters of such Lords as had Vassals under them, not excepting those of the meanest Citizens, provided they were beautiful; for upon that Condition they were educated, in order to their becoming one Day the Daughters of the Sun, or the *Inca's* Mistresses, and were superintended with as much Care as the Women dedicated to that Planet. These, like the rest, had young Women to wait upon them, and were maintain'd at the King's Expence, in Quality of his Wives. Moreover, they, as well as the Virgins of the Sun, generally spent their Time in spinning, and in making Robes or Gowns for the *Inca*, who always distributed Part of them among his Relations and the *Cu-racas*, as likewise among the most renowned Generals, and all such as he was desirous of distinguishing by his Favour; which was look'd upon as both just and seemly, since those Habits were wrought by his own, and not by the Sun's Wives, and were made for himself, and not for his Father.

“ THE above-mention'd Women had also their *Mamacunas* like those of *Cusco*, but with this Difference, that these were always legitimate Children, of the royal Family, and were oblig'd to spend their Lives in those Convents, to all which Conditions the Wives of the Sun were oblig'd to submit; whereas in the other Convents of the Empire, they receiv'd Maidens of all Ranks and Conditions, provided they were beautiful, and Virgins of unfulled Chastity; they being devoted to the *Incas*, to whom they were deliver'd up at first asking; and these were allow'd to keep them as their Mistresses, in case they happen'd to be agreeable in their Eyes. These Convents were in reality so many Seraglios, like those of the East. Such as attempted to violate the Honour of the *Inca's* Wives, were punish'd with as much Severity as those who debauch'd the Virgins devoted to the Sun. The Law had enacted in this Manner, because the Crime was equally enormous.

“ SUCH young Women as had been once pitch'd upon for the King's Mistresses, and had had any Commerce with him, were not allowed to return home without his Leave, but attended in the Palace in quality of Ladies of the Bed-Chamber to the Queen, till such Time as they were permitted to return back into their own Countries, where they receiv'd the utmost Civilities, and were waited upon with a religious Respect, because the People of their Country thought it a great Honour to have one of the *Inca's* Wives. As for such Nuns as were not chosen by the King for his Mistresses, they remain'd in the Convent, till they grew in Years; and after the King's Death, his Mistresses had the Title of *Mamacuna* bestowed upon them by his Successor, because they were appointed Governantes of his Mistresses, whom they used to instruct, as a Mother-in-Law would teach her Step-Daughters.” We should not have related these several Particulars, which seem fitter for an Episode in Romance, than to embellish the Religion of a People, had not the *Peruvians* consider'd every Circumstance which relates to their Sovereigns, as so many religious Ceremonies.

THERE were several other Ladies of the Blood-Royal, who led a retired Life in their own Houses, and made a private Vow of Chastity without entering into any Convent. “ If at any Time they went abroad, 'twas only to visit their nearest She-Relations, when they were either indisposed, in Labour, about cutting off the Hair of their eldest Children, or about giving them a Name. These Women were so conspicuous for their Chastity, and the Strictness of their Lives, that they were honour'd with the peculiar Title of *Oello's*, a Name which was sacred in their idolatrous Religion.

* *History of the Incas*, Book IV. Chap. iii.

“ These

“ These Ladies were obliged to be sincerely chaste, and not disguise it with a false Var-
 “ nish ; for if ever the least Trick or Artifice was discover’d in their Conduct, they
 “ were either burnt alive, or thrown into the Lions Den. A Widow never stirr’d out
 “ of her House during the first Year of her Widowhood, and seldom married again if
 “ she had no Children ; and if she had any, she spent her Life in perpetual Continence,
 “ and never enter’d a second Time into the married State. This Virtue gain’d them
 “ so universal an Esteem, that several very considerable Privileges were made in their Fa-
 “ vour ; and there were many Laws and Statutes, by which it was expressly enacted, that
 “ the Widows Lands should be plough’d sooner than those of the *Curacas*, or even of
 “ the *Incas*.”

BEFORE we conclude this Article, it will be proper to take some notice of their Con-
 fessions and the Penance that followed after it. Persuaded from Reason and the Con-
 victions of Conscience, that the Sins of Mankind do necessarily draw down Evils,
 and the avenging Arm of Heaven, they imagin’d themselves bound to expiate their
 Crimes by Sacrifices and Penances. There were Confessors establish’d in all Parts of
 the Empire, who always impos’d a Chastisement proportionable to the Greatness of the
 Sin. There were also certain Women who had a Share in this religious Function. In
 the Province of *Collasuiro* they employ’d Charms for the Discovery of Sins, and some-
 times discover’d them by inspecting the Intrails of Victims. He who conceal’d his
 Faults was beat with Stones. They confess’d themselves on all those Occasions where
 the divine Assistance is immediately necessary ; but the great and solemn Confession was
 made whenever the *Inca* was sick. The *Inca* confess’d himself to the Sun only, after
 which he wash’d himself in a running Stream, addressing it in these Words : *Receive*
the Sins which I have confessed to the Sun, and carry them into the Sea. Their Penances
 consisted in Fastings, Oblations, withdrawing into the most desert Part of the Moun-
 tains, Scourgings, &c.

*Their Marriages, and the Education of their Children.*¹

WE shall begin this Article with the Marriage of such as were either nearly or di-
 stantly related to the *Incas*, of which ^b *Garcilasso* gives the following Account.
 “ The King caus’d to assemble annually, or every two Years, at a certain Time, all the
 “ marriageable young Men and Maidens of his Family, that were in *Cusco*. The stated
 “ Age was eighteen or twenty for the Maidens, and twenty four for the Men ; for they
 “ were never allow’d to marry younger, because, said they, ’twas fitting the Parties
 “ should be of an Age requisite for the well-governing their Families, and affirm’d that
 “ ’twas mere Folly to dispose of them sooner in Marriage.

“ WHEN the Marriage was agreed upon, the *Inca* set himself in the Midst of them,
 “ they all standing one by the other : He then call’d them by their Names, after which
 “ taking them by the Hand, he made them promise a mutual Faith, which being done,
 “ he gave them into the Hands of their Parents. Then the new-married Couple went
 “ to the House of the Bridegroom’s Father, and the Wedding was solemniz’d for three,
 “ four Days, or more, according as the nearest Relations judg’d proper. The young
 “ Women who were married in this Manner, were afterwards call’d the lawful Wives,
 “ or the Wives given by the Hand of the *Inca* ; a Title which was bestow’d purely to
 “ do them the greater Honour. When the *Inca* had thus married his Relations, the next
 “ Day the Ministers appointed for that Purpose married the rest of the young Men, Sons

^a *Acosta* cited by *Purchas*.

^b *Hist. of the Incas*, Book IV. Chap. viii.

“ to the Inhabitants of *Cusco*, in the same Order, according to the Division of the several Districts, call'd *Higher* and *Lower Cusco*.

“ THE Relations furnish'd the Moveables or Utenfils of the House, every one bringing Something; and this they perform'd very punctually among themselves, and never made any Sacrifices or other Ceremonies at their Weddings.

“ THE Governors and *Curacas* were, by their Employments, oblig'd to marry the young Men and Maidens of their Provinces in the same Manner. They were bound to assist in Person at those Weddings, or solemnize them themselves, in quality of Lords and Fathers of their Country.

“ THE Corporations of every City were oblig'd to provide a House for their new-married Citizens, and the nearest Relations to furnish them with Moveables. They did not allow the Inhabitants of one Province or City to marry with those of another, but were all oblig'd to marry among themselves, and with their own Relations, like the antient Tribes of *Israel*; which was done to prevent their Nations and Families from being blended and confounded with one another. They nevertheless excepted Sisters. All the Inhabitants of the same City, or of the same Province, call'd themselves Relations, in case they were of the same Nation, and spoke the same Language. To which let us add, that they were forbid to quit their Province or City, or to go from one District to another, because they could not confound the *Decurie* which had been establish'd by the Citizens; besides, their Corporations regulated the Houses, which they were not permitted to do more than once, and that only in their own District, and with the Consent of their Relations.

“ THE Heir to the Crown used to marry his own Sister, in Imitation of the Sun and the first *Inca*. For, said they, since the Sun took the Moon his Sister to Wife, and had married their two first Children together, 'twas but reasonable the same Order should be observ'd with regard to the king's eldest Children. They also added, that the Blood of the Sun must not be mix'd with that of Men; that the Succession ought to devolve on the Heir both of the Father and Mother's Side, and that otherwise he lost his Right; for they were very exact with regard to the Succession to the Crown.

“ THE elder Brother was lawful Heir to the Crown, and married his own Sister; but in Default of an own Sister, he married that Woman of the Blood-Royal, who was nearest related to him, whether she were his half Sister, his Cousin, his Neice, or his Aunt; and this She-Relation might inherit the Crown in Default of Male Issue, as in *Spain*. In case the King's eldest Sister brought him no Children, he married her second or third Sister, till such Time as some were born to him.

“ THIS Wife was call'd *Coya*, *i. e.* Queen or Empress: These Kings, besides their lawful Wife, usually kept several Mistresses, some of whom were Aliens, and others related in the fourth Degree of Consanguinity, and even beyond. They look'd upon those Children which they had by their Relations as legitimate, because they were of their own Blood; but those which the *Incas* had by Aliens, were considered as Bastards; for notwithstanding the Respect that was shewn them because of their royal Extraction, they yet did not revere them as much as those of the Royal-Blood: These they worshipp'd as Gods, but honour'd the others as Men.” The first Compartment of the Plate represents a Marriage solemniz'd by the *Incas*.



HOW the INCAS MARRIES
those of his own BLOOD.

MANIERE dont L'INCAS
marie CEUX de son SANG.



W. P. Scott del.

C. Du Roget sc.

The INCAS'S SONS hair is cut and
a NAME is given him.

On COUPE les CHEVEUX, et on donne un
NOM aux FILS de L'INCAS.



PURCHAS relates, on the Testimony of the *Spanish* Writers; that the Bridegroom used to go to the House of his Bride, and put her on the *Otoia*, a kind of Shoe. If the Bride were a Virgin, the Shoe was made of Wool; but if a Widow, 'twas made of a kind of Reed. The Royal Habit of the *Incas* requires a particular Explication; for which Purpose we shall borrow the Description of it from the Author of *the History of the Incas*. "The *Inca* generally wore a kind of Twist about his Head, call'd *Lauta*, of about an Inch wide, and made almost in a square Form, which went five or six Times round his Head, with a colour'd Border that reach'd from one Temple to the other.

"His Habit was a Waistcoat that reach'd down to the Knee, call'd by the Natives *Uncu*, and by the *Spaniards* *Cufma*, which is not a Word of the general Language, but rather of some particular Province. Instead of a Cloke they wore a kind of *Surtout* call'd *Tacola*. The Nuns also made a kind of square Purse for the *Incas*, which they wore it as were in a Sling, tied to a Twist very neatly wrought, and about the Breadth of two Fingers. These Purses, call'd *Chuspa*, were used only to hold the Herb *Cuca* or *Cocoa*, which the *Indians* generally chew. This *Cuca* was not then so common as in our Days; for none but the *Inca* was allow'd to eat of it, his Relations and certain *Curacas* excepted, to whom the King used to send yearly several Baskets full, by way of Present, which was look'd upon as a very great Favour."

FROM their Marriages we pass on to those Customs which relate to their Children, and the Education they gave them. "The *Incas* always made great Feasts, and extraordinary Rejoicings at the weaning of their eldest Children; because the Right of Seniority, particularly of Males, was had in great Esteem by the *Incas*, and after their Example, by all their Subjects; but few Rejoicings were made at the Birth of their Daughters or younger Children.

"THEY wean'd their Children at two years old; and cut off the Hair which they had brought with them into the World; never touching them till that Time, nor did they give them the Name by which they were to be call'd. When this Ceremony was to be perform'd, all the Relations met together, and he who was chosen Godfather first cut the Child's Hair with his Scissars, if we may give that Name to certain Razors made of Flint-Stone, which they employ'd for that Purpose, the *Indians* being unacquainted with those Scissars used among us. After the Godfather, the rest cut off some of the Child's Hair in their Turn, according to their Age and Quality; which done, they all agreed upon giving it a Name, and then offer'd it their several Gifts; some giving Clothes, others Cattle, others Weapons of several Kinds, and others Gold and Silver Drinking-Vessels, which, however, were presented to none but those of the Royal Extraction, for the common sort of People were not allow'd to use them, unless by a special Grant.

"THE Presents being made, they all drank copiously, otherwise the Festival would have been good for nought, and danc'd and sung till Night. This lasted for three or four Days, according to the Quality of the Child's Relations. They observ'd almost the same Ceremony at the Weaning of the Heir to the Crown, and also cut off his Hair, if we except that this was a Royal Solemnity, and that the High Priest of the Sun was always chosen for his Godfather. On this Occasion all the *Curacas* of the Kingdom assisted personally, or by their Ambassadors, at the Solemnity, which held for twenty Days together, and made rich Presents to the Prince, such as Gold, Silver, precious Stones, and the most valuable Things of their respective Provinces.

* *History of the Incas of Peru*, Book IV. Chap 11. The Figure under the Marriage of the *Incas* represents that Ceremony.

“ As Subjects love to imitate their Princes, the *Curacas*, and in general all those of
 “ *Peru*, made likewise great Rejoicings on these Occasions, according to their Rank and
 “ Quality; and this was one of their most solemn Festivals.

“ THEY were extremely careful not to bring up their Children too tenderly, and
 “ this was generally observ'd from the King to the Beggar. The Moment the Child
 “ was born, it was wash'd with cold Water, and then wrapped up in Swaddling-
 “ Clothes, which they repeated every Morning, after having left that Water in the
 “ Dew the greatest Part of the Time. Moreover, when the Mother was for fondling
 “ her Child in an extraordinary Manner, she took Water in her Mouth, and spirted it
 “ over all his Body, the Crown of the Head excepted, which she never touched.
 “ When those People were asked why they did this, they answer'd, that they did it
 “ to enure their Children to Cold and Toil, and strengthen their Limbs. They never
 “ swath'd their Arms till they were upwards of three Months old, saying, That it
 “ would weaken them: Moreover, they generally keep them in a Cradle, which was
 “ a kind of Bench with four Feet, as we see it represented in the Figure, one of which
 “ was made shorter than the rest, purposely that they might be rock'd with greater
 “ Ease. The Bed in which the Child lay, was a kind of coarse Net, in which the Babe
 “ was wrapp'd on both Sides of the Cradle, to prevent his falling out.

“ MOTHERS never took their Children in their Arms, not even when they gave 'em
 “ suck; for, said they, they would always be for staying in them, were they to be us'd
 “ to it, and then it would be a difficult matter to confine them to their Cradles. How-
 “ ever, whenever they thought proper to take them out of it, they used to make a
 “ Hole in the Ground, and set the Child upright in it Breast-high; they then swath'd
 “ them with old Clouts or Rags, in order to make them lie the softer, and at the same
 “ Time gave them several Play-Things to divert them with, but never once took them
 “ in their Arms, though they were the Children of the greatest Lords in the Empire.
 “ When a Mother wanted to give her Child suck, she used to lay herself down upon it,
 “ but never gave it suck above three Times a Day, *viz.* at Morning, Noon, and Even-
 “ ing; nor would she ever give it the Breast but at those Times, and would let it squall
 “ rather than suffer it to get a Habit of sucking all-day-long. All the Women of that
 “ Country did the same, and the Reason they gave for it was, that it made them na-
 “ sty, and subject to vomiting, that they became Gluttons when they grew up, and that
 “ the Beasts themselves furnish'd them with an Example, who never suckled their
 “ Young but at certain Times of the Day, and not all-night-long. The greatest La-
 “ dy in the Empire brought up her Children herself, and never gave them to another
 “ to nurse, unless forc'd to it by some great Indisposition; nor had she any Commerce
 “ with her Husband all the Time she suckled it, for fear of spoiling her Milk, which
 “ might throw the Child into a Consumption.”

As the Child grew up, they strengthen'd its Body by Labour and Exercise, after which they were put under the Direction of the *Amautas*, who were the *Peruvian* Philosophers or Doctors. These *Amautas* regulated the Manners of their Youth, instructed them in the Ceremonies and Precepts of Religion, in the Laws of the Empire, and the Duty which Man owes to his Fellow-Creatures. The Minds of Children were cultivated almost from their most tender Infancy; at six or seven Years of Age they always had some Employment assign'd them, which was always suited to their Years. In fine, the Care they took to shun Idleness and Indolence was such, as might justly put Nations infinitely more knowing than themselves to the Blush. Nor were they less careful of flying from Luxury, still more dangerous than Idleness, whose only Aim is to flatter the Senses, and administer Fuel to Vanity, to awake in us a Sense for Pleasure in Proportion as it decays in us, and which keeps the Spirits in a perpetual Hurry, even to the last Gasps, notwithstanding its Inability to produce the least Fruits from all its Labours, or even to discover one single Mark of it.

Their

*Their Notions with regard to the Immortality of the Soul,
and their Funeral Rites.*

THE *Amautas* made a Distinction between the Body and Soul of Man, ascribing Immortality to the latter, but as for the former they gave it no other Name than animated Earth. Moreover, " Experience, " says *Garcilasso*, taught them, that Animals " grow, and are indued with Sensation; they therefore supposed them to be informed " with a vegetative and sensitive Soul, but not with a reasonable one. They were of O- " pinion that there was another Life after this, which would be happy for the Good, " but unhappy for the Wicked, to reward the former, and punish the latter. Further, " they divided the Universe into three Worlds; to the first, which was Heaven, they gave " the Name of *Hanan-Pacha*, or the High-World, where the Good receive the Recom- " pence of their Virtues; the second *Hurin-Pacha*, or the Low-World, because of Ge- " neration and Corruption; and the third *Veu-Pacha*, signifying the Center of the Earth, " or Inferior World, where the Wicked were to inhabit. They likewise gave the Name " of *Cupaypa-Huacin* to this last World, *i. e.* the Devil's House: But they imagin'd " that the Life to come was a corporal one, pretty like that we pass upon Earth, and made " the Repose of the High-World to consist in leading a Life of Tranquillity, free from " the Cares and Anxieties of this; but then on the other Side they affirm'd, that the " Lower-World, which we call Hell, was fill'd with all those Diseases and Evils which " afflict Mankind here below, without once enjoying the least Interval of Repose or Con- " tentment. To this we must add, that they did not rank the sensual Pleasures, nor " the Vices with which the Soul is sullied, among the Pleasures of the next Life; but " that they made all Happiness to consist in the Tranquillity of both Soul and Body, " which they placed in a State wholly unruffled with Cares or Troubles.

" THE *Incas* also believed in an universal Resurrection, but then their Minds did not " soar higher than this animal Life, for which they said we were to rise, but without " any Expectation of either Glory or Misery. They were very careful of the Pairings " of their Nails, and the Combing of their Hair, or that which they cut off; these they " laid in the Crevices or Holes of Walls. If any of these Excrescencies happen'd at any " Time to fall to the Ground, and were found by an *Indian*, he always took them up, " and laid them where they were before. This superstitious Custom often rais'd my Cu- " riosity to enquire into the Motives of it, and they all answer'd to this Purpose: Do you " know, said they, that all who are born here below are to live again in this World, " and that the Souls will come out of their Graves with every Thing that belong'd to " their Bodies? In order therefore that we may not be put to a great deal of Trouble " in hunting after our Nails and Hair, in the prodigious Croud and Confusion of that " Day, we deposite them altogether in order that we may be able to find them immedi- " ately; nay, we wou'd, if possible, always spit in the same Place. *Francisco Lo- " pez de Gomara*, speaking of the Interment of the Kings and great Lords of *Peru*, says " as follows in the 225th Chapter of his Work. *When the Spaniards opened those Graves,* " *and scatter'd the Bones they found in them up and down, the Indians besought them not to* " *act in that manner, that they might not prevent their finding them at the Day of Judg-* " *ment. Whence it is manifest that they believ'd in the Resurrection of the Body, and the* " *Immortality of the Soul, &c.*

^a *History of the Incas*, Book II. Cap. 7.

THE *Peruvians* embalm'd their dead Bodies in such a Manner, as not only preserv'd them from Rotteness and Corruption, ^a but also made them grow prodigiously hard and callous. They us'd to embalm the Bodies of their *Incas* after this manner: Whenever the *Inca*, or any great Man of the Empire, happen'd to die, his Wives and Domesticus us'd to offer to be put to Death, in order to attend upon him in the other World; and there was sometimes such a Croud of them, that they were frequently oblig'd to dismiss Part of them. We may probably suppose, says a ^b Traveller, that the Priests hit upon some religious Motive to engage them to devote themselves to Death in this manner, otherwise, wou'd it be possible for us to imagine, that Women should be so extravagantly fond, as to dispute who should have the Pleasure of being buried with their Husband? or that their great Men could have been able to procure one single Domestic? They carry'd the Body to the Place of Interment, on a kind of Throne, supported by a sort of Litter, which was followed by the Wives and Domesticus of the Deceas'd, with Provisions necessary for their Support in the next Life. During the Procession, one of the nearest Relations of the Deceas'd us'd to shoot some Victuals into his Mouth through a Tube, like that through which Children shoot their Peas, being persuaded, that it would be impossible for the Deceas'd to undergo the Fatigues of that Journey without some such Sustainance. A wooden Statue representing the Deceas'd was plac'd over his Grave, when the Artificer was there represented with his Work, and the Soldier with his Arms. The two Compartments represent the Ceremonies here describ'd, and the manner of letting the Corpse down into the Graves.

AFTER they had embalm'd the Bodies of the *Incas*, they set them before the Figure of the Sun in the Temple of *Cusco*, and there offer'd Sacrifices to them, as to divine Persons who were the Sun's Children. "The first Month after the King's Decease was spent in Tears; the Citizens wept all-day-long, and gave the highest Testimonies of Sorrow; the People of the several Districts of *Cusco* us'd to assemble together, and carried the Trophies, the Banners, the Weapons, the Clothes of the *Inca*, and all Things that were to be buried with him, by way of honouring his Obsequies. Their Plaints and Wailings were intermix'd with a Recital of the Victories the *Inca* had gain'd, his remarkable Atchievements, and the Grants he had made to those Provinces, where such and such Persons, which they nam'd, were born. The first Month of Mourning being expir'd, they renew'd it every Fortnight, every New-Moon, during the first Year. In fine, they concluded it with all imaginable Solemnity and the deepest Lamentations; for which Purpose they had certain *Hir'd Mourners*, who us'd to sing the Virtues and Atchievements of the Deceas'd in a melancholy Tone. In this manner all the Inhabitants of *Cusco* us'd to mourn. The *Incas* of the Blood-Royal observ'd the same Custom, excepting that it was perform'd with greater Pomp and Solemnity.

"THE same Custom was observ'd in all the other Provinces of the Empire, every great Man giving the highest Testimonies of his Sorrow for the Death of his Sovereign. They visited all those Places which the King had peculiarly distinguished by his Favours or Presence, and left greater Testimonies of their Affection in them than in other Places, intermixing the Recital of Favours and Grants which they had receiv'd from the Deceas'd, with Sobs and Lamentations." They celebrated the Memory of their *Curacas* and other great Men after the same manner.

^a *History of the Incas*, Book V. Chap. 29.

^b *Cervat's Voyages*, Vol. II. p. 94.



FUNERAL HONOURS paid to the NOBLES of PERU after their death.

HONNEURS FUNEBRES rendus aux GRANDS du PEROU apres leur mort.



Manner of BURYING the NOBLES of PERU.

Manière D'ENSEVELIR les GRANDS du PEROU.

In what Manner they distinguish'd the SEASONS.

HERE follows the Account which ^a *Garcilaffo* gives us on this Head. “ The
“ common People computed their Years by their Crops, and all in general by the
“ Summer and Winter Solstices, but in a very particular Manner. There were sixteen
“ Towers at *Cusco*, viz. eight to the East, and as many to the West, four being built
“ near one another; the two which stood in the Middle were not so high as the rest,
“ and were about three Story high or thereabouts; the Towers stood at eight, ten, or
“ twenty Foot Distance one from the other; and those on the Sides were much higher
“ than the Watch-Towers erected in the Ports of *Spain*, or on the Frontiers. They were
“ even employ'd to that Purpose, and the Space between the little Towers thro' which
“ the Sun pass'd at his Rising and Setting, was the Point of the Solstices.

“ THE *Inca*, in order to make this Observation with greater Exactness, always plac'd
“ himself in a convenient Place, when he observ'd attentively whether the Sun rose and
“ set between the two little Towers which stood East and West. At the same Time the
“ most skilful *Indians* us'd also to make their Observations, and in this manner they fix'd
“ their Solstices. This was the only Method the *Indians* had to find out the exact Time
“ of them, and never fix'd them to certain Days of the Month when they happen'd;
“ they not computing their Months by Days, but by Moons, as will be shewn in the
“ Sequel. Their Year consist'd of twelve Moons, but they had not the Art of adjusting it
“ with the Solar Year, which was longer by eleven Days, so that they were oblig'd to
“ have Recourse to the Sun's Motion, in order to find the true Time of the Solstices.
“ It was thus they divided one Year from another, and computed from the Solar when-
“ ever they sow'd the Ground. Some Authors have indeed related that they were able
“ to compute the two Years together, but we have Reason to believe they were mistaken,
“ since, had the *Indians* understood this kind of Calculation, they would undoubtedly
“ have fix'd the Solstices according to the Days of the Month on which they happen,
“ and consequently would have not built Towers, or taken such great Pains to look for
“ the Rising and Setting of the Sun.

“ NEITHER were the Equinoxes unknown to them, for they always made great Re-
“ joicings at those Seasons. The Inhabitants of *Cusco* at their vernal Equinox us'd to get
“ in their Maiz, and assembling together, made great Rejoicings, particularly at *Col-*
“ *campara*, the Garden of the Sun. But they kept one of their four principal Feasts at
“ the Brumal Equinox. This People, in order to find out the exact Time of the Equi-
“ nox, had rais'd very rich Columns, very finely wrought, in the midst of those open
“ Places which were before the Temple of the Sun. Here their Priests us'd to assemble
“ daily a little before the Equinox, when they took a very exact Observation of the Sha-
“ dow which those Columns project'd. The Area where they stood form'd a Circle, from
“ the Center of which they drew a Line from East to West: Repeated Experience had
“ taught them the Place where they were to look for the Point, and they estimat'd by the
“ Shadow of the Column upon the Line, their Proximity or Distance from the Equinox.
“ If the Shadow went round the Pillar from its Rising to its Setting, and that there was
“ none at all when it was at the Meridian, they took that Day for the true Equinox;
“ whereupon they immediately adorn'd these Columns with Flowers and odoriferous
“ Herbs, and afterwards strew'd them on the Sun's Seat or Throne, saying that he had
“ that Day set therein with all his radiant Light, and had stoop'd perpendicularly over their
“ Columns. And indeed they worshipp'd him that Day with greater Demonstrations

^a Book II. Chap. 22.

“ of Joy and Gladness, and presented him with magnificent Gifts of Gold, Silver, precious Stones, and such like valuable Commodities. We may here observe, that as the Incas won new Provinces, the *Amautas*, who were their Philosophers, found by new Experiments, that the nearer they came to the Equinoctial Line, the less Shadow the Pillar projected when the Sun was at the Meridian. For which Reason those which were in the City of *Quito* and about it as far as the Sea-Coasts, were most esteemed; because the Sun was perpendicular in those Places, and cast no Shadow at all when at the Meridian. Hence they paid a greater Respect to those Columns than the rest, and fancied that the Sun delighted most to seat himself upon them, since, say they, he takes a Pleasure in standing perpendicularly over them, whereas he never stops at the rest but Side-ways only.”

Their RECORDS.

WE shall quote *Garcilasso* once more. The Relation he has given us appears to be exact; this we probably should have enervated, had we disguised it under new Terms; and by putting it into a modern Dress, we possibly might have varied the Facts related by him.

“ WHEN the *Indians* had a Mind to make their Computations, which they express’d by the Word *Quippu*, signifying *to tie*, or a *Knot*, and is also the Account itself, because their Knots were made of all kind of Things, they generally used Thread of various Colours; for some had only one, others two, and others again three, and so on. Every Colour, whether single or mix’d, had a peculiar Signification. These Strings, which were made of three or four Threads twisted together, about the Bigness of the smallest Packthread, and three Quarters of an Ell long, were threaded in Order long-wise into another String or Twist, the whole making a kind of Fringe. They judg’d the Import of each Piece of Thread by its Colours; as for instance, the Yellow signify’d Gold, the White Silver, and the Red Warriors. To denote any Particulars which were not of a remarkable Colour, they used to set them according to their respective Orders, beginning at the most considerable, and so going on to such as were least so: Thus for instance, to denote Corn or Pulse, the first in Order would then have been Wheat, next Rye, then Peas, Beans, Millet, &c. In like manner to denote Weapons, they always plac’d those first which they thought the most noble: In calculating the Number of their Vassals, they first began by the Inhabitants of each City, and then number’d those of the Provinces. The first Thread was for old Men of sixty or upwards, the second for those of fifty, the third for those of forty, and so on in a decimal Proportion down to the Children sucking at the Breast: They likewise computed the Number of Women according to their respective Ages in the same Order.

“ SOME of these Twists or Strings had other small thin Twists in them, all of the same Colour, which seem’d to be so many Exceptions from the general Rules; as for instance, the small Twists that were annex’d to the Knot of the married Men or Women, at such or such an Age, denoted the Number of Widows or Widowers that Year: For these Calculations were as so many Annals, and included only the Transactions of one single Year.

“ THEY always computed decimally on those Strings, *viz.* by Units, Tens, Hundreds, Thousands, Ten of Thousands, and seldom went further than Hundreds of Thousands; because as every City, and each Capital of a Province, kept their particular Estimate, the Number never went any farther. Not but if they had been obliged to compute

“ pute by Hundred Thoufands, they could have done it, becaufe they can exprefs all
 “ Arithmetical Powers in their Tongue. Thefe feveral Numbers which they computed
 “ by the Knots of their Strings, were feparated from one another ; and the Knots of each
 “ Number was relative to one, like thofe of the *Francifcans*, which was done fo much
 “ the more eafily, as they never went higher than from one to nine; and Tens, &c. the
 “ higheft Number of which was Tens of Thoufands, was at the Top of the String, next
 “ to that Thoufands ; and fo on. The Knots of each Thread, and of each Number,
 “ were equal to each other, and difpofed as artfully as the moft skilful Arithmetician
 “ places his Figures to make a long and regular Calculation.

“ THERE were certain Perfons among thefe *Indians* who had thefe *Quippus*, or knot-
 “ ted Strings, under their immediate Direction. They were call’d *Quippucamayus*, i. e.
 “ the Perfons who had the Care of the Accompts, whofe Number was always regulated
 “ in Proportion to the Inhabitants of the feveral Cities and Provinces: The fmalleft City
 “ was obliged to have four at leaft, and the largeft had twenty or thirty. They all kept
 “ the fame Accompt, and were as fo many Checks one to the other ; and tho’ one Ac-
 “ comptant could have tranfacted all the Bufinefs, neverthelefs the *Incas* would have feve-
 “ ral fettled in each City, in order to prevent Frauds and Abufes, faying, That if there
 “ were but few, they might eafily combine together and defraud the Public, which could
 “ not be fo eafily done when they were many, and confequently would either oblige them
 “ all to be juft and faithful, or fhare equally in the Guilt.

“ THEY computed the feveral Tributes which the *Incas* receiv’d every Year by Knots.
 “ On them a Register of the Soldiery was kept, as alfo of thofe who were kill’d in the
 “ War, and of the Births and Deaths which happen’d every Year, &c. They even com-
 “ puted thereby the Number of their Battles and Skirmifhes, the feveral Embaffies that
 “ had been fent from their *Incas*, and the Declarations their King had given. But as it
 “ was impoffible to exprefs the Subject and Ifsue of each Embaffy, and all their hifto-
 “ rical Tranfactions, by Knots, they ufed certain Marks to diftinguifh the feveral memo-
 “ rable Actions, the Embaffies and Declarations which had been made both in Peace and
 “ War: The *Quippucamayus* got the Subftance of thefe by Heart, and taught them the
 “ reft by Tradition, particularly in the Cities and Provinces where thofe Incidents had
 “ happen’d, and whofe Inhabitants were more defirous of transmitting them to Pofterity
 “ than thofe of any other Country. They had alfo another Method of recording their
 “ moft memorable Events. The *Amautas* made them in Profe, and afterwards work’d
 “ them into a kind of fhort Fables, for Parents to repeat to their Children, and Citizens
 “ to their Country People ; fo that devolving in this manner from Age to Age, thefe feve-
 “ ral Incidents might be known to all. They moreover work’d up their hiforical Re-
 “ lations in a fabulous and allegorical Manner ; for which Purpofe their *Aravicus*’s, or
 “ Poets, ufed to compofe fhort Verfes, in which a fuccinct Account of the Hiftory, Em-
 “ baffy, or Answer made by the King was given ; and thus they exprefs’d the feveral In-
 “ cidents, which otherwife would have been unintelligible, by Knots. They ufually fung
 “ thefe Verfes in their Triumphs, in their moft folemn Fefts, at the Coronation of a new
 “ *Inca*, and the reft of their Ceremonies.”

WE fhall now conclude what we had to obferve with regard to the religious Ceremo-
 nies of *Peru*, and of whatever may be thought relative to them.



THE
CONFORMITY
OF THE
CUSTOMS
OF THE
EAST-INDIANS,

With those of the
JEWS, and other Antient Nations.



THE
LIBRARY OF THE
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AND
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OF THE
CITY OF LONDON
1871



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I. *The general Idea of the following Dissertation.*



IF it be dangerous to write any Thing concerning foreign Countries, because of the Prejudice which great Numbers of People entertain against every Thing that comes from far or appears wonderful, 'tis no less so for a Man to conceal from the World such Particulars as he may have seen; because several are of Opinion, that a Man has no sooner left his Country, but new Wonders must exhibit themselves every Moment; that all Things in foreign Nations are strange and surprizing, and that every Thing which strikes a Traveller's Eye, must necessarily afford him Instruction; so that what Resolution soever a Traveller may take, he runs the Hazard of being censured either as an insincere, or an indolent Person. To please one Part;

a Man should relate such Particulars only as are very trite, and to be daily met with, because the Moment any Thing extraordinary is related, 'tis immediately look'd upon as Fiction;

Fiction; the other are unsatisfied, unless the Writer mentions Prodiges in every Line; for with these 'tis sufficient that a Piece be written in the common Stile of Travellers, to make it be rejected with Scorn, and consider'd as a trifling Performance.

'Tis certain that the following Sheets will not suit the Taste of either, since as I have liv'd too long in *India*, not to discourse pertinently on certain Matters, which may possibly appear surprizing to the Reader; so on the other Side, I did not reside long enough there to be able to write confidently on every Particular; to flatter myself so far; as to imagine myself thoroughly acquainted with the Policy and Customs of the *Indians*, or that I had acquir'd a Knowledge of Things in the Space of three or four Years Time, which a Man could hardly be Master of in twenty. But though the Account I give of the *Indies* may not please the Readers above-mention'd, it nevertheless may not displease those who are able to form a just Idea of Things, though brought from far, and who judge without Prejudice. If these should find that I sometimes mistake in my Parallel between the Customs of the *Indians* with those of the Antients, I nevertheless flatter myself, that they will not censure the Desire I had of opening to myself a Path to the Knowledge of Antiquity, by studying the Maxims of those People.

I HAVE wholly deviated from the common Road which most of our Travellers generally strike into; for were a Man to write from others, and agree with them in their Relations, 'twould be no more than barely transcribing them, which might easily be done, without travelling to Countries so remote; then again, to vary from them would but heighten the Confusion, which is great enough already among those who have written on that Subject; nor could a Traveller flatter himself that his Writings would be better receiv'd on that Account, or be sooner believ'd by his Readers, who think, as they may safely do, that other Writers will afterwards arise, who will differ from them.

I FIRST thought to study only the Religion of the *Indians*, and was confirm'd in my Resolution by the first Discoveries I had made therein, having observ'd a certain Order between their Principles, and the System of their triple Divinity, viz. *Brama*, *Witsnou*, and *Devender*, as is not found in the Multitude of Gods ador'd by the *Greeks* and *Romans*, and mention'd by *Hesiod* in his *Theogony*. But as 'tis the Nature of Error to be always so; that 'tis impossible for Falshood to boast such a Series of Proofs and Reasons as illustrate each other; but on the contrary, that the whole is a Rhapsody of Contradiction and Obscurity; when I was for entring into a Detail of the different Sects among the Pagans, and for piercing farther into their Mysteries, so many Absurdities occur'd, that I thought it would be ridiculous to busy myself any longer in these Enquiries, especially as the Theology of the antient Heathens scarce agrees with theirs in one single Particular. However, I did not form the same Judgment with regard to their particular Customs, but consider'd them as so many valuable Remains of Antiquity, which might be of Service in illustrating several Passages in antient Authors, the sacred Writings in particular: This Knowledge being absolutely necessary, in order for the giving a natural Explanation of certain Passages which some very learned Interpreters frequently explain allegorically, for want of being acquainted with the Customs of the *Easters*.

MOREOVER, we meet with several Passages, and even Terms in the Scriptures, which at first are something shocking; however they soon grow familiar to us, after a small Acquaintance with the *Easters*, among whom we still meet with all those Characters of Antiquity which are found in the Bible, and generally in all those Books which treat of the *Jews* and other antient Nations.

ST. JEROM was very sensible of the Usefulness of this Knowledge. He travell'd over the East, in order to learn the Maxims of its Inhabitants; and notwithstanding the Reports which were spread to the Prejudice of his Reputation, he nevertheless studied under a Doctor of the School of *Tiberias*, who instructed him in the antient Customs of the *Jews*, and assisted him in his Translation and Commentaries.

MY Design was to have gone over all *Asia*, could I have done it with Conveniency, and to have made exact Observations on the most minute Circumstances, such as, for Instance, the antient Customs of the common People, their Holidays, Proverbs, Manner of building, eating, dressing, and cultivating the Ground; well knowing, that if any Footsteps of Antiquity are still remaining in the World, we shall certainly find them among such People as live in a State of Simplicity, and inhabit Desarts, and in general among those whose Minds have been least refin'd by Education, &c. who are neither ambitious or rich enough to invent new Modes, or follow those invented by the Great, and consequently never deviate from those of their Ancestors.

MOST Travellers have neglected to make the above-mention'd Observations, looking upon them as Trifles, and unworthy of their Regard. It must indeed be confess'd, that they are not of any Value in themselves, but whoever reflects but ever so little on the Advantage which may accrue from thence for the Illustration of antient Writers, will soon agree with me, that they are worthy our Enquiry, and of being publish'd to the World.

I HAVE used my utmost Endeavours to instruct myself in the Customs of the *Indians*; and have observ'd their most trite Maxims with the utmost Nicety. But it was impossible for me to see them in all their Purity, since I did not go high enough into the Country for that Purpose; for the Trade which they carry on perpetually with the *Europeans*, makes those who inhabit the Coasts very remiss in certain Duties, and neglect a great many Particulars which they before observ'd with the utmost Exactness; inso-much, that their Profelytes are generally neither Christians nor religious Heathens. This it is that increases the Difficulty of making Discoveries, not to mention that a Man is oblig'd in some measure to make his Informations himself, it being almost impossible to get any Thing from them on that Head; for most of these People are so much employ'd in Traffic, that it almost engrosses all their Thoughts; and their learned *Brahmins* think they would profane their Doctrine and Laws, were they to divulge them to Foreigners.

I HAVE therefore been obliged to confine my Enquiries to their most common Actions and Customs, and to draw most of my Observations from thence, which we therefore may suppose will not amount to a great Number.

I HAVE gone no farther in my Enquiries than the examining such Particulars as the *Indians* had in common with the Antients, and particularly the *Jews*, without entring into that important Question, *viz.* Whether those who were carried into *Assyria* by *Teglabath-Phalassar*, under *Phaceus*, Son to *Romelius*, King of *Israel*; or whether those whom *Salmanazar* sent thither under the Reign of *Osea*, travelling among the *Indians*, did not communicate to them those Particulars wherein we have observ'd a Conformity? or whether God, at the Time of his giving a Law to his People, did not enjoin them to observe several Rules, which being naturally good, had been already observ'd by other Nations?

SEVERAL Things might be alledg'd in favour of each of these Opinions, but as they are Reasons drawn only from Probability and Verisimilitude, and that 'tis impossible to bring one positive Proof on that Head, I thought proper to pass over it.

SOME will perhaps wonder that this Work consists only of detach'd Observations, and of such Incidents as bear no Relation to one another; but I thought it would be best to draw them up in this Manner, since every Article treats of a particular Subject, which has no Connection with that which precedes or follows after it; not to mention that 'twould have been impossible to have connected these Articles, without employing long Digressions: These, as they would have ill suited this Place, so they would infallibly have disgusted such Readers as love to find no more in a Book than it ought to have; that is, what the Title promises, or at least Something that answers it in some Measure.

FARTHER, I thought proper to ^a quote the Passages I have borrowed from the *Latin* Authors *verbatim*, especially if they related to difficult Subjects, wherein it is proper to know the real Sentiment of the Author. As for those Passages of *Greek* Authors which I have been oblig'd to transcribe, I have made use of the best Versions we have from that Tongue, because great Numbers of very learned Persons are unacquainted with it. I am sensible that many of my Readers will not relish these Quotations; but then I am persuaded they will be very agreeable to others, and that all such as are acquainted with the Affairs in question, will be glad to form a Judgment (without being oblig'd to have Recourse to the Authors themselves) whether I have given the true Sense of those Passages I quote, and if the Consequences I have drawn from thence are just.

THE Reader will perhaps wonder at my having made more Reflections on the Antients than on the *Indians*; and particularly in my first Observations, wherein after having given a pretty succinct Account of all such Particulars as relate to *India*, I afterwards am very diffusive upon Antiquity; but the Wonder will immediately cease, when he recollects what I have already observ'd, *viz.* that the Knowledge of the Customs of the *Indians* was not abstractedly of any Use; that the only Reason of my employing them, was to justify what is related of the Antients, and illustrate them upon Occasion; in a Word, that I had Antiquity only in View.

As I have not always explain'd certain Passages of the Antients, in all those Places in which the *Indians* are mention'd, and the Conformity of those People with the Antients, a Query will perhaps be made, Why I mention'd that Conformity, since it cannot be of any Service in illustrating the Scriptures and the most antient Writers? To this I answer, That though the chief Design of my making these Observations, was to find out the Meaning of certain difficult Passages in the Antients, it nevertheless was not my only Aim; for I also intended to satisfy those who cannot persuade themselves that the Heathens were as blind as they are represented; and to shew, that since there are great Numbers in our Days who embrace the most extravagant Errors, there might have been others, equally blind and stupid, in former Ages.

I MUST desire the Reader to take notice, that Part of those Consequences which I have drawn from the Conformity between the Customs of the *Indians* and those of the *Jews*, and all the antient Nations in general, are only given as so many Conjectures, and that I don't blindly espouse any of those Opinions mention'd in this Dissertation.

^a They are under the Text of the Dissertation.

I SHALL further observe, that when, on the Testimony of *Quintus Curtius*, and *Chares of Mitylene*, I take notice in the 29th Article, of the Drunkenness of the *Indians*, and of the famous Debauch which was made after the Death of *Calenus*, in honour of his Obsequies, and that I affirm'd the Conqueror drank an hundred and ninety two Pints of Wine, which I supposed to be the Quantity of the four *Congii* mention'd by *Albenaus*, I had regard to the Character which that Author gives those People, for their prodigious Drinking, rather than to the usual Quantity which that *Congius* is generally supposed to contain, which strictly is no more than four ^a Pints and a half; so that the four *Congii* would have amounted to no more than eighteen Pints in all, which is not so mighty a Wonder. *Novellius Torquatus* drank three *Congii*, or thirteen Pints and a half, at one Draught before *Tiberius*, whence he was call'd *Tricongiarius*. And *Julius Capitolinus*, in the Life of *Maximin*, says, that he drank an *Amphora* every Day, containing eight *Congii*, which amounted to thirty six Pints, according to the common Way of computing. The Reason of my supposing the four *Congii* to make an hundred and ninety two Pints, was, because I imagin'd that the Manner in which Authors have written on that celebrated Debauch, would not admit of a less Quantity. In fine, I have, with other Writers, allow'd the *Congius* to contain six Sextaries; but suppose at the same Time, that every Sextary consisted of eighteen Pints, in which I have followed our Gaugers, as it would otherwise have been impossible for me to answer the Idea which *Chares of Mitylene* would give us of that Debauch. But I submit the whole to the Reader's Judgment.

II. *The Dominions of the Great Mogul.*

THOUGH I have made a Resolution not to insert any Particulars among my Remarks, but what relate to the Conformity of the Customs of the *Indians* with those of the Antients; nevertheless as the People in question live under the Government of the *Great Mogul*, I thought myself indispensably oblig'd to give some Account of that Kingdom, at least to give the Reader a general Idea of its Beginning and Extent.

TEMUR-LENGUE, signifying a lame Prince, call'd by Corruption *Tamerlane*, was the Founder of the Empire of the *Great Mogul*. Certain Authors pretend, that he was descended from a noble and antient *Tartarian* Family; but most Historians^b who mention him, have own'd that he was of very mean Extraction, and that it was his Merit only that rais'd him to that Pitch of Grandeur.

HE married the Emperor of *Great Tartary's* Daughter, one of the Successors of the famous *Ginghis-Can*, who first govern'd that Empire. About *Anno Dom.* 1400. he set himself at the Head of the *Moguls*, a People who inhabited the eastern Part of *Great Tartary*, and march'd with them into *India*, where, after having brought several petty Kings of *Indostan*, and of the neighbouring Provinces under Subjection, he at length laid the Foundation of that vast Empire, which at this Day goes by the Name of the Empire of the *Great Mogul*.

'TIS well known that *Tamerlane* took the famous *Bajazet*, Sultan of the *Turks*, Prisoner, and that the *Tartar*, after having used his utmost Endeavours to make his Captivity less grievous, and if possible heal their Divisions, provok'd by the Sultan's Haughtiness, and continual Threats, he was at last oblig'd to imprison him in an iron Cage,

^a *Pliny*, Lib. XIV. Cap. xxii.

^b However, such as are conversant in the eastern Writers, affirm that *Tamerlane* boasted a very illustrious Descent.

and that *Bajazot* dash'd out his own Brains against one of the Bars of it. *Tamerlane* had a very extensive Genius, was daring and intrepid, and bating some little Tendency he had to Cruelty, boasted an irreproachable Character.

THE Empire lost much of its Lustre under his Descendants, most of whom neglecting their military Affairs, employ'd all their Thoughts in inventing new Scenes of Pleasure, and spent their whole Lives in Luxury and Ease; but in the last Century there arose a Monarch, who abhorring the Effeminacy of a great Number of his Predecessors, imitated not only the Bravery and glorious Atchievements of *Tamerlane*, but also the Severity of his Administration; a Prince, who not only restor'd the Empire to its former Lustre, but also made great Acquisitions to it.

THE Monarch I mean is *Aurengzeb*. But before I proceed farther, it may not be improper to trace Things a little higher, and to relate in what Manner his Father ascended the Throne, and was afterwards driven from it.

CHAH-JEHAN, who, before his being rais'd to the Empire, was call'd *Sultan Corom*, was Father to *Aurengzeb*. He was Son to the *Great Mogul*, *Jehan-Guire*, whose Successor he might naturally have expected to be, and not to meet with the least Opposition. However, whether it were from an impatient Desire of reigning, or from some private Repentment, he rebell'd against his Father. Unhappily for him his Father happen'd to die whilst he was engag'd in open Rebellion against him; for those who had govern'd the Empire under *Jehan-Guire*, knowing *Sultan Corom* not to be their Friend, they therefore caus'd *Bulloquoi*, *Jehan-Guire's* Grandson, to be proclaimed Emperor. This News was so far from dispiriting *Sultan Corom*, that it only inflam'd him the more: He pursued *Bulloquoi*, took him Prisoner, and strangled him, after he had reign'd three Months; which being done, he was universally recogniz'd as *Great Mogul*, under the Name of *Chah-Jehan*.

THIS Monarch reign'd in Peace so long as the tender Years of his four Sons prevented their raising any Commotions; but no sooner were they grown to Maturity, and were able to know what it is to reign and have command over others, but they all pretended to the Empire: *Dara*, as being *Chah-Jehan's* eldest Son, and the other three from a Principle of Ambition only.

THEY were four Brothers, *Dara* was the eldest, *Sultan Sujah* the second, *Aurengzeb* the third, and *Morad-back-che* the youngest; besides which *Chah-Jehan* had two Daughters, the eldest of whom was call'd *Begum Sabeel*, a very proud witty Woman; the other was call'd *Rauchenara Begum*, and was one of the most beautiful Princesses of her Age.

DARA, *Sultan Sujah*, and *Morad-back-che* discover'd pretty manifest Indications that they all aspir'd to the Empire, and intended to live independent; but *Aurengzeb*, who was a very subtle Man, and inform'd with a very elevated Genius, though it did not blaze out, and at the same Time as ambitious as the rest of his Brethren, thought it best to appear outwardly as one entirely divested of all self-interested Principles, the better to succeed in his Designs; nor was he any way mistaken in his Conjectures. In order therefore to remove all Suspicions, and to prevent his Brothers from harbouring the least Distrust with regard to him, he became a *Faquir*, or poor Friar, and pretended to bid adieu to all Pomp and Grandeur. He was artful enough whilst he followed this Way of Life, to exasperate his Brothers so highly against each other, that they all took up Arms, without scarce knowing the Reason for their so doing.

WHILST

WHILST these Divisions continued, *Aurengzeb* always adher'd to the weakest Side, publicly declaring, that as he had no farther Pretensions, all his Views terminated in the public Good, and the restoring of his Father's Affairs to their former Tranquillity. In the mean Time he privately set every Engine at Work, in order to bribe as many Friends as he possibly could to his Interest, particularly the greatest Men of the Empire. When he found himself strong enough, and that the most considerable *Omrabs*, or Generals of the *Mogul*, were resolv'd to stand by him, he at last threw off the Mask, and then it was his Friends knew, but too late, that his only Design in exasperating them against each other, was only to pave the Way to their Ruin, and aggrandize himself.

THE first Step he took was the keeping his Father *Chah-Jehan* Prisoner in a strong Hold, whither he had withdrawn himself, and in which he died six Years after. This Monarch did not seem to merit Pity, since he himself had before rebell'd against his Father. *Aurengzeb* no sooner found himself Master of *Chah-Jehan's* Person, but he endeavour'd to seize his Brothers, and disable them from interrupting the Tranquillity of his Government, which he effected without any great Difficulty. *Dara* was taken Prisoner, and afterwards poison'd; and *Aurengzeb* soon put it out of the Power of the rest to give him any Disturbance, so that he was proclaim'd *Great Mogul* in the Year 1660. *Bernier*, and several other Authors who have written on the *Indies*, have related the several Particulars of *Aurengzeb's* Wars against his Brothers, and the Artifices he employ'd to raise himself to the Empire. He was living when I left *Bengal*, which was on the 10th of *February* 1702. but 'twas reported that he doated:

IT cannot be denied but that this Prince was one of the greatest Politicians and greatest Monarchs of his Age; this is manifest from the Account which Historians have given of him. He is indeed reproach'd with having ruin'd his Family, and with the great Cruelty he exercis'd towards them, his Father and his Brother *Dara* in particular, but in this he had only follow'd the Maxims of the greatest Part of the *Easterns*, who run all Hazards when a Throne is the Reward of the Victor.

If we were to compare *Aurengzeb* with any famous *European* Prince, I believe we could not draw the Parallel better than between him and Pope *Sixtus V.* for as *Aurengzeb* gain'd the Empire by making the most public Renunciation of it, and leading a retir'd Life for some Time, *Sixtus* in like manner got the Pontificate, by pretending he was not fit for it, and by living in the strictest Solitude, though in the Midst of *Rome*, all the Time he was Cardinal. *Aurengzeb* did not reveal himself till after he was rais'd to the Empire, or at least not till such Time as his Brothers were almost unable to dispute the Crown with him, and that he himself had made sure of it. *Sixtus* did not discover himself till he had got Possession of the triple Crown, and the World was prodigiously surpriz'd to see so sudden a Change. They both put their respective Dominions in a very flourishing Condition, made themselves be dreaded and respected by their Subjects and the Princes their Neighbours, and though they were both cruel, and acted several Things which in strict Justice are far from meriting Applause, they yet have acquir'd immortal Glory. *Aurengzeb* indeed made very great Conquests, which *Sixtus* never did; but we are to consider that the former has reign'd upwards of forty two Years, whereas the latter enjoy'd the Pontificate no more than five; and happily too for several Princes of *Italy*, particularly *Spain*, who probably, had he reign'd longer, would have lost *Naples*, a Kingdom he as much thirsted after, as *Aurengzeb* did for that of *Golconda*, because of its rich Diamond Mines; so that had he reign'd only a few Years longer, he would perhaps have been as successful in his Enterprize as the Great *Aurengzeb*.

IT would be difficult to determine whether a Desire of Death or Empire, which we meet with in most *Eastern* Princes who have any Pretensions to the Crown, may be owing to the Pride and Cruelty of those Monarchs under whom they are oblig'd to live; or whether that Pride and Cruelty which those Princes discover, flows from the insatiable Thirst which the Princes who are subject to them have after Empire. 'Tis impossible to say whether the cruel and bloody Administration of some Princes be owing to the Fickleness, and little real Affections of their Subjects; or whether the Inconstancy and little Affection of their Subjects may not be the Result of their cruel and bloody Administrations. Some will perhaps say, How would it be possible for a Monarch to reign with Mildness and Gentleness over such Subjects? Subjects who breathe nothing but Rebellion? But then again others would say, What Man but would endeavour to withdraw himself from the Subjection to such Princes, as reign over him with a Rod of Iron? and how would it be possible for their Subjects to love, and be faithful to them?

To this I believe we may answer, That the little real Affection the *Easterns* generally discover for their Kings, is owing to the Pride and Cruelty of their first Monarchs, whose tyrannical Spirit made so great an Impression on the Minds of the People, that they afterwards consider'd all the rest of their Princes as Tyrants: So that their Successors were indispensably oblig'd, in order to divert the fatal Consequences of the ill Impression which the Tyranny of their Ancestors had made on their Minds, to tread in their Steps, or, in other Words, to use their Subjects like Slaves, to keep them in perpetual Terrors and Apprehensions, and to imitate the Cruelty and Barbarity of their Predecessors. Thus the inclement Administration of the first Monarchs raised Fear and Suspicion in the Minds of their Subjects: And, on the other Side, this Fear and Suspicion in the Subject, was afterwards the Cause of the Monarch's Cruelty.

MOREOVER, the *Easterns* are in general more effeminate, and fonder of Pleasure, than other Nations; and consequently less capable of that real and solid Virtue, which is as necessary to a good Subject as a great Monarch: For if a vast Fund of Knowledge and Strength of Mind be requir'd in those who would command over others according to the Principles of Justice and Lenity, as much of both is required in those who would be justly obedient; and there is at least as much Greatness of Soul in being a good Subject, as a good Monarch.

BUT tho' Kings had nothing to fear from the wicked Intentions of Subjects, yet many would be almost forc'd to be cruel: For Subjects obey only upon these two Motives; either from a Consciousness of the real Lenity of their Sovereign, which consequently demands Submission and Obedience, or from the Knowledge they have of their Cruelty, which naturally commands Awe; insomuch that several Eastern Princes, not being endued with good Qualities sufficient to keep their Subjects in Obedience, they would always be forc'd, as it were, to reign over them in a cruel and tyrannical Manner.

THE Dominions of the *Great Mogul* extend Eastward to the other Side of the River *Ganges*, and have the Ocean to the South, *Macran* and *Candabar* to the West, and *Tartary* to the North. *Agra* and *Delli* are the two chief Cities of the Empire, and both have the Title of Capital.

I BELIEVE we may safely affirm, that the Dominions of the *Great Mogul* are the richest in the World; for not only almost all the Nations of *Europe*, but those of *Asia* carry Gold and Silver thither, and never have any Thing but Goods in Return; so that this Empire is a kind of Gulph, into which all the Riches of the Universe are thrown, and whence none are returned.

III. Of CIRCUMCISION.

CIRCUMCISION is not practised by the Heathen *Indians*, at least by those whom I frequented. I nevertheless thought proper to take notice of Circumcision as used by the Inhabitants of *Guinea*, and the Country thro' which I passed. From this and some other Instances which I shall now mention, some Critics have pretended to prove that Circumcision was not peculiar to the *Jews*, and that, independent from the Command which God had laid upon *Abraham* to observe it, it was used by other Nations, and by them consider'd as a natural Expedient to facilitate Procreation.

BUT before I examine the Passages which the above-mentioned quote in Favour of their Opinion, and the Instances they produce to corroborate it, I believe it may not be improper to take some Notice of Circumcision in general, and the Time of its Institution, and to weigh and consider the Words of Scripture which relate thereto.

CIRCUMCISION is not once mention'd in the Bible before *Abraham's* Time, whom God enjoin'd to institute this Ceremony as a Testimony of the future Alliance between him and the Descendants of that holy Patriarch. ^a The Reason therefore why God commanded the *Jews* to use Circumcision, was, that it might be a Sign and Token of the Alliance which the Creator had made between *Abraham* and his Posterity. Nothing is there mentioned with regard to its particular Advantages. In the same Chapter God threatens to lift up his vengeful Arm against those who shall not conform to this Institution, by saying^b, That *he shall be rooted out from among the People*. And indeed when *Moses*, by God's Command, came away from among the *Midianites*, in order to deliver the People from their rigorous *Egyptian* Bondage, the Angel of the Lord would have kill'd his Son in the Journey, because he was uncircumcis'd: Nor would *Zipporah* have appeased the just Anger of Heaven^c, had she not immediately circumcis'd him with a sharp Stone.

WE may reasonably suppose, that the *Midianites* did not use Circumcision, for otherwise 'tis very probable that *Jethro*, who was the Priest of *Midian*, would not have suffer'd his Grand Son to have remain'd uncircumcis'd in opposition to Custom. Besides, had *Moses* liv'd in a Country where Circumcision was practised, he would certainly have had the Child circumcis'd, especially, if we consider how zealously he adher'd to the Religion of his Forefathers; so that we may naturally suppose, the only Reason why he was not circumcis'd, was, because it was not used in the Country where he dwelt.

THE *Sichemites*, who inhabited the Land of *Canaan*, were not enjoin'd Circumcision, nor would they all have submitted to that Law, had it not been that they might resemble the Family of *Jacob*; and that ^d *Shechem*, Son to *Hamor*, Prince of the Country, might marry *Dinah*. Neither were the *Philistines* circumcis'd; nor were they better known to the *Jews* by the Name of their Country, than by that of uncircumcis'd: Thus after *Saul* had lost the Battle, he bid his ^e Armour-Bearer kill him, to prevent his falling alive into the Hands of the *Philistines*, and of being made the Scorn and Sport of those Uncircumcised. In fine, one would imagine, that by the Word Uncircumcis'd, the *Jews* understood all other Nations, or at least such as were not of the Posterity of *Abraham*. Ne-

^a Gen. xvii. 11. *Et circumcidetis carnem praputii vestri, ut sit in signum fœderis inter me & vos.*

^b Ibid. v. 14. *Masculus, cujus praputii caro circumcisa non fuerit, delebitur anima ejus de populo suo.*

^c Exod. iv. 24, 25.

^d Gen. xxxiv.

^e 1 Reg. xxxi. 4.

vertheless I would not infer from hence, that the *Jews* only used Circumcision, but only that this Practice was instituted among them, purposely to distinguish them from other Nations; and that if it was used by other People, they first borrow'd it from the *Jews*, as I shall now endeavour to prove.

SOME have pretended that Circumcision was not peculiar to the *Jews*, or, in other Words, that several other Nations had used it, independent from the Injunction which God had laid upon *Abraham* to that Purpose. Those who favour this Opinion, endeavour to support it from several Passages of the Antients; and moreover they instance in several other Nations who practise it in our Days, and even maintain, that it is absolutely necessary for some People, who otherwise would not be able to propagate their Kind.

HERODOTUS ^a mentions Circumcision, and says, That the Inhabitants of *Colchos*, *Egypt*, and *Ethiopia*, were the only People who first used it. He afterwards adds, that he could not affirm which of those Nations first practised it, it appearing to be of great Antiquity among them all: Nevertheless, that as the *Ethiopians* and the Inhabitants of *Colchos* had carried on a great Trade, and been very conversant with the *Egyptians*, he imagines they might have borrow'd it from them, and consequently that it came first from *Egypt*. This ^b Author founds his Conjecture, in that of several Nations who had any Correspondence with the *Egyptians*, the *Phenicians* only used Circumcision; and at the same Time, that it was not used by those who frequented the *Greeks* only.

DIODORUS SICULUS ^c speaking of the *Troglodites*, tells us, that they used Circumcision in the same manner as the *Egyptians*. These *Troglodites* inhabited that Part of *Africa*, which now goes by the Name of the Coast of *Abcz* or *Abexim*, being the Eastern Part of *Abyssinia*. And we are likewise told, that the celebrated *Thales* got himself circumcised, in order that he might appear less Savage to the learned *Egyptians*, nor so much as Foreigner in their Eyes, ^d in order to get the easier Access to their Persons, by thus imitating them in so great a Ceremony, and to enable himself the better to pry into their Mysteries.

IT is therefore particularly on these Passages, and others of the like Nature, that some learned Critics of our Days have founded their Opinions to prove, as was before observ'd, that Circumcision was used by several other Nations, independent from the *Jews*, and the Injunction which God hath laid upon them, pretending even, that it was absolutely necessary to certain Nations for the Propagation of their Species. Let us now see what Answer may be made to the Consequences which they pretend to draw from these Authorities. There were but three Reasons which could induce Men to make use of Circumcision; *viz.* First, in Obedience to the Religion which they profess'd; Secondly, the Impossibility there was of getting Children without this Practice; or, Lastly, the Example of the People among whom they dwelt, and the Idea they had formed to themselves of that Ceremony.

WE have no Reason to believe, that the *Egyptians* were enjoin'd to circumcise their Children by their Law, nor can the Knowledge we have at this Time of their Religion and Customs, give us any Light into this Matter; neither could the Impossibility of procreating Children without this Practice, have obliged the *Egyptians* to use Circumcision, since they were not form'd differently in those Days from what they are at this Time; and

^a Book II

^b *Herodotus*, Book II.

^c Book IV. c. 2.

^d *Clement Alexand. Stromat.* Lib. I.

it is certain, that they do not now want it to assist Procreation; since there are at this Time great Numbers of Christians in *Egypt* who do not practise it; and that they are as populous now as they were antiently, when they used Circumcision. If it should be otherwise, it can be owing to nothing else than to the great Number of young People who are carried away from thence into Slavery, and not to the Impotency of their Men. We may therefore suppose, that the *Egyptians* only circumcised themselves in Imitation of the *Jews* among whom they lived; and indeed such a Supposition is much more probable than the other two.

To persuade ourselves that the *Egyptians* copy'd Circumcision from the *Jews*, or at least to admit of this last Opinion in prejudice to the other two, we need only make some Reflections on their Character, and the strong Impression which every Circumstance that happen'd among them with regard to the *Israelites*, might have made upon their Minds.

THE *Egyptians* have in all Ages been the most superstitious, and at the same Time the most fond of Mysteries of any People that ever lived, and consequently the most apt to receive any new Impressions in religious Matters. On the other Side, the most dreadful and surprizing Catastrophes that ever befel any Nation, happen'd in their Country at the Time of *Moses's* being among them; so that we may naturally suppose, that the astonishing Actions which that great Law-Giver wrought, and in general every Circumstance that was any way relative to him, made the deepest Impressions on their Minds.

THE Prodiges which were wrought by the Hand of that great Man, the Army of *Pharaoh* drown'd in the *Red-Sea*, the Death of the First-Born, the Darknes which overspread *Egypt*, and in fine, all the Methods he employ'd to deliver the People of *Israel* out of Captivity; all these Circumstances could not fail of striking the Minds of the *Egyptians* with great Terror, and giving the Learned a high Idea of the Author of such Miracles: And as all the antient Heathens in general did not scruple to rank in the Number of their Deities all those of other Nations whom they thought powerful, and to embrace some Principles of their Religion, we may hence, methinks, suppose, that the *Egyptians*, struck with the Croud of Wonders which the *Israelites* had performed before their Eyes, borrow'd some of their principal Ceremonies, and those particularly which distinguished the Children of *Israel* from other Nations. Now as Circumcision was the most essential Characteristic of the *Jewish Religion*, we may reasonably suppose, that they adher'd particularly to that Ceremony.

To this we may add, That it is very probable Circumcision was not used by the *Egyptians* before the Children of *Israel* left their Country; and we may ground this Conjecture on a Circumstance mention'd in *Joshua*. The Scripture informs us, that *Joshua* caused all the *Israelites* to be circumcis'd after the crossing the *Jordan*, and that because this Ceremony had not been observ'd in the Desert; and that the Lord said to the worthy Successor of *Moses* after their Circumcision, ^a That he had that Day taken away the Reproach of *Egypt* from among them. Methinks nothing but the Fore-Skin could be meant by this Reproach of *Egypt*, which Circumcision had taken away; and if the *Jews* look'd upon that Part as the Reproach of the *Egyptians*, we may naturally suppose that the *Egyptians* had it, and consequently did not use Circumcision at that Time. But if they did not use Circumcision when the Children of *Egypt* left their Country, and that we still can prove that they afterwards practis'd it, we may, I presume, conclude from thence, as has been already observ'd, that all the Miracles which *Moses*

^a Jos. Cap. v. Ver. 8, 9. Postquam autem omnes circumcisi sunt, manserunt in eodem Castrorum loco, donec sanarentur. Dixitque Dominus ad Josue, Hodie abstuli opprobrium Egypti a vobis.

wrought among them, gave them so high an Idea both of his Person and Religion, as engaged them to copy the most peculiar Characteristic in their Religion, and to appropriate to themselves what distinguish'd them chiefly from other Nations; and this undoubtedly was Circumcision.

THE Reader will possibly at first make the following Objections to the Arguments which have been now offer'd, *viz.* That they are no more than Reasons of mere Probability, and consequently are not conclusive, to prove that the *Egyptians* borrow'd Circumcision from the *Jews*, and that they did not use it independently from the Precept which had been given to *Abraham* for that Purpose. I am not insensible, that the Reasons I have here offer'd cannot be consider'd as so many certain and positive Proofs; however, I believe, that when there is no Possibility of our attaining to a physical Certainty of a Thing, we in that Case ought always to adhere to those Circumstances in it which appear the most probable: And I think there is much more Probability in saying, that the *Egyptians* borrow'd Circumcision from the *Jews* who lived among them, and to whose Miracles they themselves had been Eye-Witnesses, Miracles that were infinitely greater than any which their Priests and Enchanters could work, than to admit that the *Egyptians* had it independently from the *Jews*, and that too without any strong Reason for so doing. For, in fine, if we are for laying any Stress on that Passage of *Herodotus*, which is the most antient and most authentic Proof that the Favourers of this last Opinion can alledge; yet the only Inference we can draw from thence, is, that the *Egyptians* made use of Circumcision. But still this is no Argument of their having that Ceremony from themselves, and independent from the *Jewish* Religion. Had we some Instance, or some Passage which mention'd the Circumcision of the *Egyptians*, before the Coming of the Children of *Jacob* into *Egypt*, we then might conclude, that as the above-mention'd Nation practis'd Circumcision before they had any Correspondence with the *Israelites*, they consequently did not borrow that Ceremony from them. But we meet with nothing like this; and *Herodotus*, who wrote about two hundred and forty Years after the Foundation of *Rome*, and consequently about one thousand and eighteen, or one thousand and twenty Years after the *Israelites* left *Egypt*, makes no further mention of the *Egyptians* than that they used Circumcision, but without taking any notice of the Time when it first began among them, or whence they first borrow'd it: So that, to me, the Argument in Question receives no manner of Force from the Passage of this Author, nor can any Thing be drawn from thence in favour of that Opinion.

A FURTHER Objection may be, *viz.* That Circumcision was practis'd not only by the *Egyptians*, but also by those of *Colchos* and *Ethiopia*, as *Herodotus* informs us; but this will not be of more Service to them, since the same Author observes, that he is not very sure, and cannot positively affirm, whether the Ceremony first took its Rise among the *Egyptians* or the *Ethiopians*, notwithstanding that it appears probable to him, that it was first used by the *Egyptians*, and that the *Ethiopians* borrow'd it from them, because Circumcision was practis'd by those Nations only who frequented the *Egyptians*. If the *Ethiopians* receiv'd it from the *Egyptians*, we are not to quote the Example of those People, to prove that Circumcision was used independently from the *Jewish* Doctrine, since it will always be supposed, that the *Egyptians*, from whom other Nations had taken it, had themselves borrow'd it from the *Jews*.

DIODORUS SICULUS mentions the Circumcision of the *Troglodytes*; but adds, as has been already observ'd, that they perform'd it in the same manner as the *Egyptians*; from whom, 'tis very probable, they might have borrow'd it, these two Nations not being at a great Distance from one another.

WE know that the *Negroes* of *Guinea* use Circumcision, but then it is that of *Mahomet*, and we have no Arguments to prove that they had this Institution among them before his Time. It is certain that they have embrac'd, at least imperfectly, the *Mahometan* Religion, for I myself have seen Phylacteries about their Arms and Necks, written in very good *Arabic* Characters, which contain certain Invocations out of the *Alcoran*: Imperfectly, I say, because it is certain there are still several heathenish Ceremonies among them; such as, for Instance, the Custom of sacrificing to Devils, in order to prevent their hurting them, and several others of the same kind.

WE therefore have no Argument or Proof to engage us to think that the *Negroes* made use of Circumcision before *Mahomet's* Time: But tho' it were so, yet this would not prove, that it was independent from the Injunction laid upon *Abraham*; for they might have borrowed it from the *Ethiopians* that lie most to the East, and who traded with the *Jews*. Nay, several of that Nation made a public Profession of the *Jewish* Doctrine, and used to go regularly to worship at *Jerusalem*, as is manifest from the *Acts of the Apostles*; and even several Persons of great Distinction among them had embraced those Principles. As for instance, ^a the Eunuch of *Candace*, Queen of *Ethiopia*, was coming from worshipping at *Jerusalem* when *St. Philip* met him reading the Prophet *Isaiab*. As therefore several *Ethiopians* read the Scriptures and the *Jewish* Law, and not satisfy'd with worshipping in those Temples which they might have in their own Country, went also to worship at that of *Jerusalem*, it is natural to believe that they had a very exalted Idea of the *Jewish* Religion, and a great Veneration for its Ceremonies: And as Mankind generally endeavour to imitate whatever is the Object of their Esteem and Admiration, it is very probable that they obey'd the Injunction of Circumcision, as it is so frequently inculcated in those sacred Writings, and in the Books of that Law for which they express'd so much Esteem and Veneration.

IT would be to no Purpose to object here, that *Herodotus* did not affirm that the *Ethiopians* had borrow'd Circumcision from the *Jews*, but from the *Egyptians*; for I humbly presume, that the Consequences which are drawn from the Scripture, will be prefer'd to those of *Herodotus*, who, tho' generally call'd the Father of Historians, is nevertheless well known not to have always strictly adher'd to Truth, but that he has as frequently err'd in his Descriptions of Times, Nations, and Empires, as *Pliny* has in those of Nature. Moreover, it will be no difficult Matter, without enquiring which of those two Authorities are of greatest Credit, to reconcile them together: For as it may easily have happen'd, that the *Ethiopians* first borrow'd Circumcision from the *Egyptians*; so it may likewise have fallen out afterwards, that this People hearing that the *Egyptians* themselves had first borrowed it from the *Jews*, might have sought the Acquaintance of the latter in order to obtain from them, in all its Purity, those Things whereof the *Egyptians* could give them but a very imperfect Account, who in all Probability, intermixing it with their idle Conceits, had form'd to themselves a new Religion out of the two old ones.

SOME, in order to prove that the *Negroes* practis'd Circumcision independent from the *Jewish* Law, have maintain'd, that they were forced to it from Necessity, it being impossible for them otherwise to get ^b Children: But it is certain, that those who alledg'd this Circumstance, were not acquainted with them. For they are shap'd exactly as we are; and not only in *Guinea*, but in all those Parts of *Asia* and *America* which I visited, in all which Places, tho' I took care to get the most exact Informations possible, I yet

^a Acts viii. 27. Et ecce vir Æthiops, Eunuchus potens Candacis Regina Æthiopum, qui erat super omnes gazas ejus, venerat adorare in Jerusalem, &c.

^b Because with them, Præputium tegit ab integro glandem, excepto minusculo foramine.

could

could never hear of any Thing of ^a that Nature. I cannot indeed affirm so precisely with regard to *Egypt* and the Country of the antient *Troglodytes*, because I never frequented those Countries; but I can at least affirm, that I have spoke with People who have visited them, and these all assured me they had never heard the least mention of any such Defect.

OTHERS have gone so far as to advance, that Circumcision was equally necessary to the *Jews*; but then we must suppose an incredible Number of Miracles, or make a continual one for forty Years together; for they did not once use Circumcision all the Time they were in the Desert, which however was no Obstacle to their getting Children. Besides, several *Jews* had Children after they had embrac'd Christianity; and these Children, tho' not circumcis'd, did nevertheless propagate their Species when they were of an Age requisite for that Purpose. Consequently Circumcision was not absolutely necessary to these People in order to their getting Children, since they encreased their Posterity without it.

If ever there were room to suppose that the *Jewish* Ceremonies were no more than Types, under which greater Things were shadowed than what they appeared to be naturally, or Presages of Things to come, it is undoubtedly in that of Circumcision; which was no more than a Ceremony, by which God signified to his People, that they should cut away from their Hearts all such Things as were not relative to their great End, or to those Things for which they were created. The Reader is not to consider this as the figurative Explication of any particular Person, or the wild Liberty of some Interpreter, who sometimes changes the Sense of the Scriptures as Caprice shall dictate, and moulds it according to his own Fancy; no, God himself expresses himself in this manner, by the Mouth of his Servant *Moses*: ^b *Circumcise therefore the Foreskin of your Heart, and be no more stiff-necked.* I own it may be objected, that it is very possible for Circumcision to have been a natural Help to Procreation, and at the same Time a Type how Mankind ought to behave with regard to their Hearts; but as we have Proofs that Circumcision was not necessary for Procreation, and that it is evident the *Jews* could dispense with it for a considerable Number of Years; I therefore think we ought to infer, that it was in reality no more than a Type, to teach Man, as was already observ'd, to cut away from his Heart whatever did not carry him to his ultimate End, viz. God.

SOME will perhaps say, that the Ceremony of Circumcision was not indeed absolutely necessary for Procreation with regard to the *Jews*, but only a Means of facilitating it. *Philo* appears to be of this Opinion in the End of his Book *De Specialibus Legibus*. ^c He first observes, that certain People laugh at Circumcision, notwithstanding it was had in great Honour by several Nations, the *Egyptians* in particular. By the Way, we are to observe, that we may also conclude from this Passage in *Philo*, that the *Egyptians* borrow'd Circumcision from the *Jews*, since he says expressly, that the Circumcision of his Ancestors was honour'd by the *Egyptians*.

THIS Author produces several natural Reasons of Circumcision, in order to prove to foreign Nations that it ought not to appear so very extraordinary in their Eyes. He observes that it was not only instituted to denote the Covenant between God and the *Jews*, but also to preserve the Body in ^d Health, and free it from Impurities.

Now,

^a On the contrary I have heard, says the Author of that Dissertation, that in hot Countries, *Præputium est semper maxime dilatatum.*

^b Deut. x. 16. *Circumcidite igitur præputium cordis vestri, & cervicem vestram, ne induretis amplius.*

^c Here follows his own Words, *Ridetur enim majorum nostrorum circumcisio, quamvis in non mediocri honore habita etiam apud gentes alias, præsertim Ægyptiam.*

^d *Ut cæceatur morbus curatu difficilis, vocatus carbunculus. — Ut totum corpus sit purius, ne impediatur officia sacerdotalis ordinis; quomobrem etiam radunt corpora Ægyptii Sacrifici, ne quid sordium, vel sub pilis, vel sub præputiis habeant, quod possit obesse*

Now, to answer these Passages, we are to observe, that his Design in this was to justify the Use of Circumcision to certain Foreigners who were very much shock'd at the Practice of it; and therefore, without insisting very much on the Reasons of that Institution, since they would not have been relish'd by Persons who profess'd a Religion which differ'd vastly from his own, he was oblig'd to give some natural Reasons for it, in most of which he nevertheless seems to be pretty much mistaken. I would not allow of the first Reason he gives, *viz.* that it preserves from several Diseases which are hard to be cured: So far from it, that in my Opinion, it would be the very contrary; but this is properly the Province of the Physician. Besides, supposing it to have been so, it was giving themselves a great deal of Trouble, and taking great Precautions beforehand, for the better healing of a Disease, from which they might easily have preserv'd themselves; not to mention that they were never afflicted with it but it was their own Fault.

THE second Reason is much more probable, in as much as the *Easterns*, and among these the *Jews* and *Egyptians*, were very scrupulous with regard to the Purity and Cleanliness of their Priests. However, if they were so very scrupulous as that comes to, it is, methinks, surprising they did not carry it still further, and imitate the Priests of *Arcadia* or *Gaul*.

As to this last Reason, 'tis of no manner of Weight; to prove the Falsity of it, we need only reflect a little on the pretended Fruitfulness of such Nations as used Circumcision. The *Jews*, the *Turks*, the *Arabians*, and all those Nations who practise Circumcision, are not more prolific than others; so far from it, that I am persuaded, were we to make a diligent Enquiry into that Article, the very contrary would be found. But *Philo* was oblig'd to employ such Reasons, whether good or bad, as he thought made for his Purpose, to oppose such as did not approve of that Ceremony, and who would not have admitted any which bore ever so little Relation to Religion, and that Covenant which God had made with *Abraham* and his Posterity, this being the standing Object of Ridicule to the Heathens, and the *Romans* in particular; so that we are not to wonder that all those Reasons which he alledges have no great Foundation.

IV. Of the chief Causes of Paganism and Idolatry.

AS the Observations I have made with regard to *India*, do all relate to the Customs of the Heathen Nations; and that the greatest Part of these Customs are founded on Paganism, and are even a Consequence thereof; it may not be improper to make some mention of Idolatry in general, and the principal Causes of its fatal Establishment.

THERE are few Evils in Religion, but what arose from some kind of Good; and few Errors but were founded on some Truth, either ill understood, or corrupted by Length of Time.

IN this manner, the fabulous History of the Gods, their Descent, their Divisions, Victims, and those Fictions which were sung by antient Poets, were all founded on Truth, which is the Source of that Religion we profess at this Time. Nevertheless, the Heathens have so much disguised Truth, by the numberless idle Conceits and Fictions with which they have clouded her, and her Features are so much alter'd, that it is almost impossible to know her under this false Dress.

obesse puritati sacris debita. He adds, That that Operation, *est cura fecunditatis & numerosa sobolis, — & idcirco circumcisas gentes fecunditate pollere, esseque populosissimas.*

It is pretty surprising how so great a Change could ever have been wrought in Religion, and that Men should leave the pure and clear Light of Truth, to plunge themselves in an Abyss of Errors, and a Chaos of numberless Fictions; nevertheless, a little Reflection on the Character of the Generality of Mankind, and on the Corruption which Time brings down along with it, will lessen the Wonder considerably.

THE first Cause of Error, is, the little Care which Man takes to judge from Reflection only, and his being such a perpetual Slave to Sense. He must have something to act upon him outwardly, and whenever Truth ceases to exhibit herself by exterior Signs, he chuses rather to be affected with Falshood, than to let his Senses remain in a State of Inactivity, and to judge independent from them. This, perhaps, was the Reason why God, who knows the most hidden Recesses of our Hearts, and its least Impulses, heightened the *Jewish* Religion with an almost numberless Multitude of Ceremonies, which to us appear needless. God was for fixing the Senses on some good Object, that might guide them to Truth; and to prevent their being affected with any Thing pernicious, or which might be capable of leading them into Error.

ANOTHER Cause of Idolatry, was the Idea which Men had always form'd to themselves of the Divine Being. They wanted a God, and were persuaded of the Certainty of such a Being, from the Voice of universal Nature; the Heavens, the Earth, the regular Motion of the Stars, and that unerring Order and Harmony in the Universe, were all so many Testimonies of his Existence. But their strongest and most convincing Proof, was those secret Impulses of the Heart, which carry'd them, as it were in spite of themselves, to something of a higher and more august Nature than these Creatures, which were born, grew up, and died before their Eyes; for Idolatry did not first begin by the worshipping the Creatures. Mankind being very sensible of their Corruption, they did not immediately fall into those gross Errors which took their Rise among the *Egyptians*, and which the *Greeks*, and afterwards the *Romans*, carried to the highest Pitch of Extravagance; for the first worshipped such Things only as to them appear'd fit Objects for Adoration.

THE first Things that Men ador'd were the Sun, the Moon, and Stars; but as they could not always have the Sight of those luminous Bodies, they sought for something that might compensate, in some measure, for those Moments when they were hid from them, and which, at the same Time, might be an Hieroglyphic of those imaginary Deities.

THEY could not think of any Thing that resembled them more than Fire, or which exhibited a more sensible Mark of the Splendor of the Stars, and that of the Sun in particular; so that they pitch'd upon Fire for the Object. This Element was at first respected only as the Representative of the Planet they worshipped, but it afterwards became insensibly the Object of their Adoration. The *Chaldeans* first pointed out the Way; and *Ur* in *Chaldea*, whence *Abraham* came, was the Place where that first Worship began; for which Reason it was call'd *Ur*, that is to say, Fire.

I SHALL here mention an Incident, which indeed was pleasant enough, as related by *Eusebius* on occasion of Fire, which the *Chaldeans* look'd upon as a Divinity. * This People asserted, that their God was the strongest and most powerful of all the Gods, since they had not met with any one that could resist its Force; so that whenever they happen'd to get any Deities worshipped by other Nations, they immediately threw them

* *Euseb. Hist. Eccles. l. xi. 26.*

into the Fire, which never fail'd of consuming them to Ashes; by which means the God of the *Chaldeans* was publicly look'd upon as the Conqueror of all other Gods. But a Priest of ^a *Canopus*, one of the *Egyptian* Gods, which was worshipp'd in a City of the same Name, found out the Art to destroy the great Reputation the Fire had acquir'd. For this Purpose he caus'd an Idol to be made of a very porous Earth, with which Pots were commonly made, which were employ'd to purify the Water of the *Nile*. The Belly of this Statue, which was very capacious, was fill'd with Water. Here the Priest made a great Number of little Holes, and stopp'd them with Wax; after which he challeng'd the Fire of the *Chaldeans* to dispute the Victory with his God *Canopus*. The *Chaldeans* immediately prepar'd one, and the *Egyptian* Priest set his Statue to it. No sooner was the Fire come to the Wax but it dissolved it, the Holes were opened, the Water pass'd through, and at last quite put out the Fire. Upon this a Report was soon spread, that the God *Canopus* had conquered and destroyed that of the *Chaldeans*; and the *Egyptians*, as a Memorial of that signal Victory, always made all their Idols with very great Bellies, and very short little Feet, that which had conquered the Fire being so shap'd. The greatest Part of the Idols of the *Indians* are also made after that Manner.

THE *Persians* also worshipp'd ^b Fire, which was generally carried before their Kings, and at the Head of their Armies, and was always attended by three hundred and sixty Priests. There are at this Day some *Persians* who still adhere to the antient Religion of the Nation, but then they are a kind of Savages, who inhabit the Mountains, and would never receive the *Alcoran*. The *Athenians* had a perpetual Fire in the *Prytanæum*, a kind of Fortrefs, and their Council-House, wherein also their old Officers, and all such as had done any signal Service to the Commonwealth, were maintain'd. This Fire was kept by Widows, whereas that of the *Romans* was under the Care of Virgins, call'd *Vestals*. 'Tis well known that the *Jews* were also commanded to keep a perpetual Fire, as is manifest from the sixth Chapter of *Leviticus*.

SOME have assert'd, that the Worship and Adoration which so many Nations paid to Fire, was founded on this Passage in ^c *Deuteronomy*, *Thy God, O Israel! is a ^d consuming Fire*. But that is no way probable, since, as it has been already observ'd, the *Chaldeans* worshipp'd Fire long before the written Law was given.

AFTERWARDS Man became the Object of religious Worship; but we shall speak of the Origin of this Idolatry under the Head of the *Penates*, or Household Gods. In fine, Mankind at last by insensible Degrees came to worship Beasts, and the very Refuse of Nature.

ALL these Irregularities which Men gave into are likewise owing to the lofty Stile of the Eastern Languages, to the Scruples of whole Nations, and to the great Veneration they paid to every Thing their Priests or Elders told them. The Stile of the *Easterns*, but particularly that of their Priests, and of those whom we may call their Philoso-

^a *Siris, Osiris, Canope*, were the same Deity under different Names, all which are thought to be the *Nile*.

^b 'Tis the Practice at this Day to carry a Fire at the Head of the Caravans in the East. The *Arabians* and other People observe likewise that Custom when they march. 'Tis probable that the Pillar of Fire which walk'd in the Night-Time before the *Israelites* in the Desert, might have given Rise to it. God has been pleas'd on several Occasions to conform to a servile Custom which the antient *Jews* have adopted in almost every Branch of their Behaviour, and which has frequently led them to Idolatry. Were we well assur'd that the Fire which walk'd before the *Israelites* was shap'd like a Pillar, we then possibly might have Room to justify the *Indians* for representing some of their Gods under that Form.

^c Chap. xii. 19.

^d We are of Opinion, and with some Foundation, that this Expression of the Scripture alludes to the Religion of those People who worshipp'd Fire.

phers, has in all Ages been swell'd with Figures and Similes. They search'd only for pompous Terms and metaphorical Expressions, and the less they were understood by the People, the more learned and witty they thought them. Afterwards the first Poets arose, who improv'd upon all this numberless Rhapsody of pompous Words and Hyperboles, when at last 'twas found, that Mens Words were directly contradictory to their Thoughts. * *Lactantius* inveighs strongly against the Evils which Poets have occasion'd, and says, that People, who do not give themselves Time to reflect, may easily be insnar'd by their soft, agreeable, and insinuating Manner of Writing.

THE Generality of Mankind did not search into the Sense shadowed under the Figure, and what it represented, but consider'd the Figure itself; so that we may judge, what kind of Notions they form'd to themselves with regard to God and Mysteries; for were we only to follow the literal Sense of the Description which the Scripture gives of God, we should figure him arm'd with a sharp Sword, a Shield, a Bow, and Arrows, and sometimes lying in Ambush. We there sometimes see him gay, at other Times angry or sad. In a Word, we should at last go so far as to make a mere Man of him, and very often, were we to stick to the Letter, a Man of no great Wisdom, This however the Heathens have done; for they have really ascrib'd such Things to God, as were spoken of him in a figurative Sense only. They began by giving him a Body, which was founded first on the Descriptions their Priests and Poets gave of him, and secondly on the natural Tendency they had to judge independent from their Senses, and of forming to themselves only such Ideas as were gross and material.

HAVING thus seen Man ascribe a Body to the Deity, we are not to wonder at the odd Figures under which they represented him, and the different Functions they ascrib'd to him. 'Tis well known, that there were of all Kinds, insomuch that at last there was not any Part of the House but was guarded by its peculiar God or Goddess. Nay, they even went so far, as to put those Places which are design'd for the Easing of Nature, under the Direction of a Goddess, to whom they gave the Name of *Cloacina*. In fine, they carried their Extravagance to the utmost Lengths. *Tertullian*, *Lactantius*, and even several profane Writers, have given us the Particulars of all these ridiculous and idle Chimæras.

WE shall take notice of the Veneration which the People had for every Thing that came from their Priests or Elders, when we come to speak of their tutelar Divinities. This Veneration, as has been already observ'd, was one of the Causes of their great Fondness for Error, and the Fictions they had receiv'd from their Ancestors. But enough has been said on a Subject which has been thoroughly handled by very learned Authors in our Age. We find in their Works all the Extravagance and ridiculous Foppery of Paganism, and at the same Time see how widely the Belief of Persons of good Sense differ'd from that of the common People.

V. The Sacrifices of the Indians, and their Manner of honouring their Gods.

MANKIND have in all Ages paid an outward Worship to the Deity, which consisted in offering up to him their best and most valuable Things, as an Acknowledgment that they were indebted to him for them. Thus *Cain*, whose Employ-

* *Lactant. Lib. I. Cap. 11. Poeta perniciosi sunt, qui incantatos animos facile irritare possunt suavitatis sermonis, & carminum dulci modulatione currentium.*

ment was to till the Ground, offer'd Part of his Fruits to God; and *Abel*, who kept Sheep, made him a Sacrifice of one of his fattest Lambs.

'TIS not certain, whether there were any fix'd Ceremonies at the Rise of Oblations; and there is even Room to believe, that ^a *Enos* first reduc'd them under a regular Form. ^b Father *Petau* has indeed taken it in another Sense, *viz.* understanding hereby, that this Grandson of *Adam*'s restor'd the Worship of God which the Children of *Cain* had abolish'd.

THERE was also another kind of Sacrifice, call'd the Sacrifice of Libation. This was perform'd by pouring out some Liquor in honour of the Deity, and was also used under the written Law.

As for Instance, after the Ark of the Covenant was return'd, the *Israelites* assembled together at *Mizpeh*, under *Samuel*, in order to return thanks to God for rescuing them out of the Hands of the *Philistines*; ^c the Scripture takes notice, *That they drew Water, and poured it out before the Lord*, by way of Thanksgiving for his Mercies.

THE Water which *David* poured out when he was before *Bethlehem*, and which he refused to drink, because ^d three Chiefs of his Army had endanger'd their Lives in drawing it out, was equally a Sacrifice of Libation; but Oil was generally made use of on this Occasion. Thus *Jacob*, desirous of returning Thanks to God for the mysterious Dream, in which he had seen a Ladder and Angels ascending and descending thereon; and looking upon the Place where God had been so merciful to him, as truly holy, and as the House of the Lord, ^e *He poured Oil upon the Stone which he had used as a Pillow during that Dream.*

FROM this Action of *Jacob* we may observe by the way, that in his Time 'twas a Custom for such Travellers as were piously inclin'd, to provide themselves, before they set out upon a Journey, with those Things which might enable them to praise and honour the Lord in a due Manner, during the Time they might spend in it; and that the Sacrifice of Libation being the most easily perform'd, as requiring the least Ceremony, they were always careful to carry a certain Quantity of Oil along with them, in order to pour it out before the Lord, and to offer it to him, either as an Acknowledgment of his Almighty Power, to thank him for some Blessing, or to implore one at his Hands.

THE Sacrifices of Libation among the Heathens were perform'd with several other sorts of Liquors. As for instance, they offer'd Milk to *Rumina*, the Goddess whom they invoc'd for Children that suck'd at the Breast. The *Athenians* never offer'd Wine to the Sun, to the Moon, to *Aurora*, to *Urania*, the Muse who, according to them, invented Astrology; nor to *Mnemosyne*, on whom *Jupiter* had begotten the nine Muses, nor to any of the Nymphs: To these the Oblation was Honey diluted with Water.

SOME pretend that the first Libations were made with Wine, and that the Etymology of the Word Libation comes from the God *Bacchus*, who was also call'd ^f *Liber*.

^a According to that Passage in *Genesis* iv. 26. *Iste cepit invocare nomen Domini.*

^b Ration. Temp.

^c 1 Reg. vii. 6. *Haueruntque aquam, & effuderunt in conspectu Domini.*

^d 2 Reg. xxiii. 16.

^e Gen. xviii. 18. *Surgens ergo Jacob mane tulit lapidem quem supposuerat capiti suo, & crexit titulum infundens oleum de super.*

^f Ovid is of the same Opinion in his third Book of *Fusti*, and says,

Nomine ab authoris ducunt Libamina nomen.

THESE kinds of Sacrifices which at first were instituted only in honour of the Gods; soon had a Place in their Feasts and Carousals. ^a They there made profane Libations, and Wine was pour'd in a ceremonious Manner, which probably was always in honour of *Bacchus*.

THE Doctrine of the Transmigration of Souls which prevails among the *Indians*, prevents their offering any bloody Sacrifices to their Gods; and even, according to their Theology, some of these Gods have liv'd under the Form of such Animals as were fittest for Sacrifice; so that they offer only the Fruits of the Earth and Incense to their Idols.

THEY also pour Oil before them, but not satisfied with this, they smear them over with it every Time they make any Oblations to it; so that they are generally black, footy, and all over clammy with Oil. *Arnobius* tells us the same of the Idols in his Time. ^b I used to flatter, says he, a Stone that was smear'd all over with Oil, as tho' it had contain'd some mighty Power.

IF we except Sacrifices, we shall find that the *Indians* agree in several Particulars with the *Jews* and antient Heathens in their manner of honouring their Divinities, and praying to them in Pagods. They have Drums, Trumpets, and Chorus's, who sing Hymns in their Honour. They sometimes carry their Idols in Procession through all the Streets of their Cities; and have always, in these public Ceremonies, Women who sing and dance before them to the Sound of the Instruments of the Country, as ^c *David* formerly play'd on his Harp before the Ark.

THESE female Dancers among the *Indians* are always Prostitutes, and though they generally dance in their Pagods, and before their Gods, they yet are not chaster, nor is their Reputation less unfulfilled upon that Account.

WE find that such as were employ'd in the same Ceremony among the *Jews*, were not had in greater Esteem, but had generally no better Respect shewn them, than our common Dancers meet with from us; for *Michael* told *David*, that he had acted the Part of a Buffoon when he stripp'd himself in public ^d.

As to *David's* uncovering himself to dance before the Ark, for which *Michal* reproach'd him, we are to observe, that it was usual for the *Jews*, in order to prevent their being encumber'd in dancing, and to be more free and disengag'd, to take off their Cloaks, and keep on their under Garments only, which made them lighter, and consequently more fit for that Exercise. However, this was no way suitable to that Gravity which the *Jews*, and all the *Easterns*, so much boast of to this Day.

THE *Indian* Women-Dancers do the same: These, whenever they are going to that Exercise, throw off a kind of large Veil which covers their Heads, and have nothing on but a Petticoat, and a small kind of Linnen Waistcoat.

SUCH *Indians* as embrace the Christian Religion use likewise small Trumpets, a kind of Hautboys, and Drums, in their Churches, and sing spiritual Songs to the Sound of these Instruments; at least this is observ'd in *Pondichery*.

^a Macrob. Lib. III. Saturnal. Cap. xi.

^b Arnob. advers. Gentil. Lubricatum lapidem, & ex olivi unguine sordidatum, tanquam ineffit vis presens, adu. lab. vi.

^c 2 Reg. vi. 14.

^d 2 Reg. vi. 20. Et nudatus est, quasi si nudetur unus de scurris.

VI. Of the Places where they paid their Devotions to the Deity, and the Manner in which they build their Temples.

MEN have always made choice of ^a gloomy Places, and Shades made by lofty Trees, to pay their Devotions to the Deity. When the Jews put an Oak into the Sanctuary, under which ^b *Joshua* plac'd the Stone on which the Promise they made of never abandoning the Worship of the true God was engrav'd, 'twas purely in Imitation of other Nations. Nevertheless this was against the express Commandment of God, who had forbid the ^c planting of any Wood or Tree near his Altar. But notwithstanding this Prohibition, they yet kept up this Custom, and worshipp'd false Gods in Groves, for which they are reproach'd in ^d Scripture. When *Hosea* censures them for this Crime, he says, That they sought on this Occasion for such Trees as projected the greatest Shade ^e.

BEFORE God had commanded *Solomon* to build a Temple to him, it was usual for pious People to sacrifice to the true God upon Hills, and even under the Shadow of high Trees, as *Gideon* did under the Oak, where the Angel touching the Sacrifice of this famous Jew with his Wand, drew down Fire from Heaven upon it.

ONE would be apt to conclude, that in those Ages Men were allow'd to sacrifice in any Place whatsoever. Nevertheless we must except those Spots which were cover'd with Trees, and in general whatever might bear any Affinity with the sacred Groves of the Heathens, agreeable to that Prohibition in *Deuteronomy* xvi. 21. by which every one was forbid to plant any Tree near the Altar of the true God, as was just now observ'd: Further, we may ground this Conjecture on the Example of some Jews, who, at the same Time that they adher'd strictly to the Rules of the Jewish Doctrine; did nevertheless offer, as was said before, Sacrifices in all Places whatsoever. However, I believe, they did not strictly observe the Precepts of the Jewish Religion in that Particular, since it expressly enjoin'd the contrary; so that it would be impossible to make an Apology for them, but by saying, that the Custom of sacrificing to God in all Places, though in direct Opposition to the Law, became as it were lawful, by the great Number of those who practis'd it; but it was far from being so in itself, since a Dispute broke out upon that Account, even in *Joshua's* Time ^f. All the *Israelites* were offended to see the Tribes of *Reuben*, of *Gad*, and the half Tribe of *Manasseh*, raise a Monument of their Piety on the Banks of *Jordan*, where *Moses* had fix'd their Habitation. The rest of the Jews took this Monument for an Altar; and the warmest among them were of Opinion, that they ought to go Sword-in-Hand, and ravage all the Lands of their Brethren, to punish the Crime they had been guilty of; but the more Prudent Thought it would be better to send Deputies to them, to enquire the Reason of their erecting an Altar, in opposition to the express Prohibition of the Law. The last Opinion prevail'd, so that People were sent to enquire into the Motives of that Action; all the Excuse they made to their Brethren, was, that they did not thereby intend to erect an Altar, but only a Monument, as a Memorial to their Descendants of their being real Jews, and consequently obedient to the Laws of God which had been left them by *Moses*.

^a Particularly in the Infancy of Idolatry.

^b *Jos. xxiv. 26. Posuitque eum subter quercum, quæ erat in sanctuario Domini.*

^c *Deut. xvi. 21. Non plantabis lucum, & omnem arborem juxta altare Domini Dei tui.*

^d *Jerem. ii. 20. Sub omni ligno frondoso tu prosternaberis.*

^e *Os. iv. 13. Et super colles accendebant thymiana, subter quercum & populum & terebinthum, quia bona erat umbra ejus.*

^f *Jos. xxii.*

AFTER they had built the Temple of *Jerusalem*, they were then more expressly forbid to sacrifice Victims in any other Place. *Moses* himself warn'd them against it in the Desert, and gave them Rules for their Conduct, after God should put them in Possession of the Land of Promise. ^a *Take heed*, says he to them, *that thou offer not thy Burnt-Offerings in every Place that thou seest, but in the Place which the Lord shall chuse in one of thy Tribes, there thou shalt offer thy Burnt-Offerings.*

SOME *Jews* however still preserv'd the antient Custom of offering Sacrifices to God on Mountains, or under Trees. Thus where Mention is made of some Kings of *Judah*, as *Jehoshaphat* and several others, who did not take away the High-Places ^b where Worship was offer'd up, we are not always to suppose that these were Altars erected in honour of the false Gods; for they were often raised to the true one, according to that Passage in the *Chronicles* ^c, *Nevertheless the People did sacrifice still in the High-Places, yet unto the Lord their God only.* In fine, the sacrificing in any Place whatsoever was criminal only upon this Account, because God had forbid them to sacrifice any where but in *Jerusalem*.

^d THE *Indians* have a great Number of Idols dispersed up and down the Fields, and these are generally lodg'd in little tufted Woods, or at the Foot of some very shady Tree. 'Tis here that Travellers send up their Prayers, and the Devout their Offerings, to beseech their Gods to indulge them a prosperous Voyage.

THE *Jews* also erected Altars in the Fields for the Service of Travellers, where they used to sacrifice Victims to God; but this was forbid after the Temple of *Jerusalem* was built, and we may affirm that one of the finest Incidents in *Asa's* Life, is his demolishing those Altars ^e.

THE heathen *Indians* love to this Day to have their Pagods, or Temples, dark and gloomy. They observe not to let the Light enter in but by the Door, which is generally very low and narrow, except through some little Loovers, which serve as Windows. However in some Pagods the Light comes in only at the Door.

'Twas thus that the Patriarch *Abraham* sought for Obscurity, when he went and address'd himself in Prayer to God. The Scripture takes notice that he planted a Wood at *Beersheba*, there ^f to call upon the Name of the Lord the everlasting God. The *Jews* had afterwards much the same Idea of the divine Being, and thought he delighted in gloomy Places, in thick Clouds, and generally in Darkness. Thus when *Solomon* caused the Ark of the Covenant to be carried into the Temple which he had built, and saw it fill'd with so thick a Cloud, that the Priests could not see to perform divine Service, he cry'd out, ^g *That the Lord said that he would dwell in the thick Darkness.* *David* enumerating in the seventeenth Psalm the several Things which attend on the divine Majesty, says, *That he made Darkness his secret Place;* ^h *his Pavilion round about him were dark Waters, and thick Clouds of the Skies.* In fine, most Nations of Anti-

^a Deut. xii. 13. *Cave ne offeras Holocausta tua in omni loco quem videris, sed in eo quem elegit Dominus.*

^b 2 Paral. xx. 33. *Verum excelsa non abstulit.*

^c 2 Paral. xxxiii. 17. *Attamen adhuc populus immolabat in excelsis Domino Deo suo.*

^d 'Tis observ'd, that in those Countries where the *Romish* Religion prevails, there are still some Customs among them, which bear a great Affinity to those of the *Indians* and antient *Jews*; for 'tis very common to meet with Crosses, Images of the Virgin, and little Crucifixes in a kind of Chapels built on Eminences; and also a great Number of devout People, who, with their Beads in their Hands, say their Prayers, and mumble over a certain Number of *Paters* and *Ave-Marias*. We often meet with fine Fruit at the Feet of these Images of the Virgin, which is offer'd them from a religious Principle.

^e 2 Paral. xiv. 2. *Et subvertit altaria peregrini cultus, & excelsa.*

^f Gen. xxi. 33. *Abraham vero plantavit nemus in Bersabee, & invocavit ibi nomen Domini Dei aeterni.*

^g 3 Reg. viii. 12. 2 Paral. vi. 1. *Dixit Dominus, ut habitaret in nebula.* He also says in the *Chronicles*, speaking on the same Subject, *Dominus pollicitus est, ut habitaret in caligine.*

^h Psal. xvii. 11. *Posuit tenebras latibulum suum.*

quity had the same Opinion on that Head, which possibly might have been founded on the Tradition they received from the Inhabitants of the Infant World, viz. that God inhabited the terrestrial Paradise, a Place fill'd with Trees, and consequently a gloomy.

WERE we to enquire into the physical Cause of the Care which most Nations have taken to chuse gloomy Places for worshipping the Deity, I believe the following Reasons might be given, viz. That Darkness and Gloom suit naturally to that Recollection and Modesty, which ought always to be observ'd in Temples, in Presence of the Supreme Being; for of all the Senses, the Sight is most apt to distract the Mind, but Darkness prevents our Eyes from receiving the Impression of any Object which might be capable of drawing off our Attention; so that it suits perfectly all such Places as are appointed for Prayer and Devotion.

MOREOVER, Darkness and Gloom raise involuntarily in the Mind a kind of Awe and Terror, which is very near a-kin to that Veneration we owe to the Divinity; and it is, I believe, for this Reason that the Romans call'd God by a Name which properly signifies Fear or Horror; for the Latin Word ^b *Deus*, is manifestly borrow'd from the Greek *Deos*, *Formido*; whence the Greeks may also have borrowed their *Theos*; though some derive its Etymology from *Thécin*, ^c *currere*; because several had formerly a Notion that the Stars, which run, as it were, perpetually, are so many Deities.

VII. Of the Temples dedicated to PRIAPUS.

THE Indians have Temples dedicated to *Priapus*, though under different Names; and it may be affirm'd that they have very much improv'd the infamous Postures in which the Egyptians, Greeks, and Romans had represented him: Several even wear a little *Priapus* about their Necks, but cover'd with a little Silver, and assert that it endues them with Strength and Fruitfulness.

'Tis well known that some Jews formerly worshipp'd this abominable Idol. The Scripture tells us, that *Asa* banish'd his Mother *Maachab* from Court, because she had erected an Altar to ^d *Priapus*; this he caused to be broke down, and had it burnt at the Brook *Kedron*.

'Tis very probable that the Jews had learn'd from the Egyptians to pay divine Honours to *Priapus*, and erected Statues in his Honour; for possibly this pretended Deity had greater Veneration paid him in Egypt than in any other Place. He was there consider'd as the Principle of Mankind, which is the most noble Thing in the World. There were few public Edifices but had the true Figures which were most suitable to that Deity placed over them; and these were consider'd as the Hieroglyphics or Symbols of the greatest and most perfect Things that could be wish'd for in Nature; such as Preferment, Abundance, Fruitfulness, Union, Strength, Vigour, and Health.

In like Manner the Romans used to invoke *Priapus*, not only for Propagation, but also to make the Earth fruitful. Every one had generally a Statue of *Priapus* in his Garden, which at worst serv'd for a Scare-Crow, and was at least of Service in fright-

^a Gen. iii. 8. *Et cum audissent vocem Domini Dei deambulantis in paradiso, &c.*

^b This Etymology is very much forced. Why not borrow *Deus* from *Θεός*, which in Greek signifies God?

^c To run.

^d He is call'd *Belpheor* in Scripture.

^e 2 Paral. xv. 16. *Sed & Maacham matrem Asa Regis ex angusto deposuit imperio, eò quòd fecisset in loco simulacrum Priapi, quod omne contrivit, & in frustra comminutus combussit in torrente Cedron.*

ing away the Birds, in case it could not contribute to fulfil their Wishes, and procure them a plentiful Harvest.

^a 'TIS manifest from a Passage in *Horace*, what Liberties the *Romans*, and particularly their Men of Wit, and Poets, took with their Gods, and how familiarly they treated them.

VIII. *The Penates, or Household-Gods of the INDIANS, and the Origin of the Tutelary Divinities.*

BESIDES the Gods above-mention'd, which the *Indians* have in their Temples, they also have those to which the Antients gave the Names of *Lares*, *Manes*, and *Penates*: These are little Figures set by them in different Parts of their Houses, which they rub over very carefully with Oil, and surround with Flowers, and imagine they shall obtain their Favour by this Means. Some have said, that the *Manes* were infernal Deities, which they distinguish'd from the *Penates* and *Lares*; but most Authors use any of these three Words indifferently to signify the Souls departed; so that I shall not enquire into the Difference which those of a contrary Opinion pretend to find between them.

THESE tutelary Divinities are of great Antiquity. They had been introduced long before the *Greeks*, who probably might have borrow'd them, as well as the first Foundations of their fabulous History, from those who began to form the Empire of the *Affyrians*. Herein I agree with those who suppose this Monarchy to have had its Rise in the City of *Niniveh*, and that it lasted thirteen hundred Years; for were we to follow the Opinion of *Herodotus*, and suppose that it existed only five hundred and twenty Years, we then should fix its Beginning at the Time when *Deborah* judg'd the *Israelites*; by which means the *Affyrians* would be posterior to the *Greeks*, and consequently the *Greeks* could not have borrowed their fabulous History from them; for the most ancient *Grecian* King that we read of in History is *Inachus*, King of *Argos*, who, according to the Computation of the *Septuagint*, was contemporary with *Moses*; though ^b *Eusebius* would make that great Legislator contemporary with *Cecrops*, who liv'd above three hundred Years after, and laid the Foundation of the twelve Towns which form'd the little Kingdom of *Athens*; and that those who are of this Opinion, make *Inachus* and *Abraham* Contemporaries, which has begun to create some Confusion in antient Chronology.

^a *Olim truncus eram ficulnus, inutile lignum;
Cum faber incertus, scammum faceretne Priapum,
Maluit esse Deum. Deus inde ego, surum aviumque
Maxima formido.*——

Horat. Sermon. Lib. I.

In English thus:

I was at first a Piece of Fig-Tree Wood,
And long an honest Joiner pondering stood,
Whether he should employ his shaping Tool
To make a God of me, or a Joint-Stool;
Each Knob he weigh'd, on every Inch did plod,
And rather chose to turn me to a God.
As a *Priapus* hence I grew ador'd,
The Fear of every Thief and every Bird.

^b See the *Antiquity of Times restor'd*.

BUT

BUT to return. We meet with the *Penates* long before *Moses's* Time, and consequently before the *Greeks*. 'Tis probable that *Laban's* *Teraphins*, which *Rachel* his Daughter, who was afterwards *Jacob's* Wife, had stole from her Father, and hid in the *Camel's Furniture*, when he went into *Rachel's* Tent to look for them, were tutelary Gods and *Penates*, whence we may conclude they were not large Statues. *Laban* in so doing had done no more than follow a Custom, which was practised long before his Time; for *Terah*, *Abraham's* Father, also made Statues among the *Chaldeans*, which could be no other than public Idols, or tutelary Divinities.

THESE Idols were not applied to any ill Use in the Beginning; for they were at first but so many Figures by which Men represented their deceased Fathers, or such of their Sovereigns as they had not an Opportunity of honouring in Person, by their living at a great Distance from them. In this Manner they endeavour'd to compensate by Art for what Nature had taken from them, or which the Distance of Place prevented their having a Sight of. 'Twas therefore no more than a Testimony of the Love and Respect which good Children owe to their Parents, or that Submission and Homage which loyal Subjects pay to those whom Heaven has set over them.

THE fourteenth Book of *Wisdom* furnishes us with one of those Incidents which might have given Rise to that superstitious Custom with regard to such Statues as were made in honour of deceased Parents. The wise Man ascribes it to the Love which a Son has for his Father. So far would have been well, had the Son kept his Grief within due Bounds, and not carried it to that Excess as to worship as a God in the midst of his Family, him, whose Loss he ought to have regretted as a Man only.

* PLATO gives the Name of *Omogeneioi Theoi* to the *Penates*. 'Tis certain that when the Antients mention'd these Gods as their Kindred, they meant no more than their deceased Relations, who in the Infancy of the World were had in great Veneration by their Posterity, or in general such of their Family as had been dear to them in their Life-Time.

WE may suppose that at first Mankind only testified a great Respect and Veneration for these Statues, and that they consider'd them merely as we in these Days should the Picture of a deceased Father who had been dear to us. However they exceeded by insensible Degrees the Bounds of such a Tenderness as is just and lawful, and fell into Idolatry. But we may probably suppose that the Notion they had in those remote Ages of the Immortality of the Soul, was the first and chief Source of Idolatry.

THOSE who were afterwards inform'd that their Ancestors had invoked the chief Men of their Family, and affirm'd that they had listen'd to their Prayers, were soon persuaded it was fitting they should imitate so useful and glorious a Worship. The Virtues of these first Chiefs were often the Subject of their Discourse, and were by that Means transmitted to Posterity. They had their Statues continually before their Eyes, and preserv'd them with Care. 'Tis very probable that Idolatry might thus have taken deep Root in the Minds of their Posterity, and possibly grew to a very great Height from the Idea which Mankind have generally entertain'd with regard to preceding Ages. They fancy that every Thing in those Times was great and virtuous, and that their Predecessors were free from those Frailties and Imperfections which they so willingly point out in their Contemporaries.

* Or Images.

† *Plato de legibus*. The proper Signification of this is, those Gods who are of the same Family; for *Omogeneia* signifies Relation or Kindred.

THE tutelary Divinities were lodg'd in different Parts of the House, but were generally set in little Niches made near the ^a Hearth, that being the Place where the whole Family most frequently met together. As the *Indians* have no Chimneys in their Houses, they lodge their *Penates* in any Part of it.

IX. Of the Holy-Water of the INDIANS.

THE *Jews* had their Holy-Water, with which they used to sprinkle unclean Persons, the third Day after their having been declared such, and the seventh, on which they were purified.

THIS was no more than clear Water mix'd with the Ashes of a red Cow, which was burnt out of the Camp with its Entrails. The Priest, while they were burning it, always threw into the Fire, Cedar-Wood, Hyssop, and a little Scarlet.

THE heathen *Indians* have also their Holy-Water, which is no more than Cow's Piss; but as they think it would be a capital Crime to burn the Beast, they therefore use only its Urine, and with this their Devotees sprinkle the Ground before their Doors every Morning. They are of Opinion, that this Lustration will drive away every kind of Evil from their Houses, and also draw down the peculiar Protection of the Gods upon themselves; they looking upon every Thing which comes from that Beast as holy and divine.

THE great Veneration they pay to Cows, is, in my Opinion, owing to some other Reason than the pretended Metempsychoses of *Phoe*, or what they relate of *Parmeser*. They tell us, that when the latter liv'd upon Earth, he willingly undertook to look after them. But farther, they pretend to justify the Affection they have for those Animals, by affirming that they are the best and most perfect of all Beasts; so that those People revered Cows, independant from the Honour which accrued to them by their receiving *Phoe's* Soul, or their having been the Care of one of their Gods. It were easy to prove, that the *Indians* were not the only People who look'd upon the Bull, the Ox, and the Cow, as Deities. The *Egyptians* worshipp'd the Ox under the Names of *Apis* and *Serapis*, which signify the same Thing. Some have pretended that *Apis* was nothing more than an Hieroglyphic of *Joseph*, who procured the *Egyptians* a happy Abundance at the Time of a great Dearth. The Ox indeed was consider'd as an Emblem of Fruitfulness and Abundance by these and all other heathen Nations. Others relate, that *Apis* reign'd first in *Argos*, and afterwards in *Egypt*; that he taught the *Egyptians* to dress the Vine; and that these out of Gratitude for this Favour, worshipp'd him after his Death under the Figure of an Ox. We are told that this King assum'd the Name of *Osiris* in that Place, which if true, *Apis*, *Serapis*, and *Osiris*, must consequently signify the same Thing.

VOSSIUS asserts, that there were three *Osiris's* in *Egypt*, and that *Ham*, or his Son *Mizraim*, was the first. The Word ^b *Mizraim* has indeed continued in *Egypt*, and it is thus called in the *Hebrew* Text. The second, according to that Author, is *Joseph*, and the third *Moses*; but there is hardly Room to suppose his Conjecture probable with regard to the last. Be that as it will, 'tis certain that the *Egyptians* worshipp'd an Ox

^a This was the Reason of their sometimes using the Word *Fœtus*, *Focus*, to signify the *Penates* or Household-Gods; and *vice versa*, the Word *Penates* to signify the Hearth, or even the whole House.

^b The *Arabians* call it *Mezr* to this Day. See *Vansleb's* Relation of *Egypt*

under the Name of *Apis*, *Serapis* and *Osiris*; and this Animal was probably look'd upon as the Hieroglyphic of one of those ^a whom we just now mentioned.

THE *Jews*, in imitation of the *Egyptians*, made a Golden Calf in the Desert, and fell down and worshipped it. In the Division of the Kingdom of *Judah* and *Israel* *Jereboam* erected two, the one at *Dan*, and the other at *Bethel*, and these the *Israelite* worshipped as Gods, who had brought them out of the Land of *Egypt*. *Jupiter* was ador'd under the Figure of a Bull, which Shape the Poets tell us he borrowed, in order to carry off *Europa*. This Fiction is of great Antiquity, since ^b *Anacreon* mentions it in one of his Odes. In fine, several antient Nations paid divine Worship to the Ox, or at least honoured that Beast as the Emblem of Fruitfulness and Abundance.

^c *Diodorus Siculus* relates, that the *Troglodytes* used to strangle with an Ox-Tail all such old Men as were past their Labour, or were no longer able to look after their Flocks; and in general all weak and feeble People, and those who were troubled with any incurable Disease: Nay, farther, they imagined they did them a great Piece of Service in not suffering them to continue long in a languishing Condition, and dispatching them quickly into the other World. Not to mention that they thought they did them a singular Honour, when they strangled them with the Tail of so noble a Beast as the Ox or Cow.

THE *Indians* indeed do not carry their Charity to so great a Length; however they think it a great Honour, and fancy themselves sure of eternal Happiness, whenever they expire with a Cow-Tail in their Hands.

THE *Egyptians* worshipped an Ox under the Name of *Apis*, and *Serapis*, as has been already observ'd; hence we may conclude, that they never kill'd that Beast, especially since when *Pharaoh* commanded the Children of *Israel* to offer Sacrifices to their God and not leave *Egypt*, *Moses* reply'd, That that could not be done, since the ^d *Egyptians* would stone them, were they to see them sacrifice any Beast they worshipp'd. If therefore the *Egyptians* could not behold without Horror, the *Jews* sacrificing those Beasts, which were the Object of their Worship, we may conclude from thence, that they themselves never killed them. Moreover *Juvenal* relates, that the *Egyptians* abstain'd from eating all ^e woolly Beasts, and that this People thought it a Crime to kill a Kid.

IN case the *Egyptians* were not allowed to kill Sheep or Kids, we may naturally suppose they did not kill Oxen, a Beast they had in so great Veneration; however ^f they allow'd the *Jews* to kill and eat them. *Plutarch* relates, That they themselves used to sacrifice red Oxen in honour of *Typhon*. The *Israelites* eat Lambs in that Country, notwithstanding that *Juvenal* affirms the *Egyptians* never fed upon any woolly Animals,

^a The Body of this Ox was to be black, that Part of the Head which is over the Eyes white, and a white Spot on its Back. This quadrupede Deity had a peculiar Way of pronouncing his Oracles, which at the same Time was very simple, as well as conformable to the Dictates of Nature. The Person who consulted the Beast, set something to eat before him, which if he refused, 'twas a bad Omen, and he was to expect nothing but ill Luck; but in case he accepted what was offered him, they were positive that every Thing would be propitious.

^b *Anacr.* Ode 95.

^c *Diodorus*, lib. 4. c. 3.

^d *Exod.* viii. 26. *Non potest ita fieri, abominaciones enim Ægyptiorum immolabimus Domino Deo nostro: Quod si maculaverimus ea quæ colunt Ægyptii coram eis, lapidibus nos obruent.*

^e *Juven.* Satyr 15.

—— *Lanatis animalibus abstinet omnis Mensa, nefas illic factum jugulare capelle.*

^f This Reason would almost persuade us, that the *Egyptians* did not really worship an Ox, or at most that they paid him a symbolical Worship only. 'Tis also probable, that the Ox *Apis*, was not a God till after his Consecration, which is pretty manifest from antient History. Besides, 'twas impossible for every Ox to be a God, since it was necessary for them to have certain Marks before they could be entitled to that Honour.

whence we may conclude, that they did not oblige the *Jews* to adhere strictly to all their Customs in particular, but were satisfy'd, provided they did not do any Thing in public, which clash'd with their Religion and Ceremonies.

POSSIBLY the almost universal Veneration which Idolaters had for the Ox, might have been wholly owing to the great Service they afford to Man. As for instance, great Numbers of People, even after the Deluge, subsisted chiefly on Milk and the Fruits of the Earth: So that the Cow furnish'd them their principal Diet. The Ox was employ'd in ploughing the Ground, in carrying the Baggage of Travellers, and in drawing of Chariots. In Desarts, where no Wood was to be found, Men us'd to make Firing of its Dung mix'd with a little Straw, which was afterwards dry'd in the Sun; and this is the Practice of the *Indians* to this Day, in all those Places where there is a Scarcity of Wood.

MANKIND accustom'd themselves therefore insensibly to take very great care of a Beast, to whom they were so much indebted, and who was even in some measure necessary to them. By Degrees he was rank'd above all other Animals, as he justly deserv'd to be; but this Care and Gratitude at last became Veneration, and this latter soon after degenerated into Adoration: So true is it that Mankind are seldom satisfy'd with a Medium, and generally run into Extremes.

THE ^a *Indians* likewise set on a Pillar a little Cow of Wood or Stone, in a great many Places. I enquir'd, tho' to no Purpose, whether they look'd upon these Images as Idols or Talismans. I had observ'd something of this Nature before I went into *India*, for I saw in the Isle of *Moeli*, inhabited by *Mabometans* who are an *Arabian* Colony, the Bones of an Ox's Head fill'd with *Arabic* Characters, which were almost effac'd; and I was persuad'd that they look upon that Head as a Talisman, and imagine they owe to it the Preservation and Fruitfulness of their Cattle; for the *Arabians* give very much into these kind of Mysteries.

NEITHER were the *Jews* wholly free from the Superstition with regard to Talismans, nor shall we be too bold in our Assertions, if we affirm that they honoured the brazen Serpent which *Moses* had rais'd in the Wilderness as a Talisman; for Incense was seldom offer'd up in their Honour, they being often laid in the Foundations of such Edifices or Cities as were put under their Protection, or else were set upon Towers and ^b Pyramids. Nevertheless some of these were lodg'd in little private Temples, and were kept from public View. The Scriptures relate, that the *Jews* offer'd Incense to the Brazen Serpent till ^c *Hezekiah's* Time, who caus'd it to be broke to Pieces. The *Palladium* of the *Trojans* was also a Talisman, and there were few Cities but had antiently some thing peculiar to them, ^d on which they imagin'd their Fate depended.

X. Of

^a On the Frontiers of *Bengal* is an Ox of a prodigious Size, which stands in the high Road, and has two Car-buncles or Rubies for its Eyes. The *Indians* of that Country seldom set out upon a Journey without first invoking that Animal. Those of the Kingdom of *Far* anoint or daub their Houses over with the Fat of a new-born Ox. Those of *Meliapur* carry some Bull's Hair along with them, and tie it to the Necks of their Horses, thinking it to be an excellent Preservative. Others, who also worship Oxen, first kill them, then break their Bones to Pieces, and therewith make a kind of Ointment to rub themselves withal, as *Marcus Paulus* assures us.

^b As the Author has mention'd the Pyramids of *Egypt* in this Place, it may not be improper to observe, that there is some Conformity between the *Egyptians* and *Chinese* on this Head. The latter have Towers in the Shape of Pyramids, at the Top of which they set an Idol. They have a great Veneration both for the Tower and the Idol. Now, whether they look upon it as a Talisman, or that the Tower conceals some other superstitious Thing, capable of exciting the Devotion of the *Chinese*, 'tis certain that there is some Resemblance between these Towers and Pyramids. The *Egyptians* had them also in great Veneration, and we are assur'd, that they worshipp'd the Point or Top of those Edifices.

^c 4 Reg. xviii 4. *Confregitque serpentem aereum quem fecerat Moyses, siquidem usque ad illud tempus filii Israel adolebant ei incensum.*

^d Cities and States were under the Protection of some Gods, or certain particular Things, which were look'd upon as sacred. This was probably in Imitation of the *Jewish* Religion, that had its Ark, its Urim, &c. all which the

X. Of the River GANGES, and the Countries which it waters.

THE Antients have spoken of the River Ganges. St. Jerom when he writes to *Rusticus* the Monk, agrees with the Scriptures when he says, that the *Ganges* or *Pison*, by which Name 'tis call'd by *Moses* in the Book of *Genesis*, compasseth the whole Land of *Havilah*. He observes that the Emerald and the Carbuncle grow in that Country; that it abounds with Mountains of Gold, which it is impossible to come near because of the great Number of Griffins, Dragons, and other^a Monsters.

WHEN the Scripture mentions *Ganges*, or, if you will, *Pison*, in my Opinion it describes that River as it was before the Flood, and immediately after the Creation of the World; since it makes it flow from the same Source as the other three: But it is very probable that the Waters which overspread the Face of the whole Earth quite changed the Course of the several Rivers; and consequently that those Rivers which are now call'd *Tigris*, *Ganges*, and *Euphrates*, are not those antient Rivers which issued out of the terrestrial Paradise, and that they have nothing of them but the Name.

I BELIEVE we may also presume, without running any Risk of clashing with Scripture, to substract some Things from the Description which St. Jerom has given us of the *Ganges*, of the Emeralds, the Carbuncles, and the Mountains of Gold; the Country which that River waters, being rich only by the Fruitfulness of its Soil, by its Silks and Muslins, which draw a great Number of Foreigners to it, and almost all the Gold of the *Indies*, a considerable Part of which comes from *Achim* in the Island of *Sumatra*, distant upwards of three hundred Leagues from the *Ganges*.

IT is thought that the City of *Achim* is the same with *Ophir* mentioned in Scripture, whence *Solomon* is said to have sent for Gold; which Conjecture is not altogether improbable: For the Fleet of that mighty King was built at *Ezion-geber*, a City of *Idumæa* or *Edom*, situated on the Shore of the *Red-Sea*. It is very probable, that this City was not far distant from the Place where *Moca* now stands; nor does it appear that the Ships which came out of the *Red-Sea*, could have gone any where for so great a Quantity of Gold as into the Isle of *Sumatra*; which is nevertheless at a great Distance from it; whence it is manifest that the Voyages to that Place must in those Days have taken up a considerable Time, and been performed with great Difficulty, as they had not the Use of a Sea-Compass, and consequently could not advance far into the Ocean, but on the contrary were generally forced to coast it. It is probable that this Voyage is hinted at in *Ecclesiasticus*, where the Fame of *Solomon* is said to have reach'd to the most distant Isles.

MONSIEUR *Huet* speaking of the Canal that joined the *Mediterranean* to the *Red-Sea*, by which the Ships of *Solomon* and *Hiram* might have returned laden into *Judea* or *Phœnicia*, thinks that *Ophir* was the Eastern Coast of *Africa* call'd *Zanguebar*; but this Country is not near so fruitful in Gold as *Achim*. Besides, if it be objected, that *Su-*

the Heathens seem likewise to have imitated on certain Occasions. 'Tis also possible that the Heathens might have invented those Superstitions without having borrow'd them from the Jews.

^a St. Hieronymus *Rustico* Epistol 13. — Ad *Indiam* pervenitur & ad *Gangem* fluvium, quem *Pison* sacra scriptura commemorat, qui circumit totam terram *Evilath* — ubi nascitur carbunculus & *smaragdus* — montesque auri, quos adire propter gryphos & dracones, & immensorum corporum monstra hominibus impossibile est. These golden Mountains would be of admirable Use in adorning the Surface of Fairy Land. Man may easily form the most extravagant and grotesque Ideas of those Things which are at a great Distance from him, or with which he is altogether unacquainted.

^b 3 Reg. ix.

^c *Ecclel.* xlvii. 17. Ad insulas longè divulgatum est nomen *trium*.

matra lay at too great a Distance for Men who were not very well skill'd in Navigation, this will make much stronger against *Zanguebar*. The learned Prelate abovementioned, makes them undertake a longer and more dangerous Voyage, when he brings them from into *Spain* into the *Red-Sea*, and consequently obliges them to sail quite round *Afric*. He then speaks of those who returned back from *Tarfus*.

WE neither meet with Dragons or Griffins on the Banks of the *Ganges*: But as for Crocodiles, Rhinoceros's, and Tygers, they are pretty numerous in those Parts, the last of which make dreadful Havock. Some of these have taken Children out of the very Houses; and was a Man to go but a little way into the Woods, he would run the hazard of being devoured by them. I myself saw, in a Party of hunting on the Banks of the *Ganges*, the fresh Print of the Feet of those Beasts, which, without exaggerating, were about seven Inches over.

THERE are also a prodigious Number of Crocodiles. These generally live in the Water, and even haunt the little Rivulets which run into the *Ganges*, because they there meet with a greater Quantity of Food than in the main River; but when they come out of the Water, they seldom go far from Shore. The most surprising Accounts have been told me of the prodigious Strength of these Animals, and I have been frequently assur'd by the Inhabitants of the Country, that they would often seize an Ox by the Muzzle, when it was going to drink, and draw it to the Bottom of the River without any manner of Difficulty; and indeed it was very dangerous to wash in it.

^a THE *Indians* have also a peculiar Veneration for the *Ganges*, and look upon it as a God, and therefore daily offer Sacrifices to it; for which Purpose, they set little Lamps on its Banks, and these being carried away by the Stream, look very pretty in the Night.

SEVERAL who inhabit near the *Ganges*, when they find themselves very ill, beg to be carried on the Banks of it, there to resign their Breath; for they think that all those are happy who die on its Waters, and fancy that it has the Virtue of washing away their Sins^b.

WHEN once a sick Person has desired to be carried thither, he cannot recede from it. Being come there, they first put his Feet into the River, and afterwards force him to swallow down a great Quantity of Water, which they exhort him to drink with Devotion and holy Confidence, and to be firmly persuaded that it will wash his Soul and wipe away all his Sins. In fine, they plunge him gently into the River, whence he must never hope to return alive. Several, whom an indiscreet Devotion, or some Family Discontent, had prompted with a Desire of being carried to the *Ganges*, have been drowned in it. They were very far from being so ill, as to be persuaded they should be so soon sanctified by this Means; and sincerely repented, but too late, of the Fault they had committed.

SUCH as live at a very great Distance from the *Ganges*, are contented, whenever they can get some of that Water, to drink a little before they die, and fancy that this is equally efficacious in cleansing them from their Sins. People who live at a great Distance from it, often go thither, and get a little of its sacred Water, which they carry

^a The *Egyptians* had also a great Veneration for the *Nile*, and even deify'd it; for *Osiris*, whom we have already mention'd, was the *Nile*, or at least signify'd the Virtue of that River, which is well known to have made the Land of *Egypt* fruitful.

^b O faciles nimium qui tristia crimina cadis,
Flumine attollit posse putatis aqua.

into their respective Countries, to furnish their chief Pagods therewith, which indeed are seldom unprovided of it. I myself once saw a small Caravan of devout *Indians* going through *Pondicheri* (three hundred Leagues distant from the River at least) who were carrying great Pots and Vessels adorned with *Rotain*, fill'd with the Water of the *Ganges*. These poor Wretches kept those Pots very carefully, and seem'd to have them in the highest Veneration, tho' they were at a great Distance from their Homes.

I CANNOT forbear reflecting here, on the Darkness which has overspread the Minds of those Idolaters, and observing that Truth and Fiction make the same Impression on the Minds and Hearts of Men. ^a Mankind are as prone to Error, and adhere as zealously to the grossest Superstitions, as they ought to do to true Religion. It is really surprising, that what we call the Force of Truth, does not make a greater Impression upon them; that its Light does not strike irresistably on the Blind, and open their Eyes so as to give them a Sight of their Errors. But for this we must have Recourse to the Depth of God's Judgments, and to that Abyss of Prudence which is impenetrable to human Eyes, and is comprehended by God only.

BUT to return to the *Ganges*. 'Tis probable that the Veneration which the *Indians* have for that River may be owing to the Tradition received from their Predecessors with regard to *Pisón*, mentioned in Scripture; and that they insensibly mix'd the Account they had receiv'd from Mankind in the first Ages, with the fabulous Histories of their chimerical Gods.

THEY not only have a great Veneration for the River *Ganges*, which they consider as the most holy River in the World, and even a God, but also pay the utmost Reverence to all Floods and Rivers in ^b general. Their Devotees, before they put their Feet into any River, wash their Hands with a little of its Water, and at the same Time offer up a short Prayer to the Gods.

THIS Custom of respecting Rivers, and washing one's Hands in their Waters, is strongly recommended by ^c *Hesiod*, one of the most antient Poets now extant.

THIS Veneration might be owing to the Opinion the Antients entertain'd, of every Flood and River's having its peculiar Deity, which was supposed to preside over its Water.

XI. Of the Metempsychosis, or Transmigration of Souls.

THE *Indians* believe the Transmigration of Souls; a manifest Proof of which is, the great Number of Hospitals erected in *Surat*, for the lodging, feeding, and healing of all such Beasts as are either maimed, crippled, or afflicted with any Disease. I have not been able to discover whence this Doctrine took its Rise among them, and am of Opinion, that this would be a very difficult Point; for we meet with great Numbers of People who profess the same Religion, and worship God in the same Temples, have the same Ceremonies among them, and are likewise of the same Tribe, who yet have very different Notions on this Head. As for Instance, there are certain

^a The Reasons which are here given for this Turn of Mind have already been made by a great Number of Writers. See *Bayle's Reflection on Comets*.

^b The *Greeks* and *Romans* also worshipp'd them.

^c *Hesiod. oper. & dier. Lib. II.*

* *Bramins* who live only on ^b Herbs, Milk, Butter, and Fruits, while others eat Hens only, and others again the Flesh of the Roe-Buck. Some Tribes eat Swine's Flesh, but all in general abstain from Oxen and Cows. I have already taken notice of the Veneration they have for those Beasts.

THE *Banians*, who are a particular Tribe of Merchants, and of whom mention will be made in the Sequel, adhere more strictly to the Doctrine of the Transmigration of Souls than the rest of the *Indians*, and obey, with the most religious Exactness, the most inconsiderable Injunctions of it. They never kill any kind of Animals, nor eat of any Thing that had Life; some of them are so scrupulously exact in this Particular, as to keep Servants purely to fan the Air while they eat, in order to drive away the great Number of Gnats or little Flies with which that Country is infested; for fear lest any of them should unfortunately drop into the Victuals, or that they should swallow them down, and so kill them.

ONE might, methinks, conclude from this Diversity of Opinions, with regard to the Transmigration of Souls, that at the Time of its being introduc'd among those *Indians*, they had already an establish'd Form of Worship, and a Religion independent from that Doctrine; so that it was at first receiv'd no otherwise than as an Opinion, which having no ill Tendency in itself, might be either receiv'd or rejected, as every Person should judge proper. Some Heads of Families gave afterwards into this new Philosophy, and adher'd very scrupulously to all its Principles. Others thinking it impossible for the Souls of Men to transmigrate into the Bodies of certain Animals, would therefore not abstain from eating them. Every one afterwards acquainted his Family with the Notion he entertain'd on this Head, and by this means transmitted it by insensible Degrees to their Posterity; and these have always imbib'd it, and look upon it at this Day as a Law which they are indispensably oblig'd to follow, and that because they pay the utmost Deference and Veneration to all the Customs of their Ancestors.

HAD the Doctrine of Transmigration been at first establish'd among the *Indians* as an Article of Religion, we then should not have found so great a Variety of Opinions among them upon that Head. They would even have consider'd all such as Schismatics who differ'd from the general Opinion, and would not follow that Doctrine in all its Purity. They would at last have separated entirely from one another, and have had different Temples, Priests, and even Sacrifices.

THE Reader may possibly ask, whether the *Indians* receiv'd the Doctrine of Transmigration from *Pythagoras* or his Followers; for this Philosopher is generally suppos'd to have first started this Opinion, or at least to have first taught it.

WERE we to answer this Question agreeably to the Discoveries which have been made in our Days in the Empire of *China*, we then should affirm that the *Indians* and

* We find a great Conformity between the *Bramins* and the antient *Egyptian* Priests. As for Instance, the former wash themselves with clear Water twice a-day before they enter into their Pagods, which Custom was also observ'd by the antient *Egyptians*. They plunge themselves into the *Ganges* out of a Spirit of Devotion, after which they take up Water, and throw towards the Sun, as a Testimony of their Veneration. The *Egyptians* used also to plunge themselves in the sacred Water of the *Nile*, and never eat of any Thing that has Life, as the *Bramins* at this Day.

^b Several eat neither Milk, Cheese, Butter, Eggs, nor any Thing that is produc'd from living Animals; for fear, say they, lest they should imprudently swallow down the Souls of any of their Heroes, Relations, &c.

^c Their Charity to Beasts is so very ridiculous, that it would appear altogether improbable, did not several Travellers assure us, that they themselves had been Eye-Witnesses to it, and among the rest Mr. *Fryer* an English Physician. The *Banians*, says he, in his excellent Voyage into *Persia* and the *Indies*, live under the same Roof with Oxen and Cows, &c. and suffer themselves to be eat up with Vermin, out of a charitable Principle. Though they are tormented by Gnats and Mosketoes, they yet never dare hurt them. And how grievously soever these Insects sting them, they yet imagine they bring the Blessings of Heaven along with them. At their Deaths, they purchase Liberty to some Animals, and free them from all their Labours, &c.

Chinese had the Doctrine of Transmigration five hundred Years at least before that Philosopher, who, as ^a *Tully* informs us, liv'd when the *Romans* drove *Tarquinius Superbus* out of *Rome*, and changed their Monarchy into a Commonwealth. In *Solomon's* Time, an *Indian* Philosopher, whose Name was ^b *Phoe*, a Native, as some have it, of the Island of *Ceylan*, or, according to others, of the neighbouring Continent, publish'd this Doctrine in the *Indies*.

THIS Man, in order to give the greater Weight and Authority to this new Philosophy, and that it might be receiv'd with the greater Awe and Veneration, assur'd the People he had receiv'd it from Heaven: He caus'd himself to be consider'd as a Prophet, and even went so far as to affirm, that he was the best Man upon Earth.

HE taught a twofold Doctrine; the one interior, the other exterior. He communicated the interior Doctrine to such of his dearest Disciples only, whom he knew were entirely devoted to him, and on whose Fidelity he was sensible he might safely rely. In this System he asserted, that the Soul would be annihilated after Death, and that after its Separation from the Body, it dissolv'd itself in Air, and form'd an ethereal Substance; which differs but very little from that Species of ^c *Atheism* which we are told all the learned *Chinese* have imbib'd.

WITH regard to the exterior Doctrine, he taught the People the Transmigration of Souls, ^d and affirm'd that he himself had experienc'd it a numberless Multitude of Times, having liv'd on the Earth under the Figure of an Ape, a Calf, an Elephant, and several other Beasts. 'Tis on these different kinds of Beasts, in whose Bodies he said his Soul had pass'd, that most of the Religions of the *Indians* are grounded, who probably before that Time had only the Knowledge of some Supreme Being, or in general of some Deity, to whom they might offer Sacrifices.

NEVERTHELESS, I would not be understood to conclude from hence, that this Knowledge which the *Indians* had of a sovereign Being, was suitable to the divine Majesty; or, in other Words, that they acknowledg'd the true God only, that the Sacrifices which they made were address'd to no other Being than to him, and that their Religion was free from Superstition and Idolatry till *Fo* or *Phoe*.

'TWO'D be an odd Paradox were we to advance that (at a Time when a Cloud of Error had overspread the World, and that God was oblig'd as it were to separate *Abraham* from the rest of Mankind, in order to make him the Father of a People who might adore and serve him without Superstition, or dividing his Worship between the true God and the false ones) to advance, I say, that Truth should have shelter'd herself among the *Indians*; that it there continued in all its Purity till *Solomon's* Time; and that the Idea of one sole God, unfullied with Error, was preserv'd in *India*, at the same Time that the *Jews* were continually falling into Idolatry, and that the *Indians* worshipp'd the Supreme Being in a manner altogether suitable to his divine Perfections.

^a *Tuscul. iv. quest. in Brut.*

^b *Fo*, or *Xechia*, a *Chinese* Deity, which first came from the *Indies*, where it bears the Name of *Ram*; at *Japan*, that of *Xaca*; at *Tunquin*, that of *Chiaga*, &c. of whom mention will be made in the Sequel. All we shall now observe in this Place is, that some Authors take this *Xaca* for *Pythagoras*, and others for *Hermes Trismegistus* the *Egyptian*.

^c This Opinion is not any way atheistical. This dissolving of the Soul into an ethereal Substance is a Notion of great Antiquity, which will admit of a pretty tolerable Interpretation. 'Tis indeed true, that it supposes the Soul to be a corporeal Being.

^d The *Indians* tell us that the Soul of *Xaca* went through eighty thousand Metamorphoses, and at last fix'd its Habitation in the Body of a white Elephant. Hence arises the Veneration the *Indians* have for the white Elephant.

PHOE propos'd his new Doctrine to the *Indians*, and easily prevail'd with them to receive it, and heighten it with the wild Chimeras, which they had entertain'd till his Time, with regard to the Deity and the Soul. 'Tis well known that Mankind in general are vastly fond of Novelty, and particularly the inferior Sort, especially when they imagine that their Religion will either have the greater Spread, or receive any Improvements by that means.

MOREOVER, the Doctrine of Transmigration made its Way more easily into the Minds of Men, because the Notion prevail'd universally with regard to the Immortality of the Soul, which was thought to go into a certain Place after its Dissolution from the Body. This has in different Ages given rise to several very whimsical Opinions; for some fancied that the Souls of the Wicked went immediately after Death into a Place of Torment, where they were punish'd according to the Enormity of their Crimes, an Opinion that has been most generally receiv'd by all Heathens. Others were so ridiculous as to assert, that the Gods caus'd Souls to pass into the Bodies of the dirtiest and most vile Animals. Others thought, that they wander'd up and down the World, and that they were oblig'd to ramble in that manner for many Ages, before they were allow'd to ascend into Heaven whence they sprung. ^a *Tully* was probably of opinion, that Souls roam up and down after this Life, as appears from *Scipio's* Dream.

PHOE writ forty Volumes, which continued untranslated, and were wholly confin'd to the *Indies*, till *Anno Dom.* 65. when the Disciples of that Philosopher carried it to *China* under the Reign of *Hoamti*. The *Chinese* immediately translated it into their Language. They proved the Age in which his Followers said he liv'd, from the several Particulars scatter'd up and down in his Works, all which bore some Relation to several Circumstances with which they were acquainted, with regard to the *Indians*. No sooner did this Doctrine make its Appearance among them, but it met with a numberless Multitude of Followers.

XII. The charitable Manner of the Indians giving Drink to Travellers.

OUR Saviour, to shew us in his Gospel, that every Action we do for his Sake shall be rewarded, promises a Reward to all those, who in his Name, and from a Desire of being acceptable to him, shall give even so much as a Glass of Water.

THE Reader possibly will say, that a Glass of Water is a mere Trifle; however the giving even this, is a very meritorious Action on certain Occasions, and in the Manner as several *Indians* do it; for they sometimes fetch it at a great Distance, and boil it, in order to make it the more salutary. These People wait all Day long in those Roads where there are no Wells nor Rivulets to be met with, and offer Water to all Passengers in honour of their Gods.

'Tis probable that the *Jews* had formerly this pious Custom, as also their neighbour Nations, whose Customs they were acquainted with. Our Saviour alluded to this Custom, when he assur'd us that it would meet with its Reward.

^a Others imagin'd that after their leaving the Body they were to go through Fire, in order to be purg'd from the Uncleaness they had contracted in this Life; which Opinion prevails to this Day.

^b *Qui, &c. Deorum & hominum jura violarunt, corporibus elapsi, circa terram ipsam volitantur, nec in hunc locum, nisi multis exagitati sæculis revertuntur.*

'Tis certain that the *Easterns* are much more charitable than the *Europeans*, with respect to such Things as are necessary to the Support of Life. They scarce ever refuse Victuals and Drink to poor Passengers, unless when their Country is oppress'd with Famine; in which they imitate the Practice of Mankind in the Infancy of the World, who never used to suffer any Traveller to pass by, without offering him Something, or giving him some little Refreshment. Thus *Abraham* caus'd three Angels to ^a rest themselves, and set Victuals before them, when they, having assum'd the human Figure, pass'd through the Valley of *Mamre*, where he then was, in order to get *Lot* out of *Sodom*. At their Arrival in that City, *Lot* would not suffer them to stand without, but ^b carried them into his House, though he was an entire Stranger to them. The Stranger who dwelt at *Gibeah* offer'd, in like Manner, his House to the ^c *Levite*, and was very much surpriz'd that all refus'd him Admittance; for in those Days, every Body kept open House, and us'd to entertain Travellers with great Chearfulness and Pleasure, without expecting the least Reward for it.

XIII. Their Manner of eating Locusts.

WE read in the Gospels, that *St. John the Baptist* liv'd on Locusts and wild Honey. Some Interpretets, who could never believe that any human Creature ever fed on those Insects, say that by the Word *Locusta* we are to understand the Extremities of Branches of Trees, and affirm it to have been the only Sustenance this holy Anchorite took; but they did not know that the *Indians* often ^d eat boil'd Locusts; and though they are like to those in *Europe*, they yet never make any of them sick.

NOR was this Food very uncommon among the *Jews*, God allowing them to feed upon those Insects, as we find it express'd in *Leviticus* in manner following: *' Yet these ye may eat of; every flying, creeping Thing, that goeth upon all four, which have Legs above their Feet, to leap withal upon the Earth. — Even these of them ye may eat: The Locust after his kind; and the bald Locust after his kind, and the Beetle after his kind, and the Grashopper after his kind.*

XIV. Of the fortified Places into which the Shepherds withdraw with their Flocks.

THE Scripture tells us, that ^e *Uzziah* built Towers in the Desert, and digg'd many Wells, because of the great Number of Cattle he had in the *Palins*.

IN my Opinion these Towers are the same with those the *Indians* call Pagods, not those which they use as Temples, but certain other large Edifices which they build in Plains, and call Pagods; probably because that over their Gates Pyramids are set which are adorn'd with Figures of their Gods, as *Witznou*, and such like; or else because they have a great Number of little Chapels within them, each of which has an Idol.

^a Gen. xviii.

^b Gen. xix.

^c Judg. xix.

^d These Locusts are generally large, red, and so weighty, that they cannot rise from the Ground when they are carried, at certain Seasons, by Whirlwinds towards *Ormuz* and *Banderabassi*. The Peasants in those Countries dry, salt, and burn, or parch them, and carry them to Market, like other Provisions.

^e Levit. xi. 21, 22. *Quidquid autem ambulat quidem super quatuor pedes, sed habet longiora retrò crura comedere debitis, ut est bruchus in genere suo, & attacus, atque ophiomachus, ac locusta, singula juxta genus suum.*

^f 2 Paral. xxvi. 10. *Extruxit etiam turres in solitudine, & effodit cisternas plurimas eo quod haberet multa pecora.*

THESE Edifices are generally furrounded with strong Walls, and thither they carry their Cattle in Time of Danger; for the People are oblig'd to stand always upon their Guard, though their King should be at Peace with all his Neighbours; because, as in those Countries the Soldiers are ill paid, their Commanders, who keep their Pay, allow them therefore to plunder at pleasure; so that they often fall upon the Cattle when they are least expected. These Marauders often forc'd us, to take up Arms at *Pondicheri*, and we even had the ill Fortune to lose a very brave Officer in one of those Sallies, and another was wounded, and also several of the Natives who were in our Service. But 'twould be to no Purpose to sue for Justice from their Commander, or represent to him, that his Soldiers have no Right to make any Inroads into other Peoples Territories, at a Time when they are at Peace with the *Great Mogul* their Master: They always promise very fair, and as surely break it; they being oblig'd either to pay their Soldiers, or give them Leave to plunder. Such as are travelling in *India* retire into these Pagods. In *Persia* they withdraw into ^a *Caravanferahs*, and in *Arabia* into their *Caravanbeites*, or House of *Caravans*.

In all Places where there are no *Pagods* there are usually other little Edifices, call'd *Chaudries*, which Travellers may also retire to, but not with the same Conveniency. There are in *India* several Reservoirs of Water, pretty much like those Cisterns or Wells which the King of *Judab* caused to be sunk in the Desert. These Heathens think that the digging of Wells and Ponds in solitary Places, for the Conveniency of Travellers and Beasts, is a charitable Action; and it often happens, that a Vow made to their Gods, a Desire of obtaining Children, or of Success in some Undertaking, are the Motives of their making them.

XV. Of their Public Edifices.

THE Pagods and other public Edifices of the Heathens are generally built of great black Stones of an extraordinary Length. The Pillars, of which there are always a great Number, are almost of one Piece, and support stone Rafter that form the Cieling. These Rafters are generally seventeen or eighteen Foot long, and about three Foot and an half broad. They are all fix'd to one another, and a little Lime is put between the Joints, to hinder the Water from coming through; so that there is not one single Piece of Wood in these great Buildings.

THE Scarcity of these Stones, the Difficulty of removing them from one Place to another, and of fixing them in Buildings, raises their Value prodigiously. The Walls of *Jerusalem* were built of such Stones, whose great Length and ^b Thickness made them valuable.

^c SOLOMON also employ'd such Stones in laying the Foundations of his House, and that which he built for *Pharaoh's* Daughter. 'Tis said in the Book of *Kings*, That the Foundation was of costly Stones, even of great Stones, Stones of ten Cubits, and Stones of eight Cubits. This strong Way of building made them very durable, and enabled them to resist Time and the Inclemencies of the Weather. But Things are now very much

^a These *Caravanferahs* are Edifices rais'd by the Charity of the *Easterns*. Some of these in *Persia* are dedicated to certain *Mahometan* Saints, as for Instance, to *Band-Aly*, or *Chaste-Aly*. The *Caravanferahs* have no kind of Furniture in them. Travellers have Ingress and Egress, without giving any Thing to the Person who looks after them, or his Servants, they being maintain'd by the Bounty of several charitable People. There is some Difference between the *Caravanferahs* of Cities and those of the Country; the latter are spoken of in this Place.

^b *Lapides pretiosi muri tui Jerusalem.*

^c *Fundamenta autem de lapidibus pretiosis, lapidibus magnis decem sive octo cubitorum, 3 Reg. vii. 10.*

chang'd in this Particular; for we never consider whether what we do will be agreeable to Posterity, and generally labour only for ourselves, and for the immediate Gratification of our own Tastes.

SUCH *Indians* as are in good Circumstances, build pretty much after the Manner of the *Jews*. Most of their Houses are flat at Top, like those in *Palestine*, as indeed they generally are to this Day in most hot Countries. They have also a kind of Gallery at the Entrance of every House, which forms the Front. 'Tis here they receive their Visits, and make their Entertainments in rainy Seasons; for in fine Weather they have either Tents or Arbours in their Court-Yards, and in these shady Places they feast and regale themselves.

THEY never admit any Person within their Houses, which are only for themselves or their Women. They likewise never have any Window next the Street, to prevent Intrigues with their Wives, for they are surprizingly jealous in this Country. They not only never visit the Ladies, but dare not even enquire after them; and there could not be a worse Compliment made a Man, than to ask him how his Wife does; so that no Person must ever mention their Wives any more than if they never had any. If a Man should out of Civility enquire after their Health, they would immediately reply, That none but themselves are concern'd in their being well or ill; for as they were made for their Use only, no Man breathing but themselves has a Right to trouble their Heads about their Health, or to intermeddle in any of their Concerns. But this is not all; for these Questions, though altogether innocent, prove sometimes fatal to the Women enquired after. From what has been said, we may judge how many People would be idle in those Countries, who are not so in *Europe*. 'Tis true indeed, that the Confinement under which their Women are kept, makes them seldom let slip any Opportunity that offers itself, and that their Men need only stand upon the defensive.

XVI. Of the Black with which the Indian Women heighten the White of their Complexions; and of their Looking-Glasses.

^a **E**ZEKIEL representing the Idolatry of *Jerusalem* under the Figure of a leud Woman, reproaches her with painting her Eyes when she expected her Lovers. We also read in the second Book of *Kings*, that ^b *Jezabel* painted her Face in order to make herself agreeable to *Jehu*, and to escape the Death which she knew she justly deserv'd for the great Number of Crimes she had committed. As soon as *Jezabel* heard of *Jehu's* Arrival, she painted her Eyes, and put her Ornaments on her Head. The Composition she used gave a black Tincture to the Eye; but this, according to the modern Taste, would scarce make a Woman more killing. Nevertheless such *Indian* Women as are fair complexion'd, have the same Custom among them to this Day. These, in order to heighten the Lustre of their Charms, and give their Eyes a more languishing Look, colour them round with a little Black, which has pretty near the same Effect with them, as the patching of our *European* Ladies among us.

As to the Ornaments of their Women, I shall, by the way, make some mention of their Glasses, and of the Manner in which they are made. They are generally very small, and made of Brass finely polish'd, which reflects the Image very exactly. They were formerly used by the *Jews*, and are still to this Day in several Parts of *Europe*.

^a Ezek. xxiii. 40. Et circumlinisti sibi oculos tuos.

^b 4 Reg. ix. 30. Porro Jezabel introitu ejus audito depinxit oculos suos sibi, & ornavit caput suum.

The Scripture tells us, that ^a Bezaleel made a Laver of Brass, and the Foot of it of Brass, and the Looking-Glasses of the Women assembling, which assembled at the Door of the Tabernacle of the Congregation. I shall take the Liberty of making some Reflections on those Women who used to watch and pray at the Door of the Tabernacle of the Congregation, with regard to the Consequences which some Authors have endeavour'd to draw from the Passage above-mention'd. These have pretended to prove from thence, that under the written Law there were Nuns or Virgins devoted to God, who had Cells in the Out-Parts of the Tabernacle. Such as give so remote an Antiquity to monastic Institutions, seem too much prejudic'd in its Favour. 'Tis enough that we allow this religious State to be good in itself; that 'tis holy, and has a Sanction given to it by the Church, without endeavouring to prove its Institution upwards of fifteen hundred Years before Christ. Not to mention that there must have been a prodigious Number of these Nuns; that their Looking-Glasses must have been very large, or that every Recluse had a great Number of them, otherwise 'twould have been impossible to have made so great a brazen ^b Vessel out of them. Methinks that the two last Articles seem very ill suited to Nuns, who, though beautiful, ought not so much as to remember that they have one handsome Feature; and who, consequently, have no manner of occasion for so great a Number of Looking-Glasses.

If it were true that the monastic Life was instituted in *Moses's* Time, what would become of the Claim of the pretended Successors of *Elias*, who strongly assert, that they themselves first gave Rise to that Institution.

THESE Women who used to watch at the Door of the Tabernacle were not Nuns, but secular Women, whom Devotion prompted to go and spend the Night in Prayer near the House of the Lord. This religious Custom was practis'd in the Time of *Eli* the High-Priest, and the debauching of these Women was one of the Crimes which his Children had been guilty of. The Scripture does not here employ the Word *Excubant* as in *Exodus*, ^c but that of *observabant*, which I believe ought to be translated to meditate or reflect upon, and not to look after or watch; for there were *Levites* enough to guard the Tabernacle, so that they had no occasion to employ Women for that Purpose.

XVII. The Custom the Indians have of letting their Nails grow.

BOTH Men and Women in *India* suffer their Nails to grow prodigiously long, ^d which was also the Custom of the antient Heathens; but the *Jews*, for fear least any Impurity should remain in them, and by that means might mix with their Victuals, used to pare them very carefully, and oblig'd all their Family to do the same. 'Tis for this Reason that the Scripture, when it allows them to marry such Women as they should have taken Prisoners in War, ^e commands them to first shave their Heads, and likewise pare their Nails.

^a Exod. xxxviii. 8. Fecit & labrum aeneum cum basi sua de speculis mulierum, quae excubabant in ostio Tabernaculi.

^b A Laver.

^c 1 Reg. ii. 22.

^d The Antients were so superstitious as not to pare their Nails whilst they were preparing the Sacrifice.

^e Deut. xxi. 12. Quae radet caput, & circumcidet ungues.

XVIII. The Marriage-Ceremonies of the Indians.

WE meet with a Parable in ^a St. *Matthew*, which I believe may be explained by one of the Ceremonies of the *Indians*.

THAT Evangelist speaking of the five foolish Virgins who had forgot to provide Oil till the Bridegroom was ready to enter in, says, ^b *That at Midnight there was a Cry made, Behold the Bridegroom cometh! go ye out to meet him.*

THIS Custom for a Man to go out on the Eve of his Wedding-Day, and not to return till Midnight, appears so extraordinary to us, that we might ask whether there were no Law which obliged him to it, since he came back with great Ceremony; there being Women with Torches in their Hands, who were going to meet him, and a Feast prepared against his coming.

WE might easily answer this Enquiry, were we to make it consonant to the Customs of the *Indians*; for among them, the Bride and Bridegroom ride together on their Wedding-Day in the same Sedan, the common Vehicle of the Country, which four Men carry upon their Shoulders, and set out about seven or eight in the Evening, together with all their Friends and Relations, with Trumpets sounding and Drums beating before them, and are lighted by a great Number of *Maffals*, a kind of Torch I shall immediately describe.

SEVERAL Women walk behind the Sedan, singing Verses, in which they wish the new-married Couple uninterrupted Happiness, in the same Manner as the *Greeks* and *Romans* in their Epithalamiums.

'TIS probable that these kind of public Singers are hinted at in the last Chapter of ^c *Ecclesiastes*. They are likewise mention'd by ^d *David*.

IN this Manner the Bride and Bridegroom in *India* are carried up and down for some Hours; after which they return home, where the Women and Servants wait their Arrival. The whole House is illuminated with little Lamps, and several *Maffals* are ready lighted for their coming, besides those which go before the Bride and Bridegroom's Sedan.

THESE *Maffals* are made of several Pieces of old Linen, knit very close together circularly, and these they thrust through a Copper Haft or Handle. They who hold a *Maffal* in one Hand, have a Bottle made of the same Metal with the Haft of their Torches, in the other, and filled with Oil, which they pour from Time to Time on the Linen Cloth above mentioned, which serves for the same Use as the Wick of a Candle among us, so that were they not to supply it with Oil, it would immediately go out.

As soon as the new-married Couple are got into the House, the Bride withdraws with the Women, and the Bridegroom and his Friends lay themselves down on Carpets or Mats, and Provision is immediately brought them. There is always a great Number of Peo-

^a Matth. xxv.

^b Matth. xxv. 6. *Medita autem nocte clamor factus est, Ecce sponsus venit! exite obvium ei.*

^c Vers. 4. *Obsurdescit filia Carminis.* Whereby he would denote one of the Marks of the Public Calamities.

^d Psal. lxxv. 26. He calls them, *Juvenulus Tympanistrinus.*

ple at these Weddings, and I question whether the *Greeks* had so many Bride-Folks at their Nuptials as the *Indians* have.

THERE seems to be a considerable Conformity between this Custom and the Parable in the Gospel. It is probable that the *Jews*, at least those in our Saviour's Time, had some such Ceremony among them; otherwise I cannot see how we can easily account for the Return of the Bridegroom at Midnight, and for the Feast which was made immediately after it. Nevertheless those who have written on the *Jewish* Traditions, do not make the least mention of it.

OUR Saviour might possibly have borrowed that Custom from such Nations as border upon *Judea*, with whose Laws and Practices the *Jews* were probably acquainted.

IT would be to no Purpose to object, that it was only spoken parabolically, since all those which our Saviour made use of were either founded on the Customs of the *Jews*, or on those of such Nations as lay near to *Palestine*.

XIX. *Of the different TRIBES or CASTES among the INDIANS.*

THE Heathen *Indians* are divided into Tribes, in the same Manner as the *Jews* were antiently; but I could never find out the exact Number of them: For every Tribe, besides the general Division, was subdivided into a numberless Multitude of others, who all differ among themselves, either with regard to their Food, or some other Circumstance.

THE *Indians* have given the Name of *Castes* to what the *Jews* called Tribes, but there is a much greater Disproportion between these *Castes*, than there was between the Tribes of *Israel*, which however was not equal; for not to mention the Superiority which the Priesthood gave to that of *Levi*, there was also a Rank or Degree among the rest. As for instance, that of *Benjamin* was the last, as is manifest from *Saul* and *Samuel*, when the latter spoke thus to him with regard to the She-Ashes he was enquiring after: *On whom is all the Desire of Israel? Is it not on thee, and all thy Father's House?* *Saul* replied, *Am not I a Benjamite, of the smallest of the Tribes of Israel?*

HOWEVER, notwithstanding this Superiority, yet the Members of the different Tribes used to visit one another, and eat together. They were even allowed to marry into another Tribe, provided the Woman was not an Heiress; for they were forbid to *remove the Inheritance of the Children of Israel from Tribe to Tribe*. Thus *David*, tho' of the Tribe of *Judah*, married *Michal*, who was of the Tribe of *Benjamin*, because she had no Inheritance.

BUT the *Indians* are not allowed that Liberty; for some of their Tribes are universally despised; as for instance, that of the *Parias*. Any Family that should marry into such Tribes, would be polluted, as it were. The Members of these are employ'd in the most servile Offices, nor do they dare so much as to touch any of the others; and were they

^a 1 Reg. ix. 21. Numquid non filius Benjamin ego sum, de minima tribu Israel?

^b Num. xxxvi. 7. Ne commisceatur possessio filiorum Israel de tribu in tribum, omnes enim viri ducunt uxores de tribu & cognatione sua.

known to have the least Familiarity with them, they would immediately be banished from their respective Tribes, and be look'd upon as infamous Wretches.

THERE is nothing gives the Missionaries so much Trouble, or is so great an Obstacle to the Conversion of the Heathen *Indians*, as the deadly Aversion the latter have for this Tribe of the *Parias*. They cannot prevail with themselves to submit to an Injunction which forces them, as it were, to receive the blessed Sacrament from the same Hand as gives it to the *Parias*, and consequently make them run the Risque of touching with their Lips the same Fingers which a *Paria* may have touched with his ; so that they are obliged to use the utmost Precautions in this delicate Affair.

NOR will the *Indians* assemble in the same Church with the *Parias*; which has obliged the Jesuits, who were willing to indulge them in their Weakness, to build a little Chapel near their own Church at *Pondichery*, for the Conveniency of these poor Wretches, who before this were obliged, whenever they assisted at divine Service, to stand in the open Air, and be exposed to the violent Rains, or scorching Heat of the Sun.

SOME would, perhaps, disapprove this Condescension, and alledge that as Charity is the first Effect of Christianity, the *Indians* ought not to be indulged in that Horror and Aversion they have for the *Parias*, whom Baptism has made their Brethren in Christ Jesus ; and that they should leave no Stone unturned to conquer, if possible, the natural Antipathy which all the rest of the Tribes bear to them.

THIS is what the Jesuits and Capuchins of *Pondichery* endeavour at, with a truly apostolical Zeal. The Gentlemen who are employ'd in foreign Missions labour also to effect it with equal Application : But such Frailties are not to be rooted out at once. We are bound in Duty to have the utmost Tenderness for a Church which is but in its Infancy, for a Set of People that are fluctuating, as it were, between Christianity and Idolatry, and whose Hands are yet smoking with the Incense they had but just before offered to their false Gods : We ought, I say, to have a much greater regard on this Occasion, than one should have in a Place where the Christian Religion had long flourish'd, and been establish'd from Time immemorial.

As for instance, it is manifest from the *Acts of the Apostles*, that notwithstanding the first Preachers of the Gospel, assembled at *Jerusalem*, had thought proper to oblige no longer all such Heathens as should be converted ^a to Christianity to get themselves circumcised ; St. Paul nevertheless circumcised ^b *Timothy*, because of the mortal Aversion which the *Jews*, to whom he was going to preach the Kingdom of Heaven, had to all the Uncircumcised.

WE also meet with a much greater Instance of Indulgence in the old *Old Testament*, than the above-mentioned, and which, I am persuaded, would not be allowed under the Christian Dispensation. It was that of *Naaman*, Commander of the King of *Syria's* Armies, whom *Elisba* cured of his Leprosy. *Naaman* promised the Prophet that he would wholly relinquish the Worship of Idols, and acknowledge no other Being than the true God, to whom he owed his Cure, However, as his Employment obliged him to

^a Act. Apost. xv. 28. *Videtur est Spiritui Sancto, & nobis, nihil ultra imponere vobis oneris, quam hæc necessaria, &c.* That is, It seemed good to the Holy Ghost, and to us, to lay upon you no greater Burthen than these necessary Things, &c.

^b Act. Apost. xvi. 3. *Et assumens circumcidit eum propter Judæos, qui erant in illis locis. Sciebant enim omnes, quod pater ejus erat Gentilis.* That is, He took and circumcised him, because of the *Jews* who were in those Quarters : For they all knew that his Father was a Gentile.

accompany his Sovereign to the Temple of *Rimmon*, and to wait upon him as his Esquire upon that Occasion, he ^a besought *Elisba* to intreat the Lord to pardon him, in case it should so happen, that when the King lean'd upon his Shoulder to worship the Idol, he also should adore it, or bow down before it. By the Answer *Elisba* made him, one would be apt to think he consented to it, since he reply'd only, *Go in Peace*; at least we cannot say that he condemn'd him for it.

THE only Reason of my quoting these Instances, was to shew, that some Indulgence may be allowed to the Hardness of Mens Hearts; especially when such Things do not strike directly at the Foundation of Religion; but on the contrary, when the not allowing them would be of very dangerous Consequence. However, Persons so indulged ought not to lay it down as a Maxim that is to be always observed; nor consider that as an express Leave and a positive Consent, which was no more than a mere Indulgence, especially if they had been told so beforehand.

As these Subjects are of a very nice and delicate Nature, so they ought to be handled with the utmost Prudence and Judgment. These, perhaps, are the two most essential Qualifications required in a Missionary; but I am persuaded that those holy Labourers in the Lord's Vineyard, are thoroughly possess'd of them. We may reasonably suppose, that Heaven bestows on all those, whom he inspires with the holy Resolution of labouring at the Conversion of the Heathens in the *Indies*, all the Virtues requisite for such a weighty Employment; at least, Charity obliges us to think so.

WE are to hope, that some Expedient will in Time be found out, to root out, by insensible Degrees, the Aversion which all the Tribes of the *Indians* in general, bear to that of the *Parias*. It frequently happens, that Time only applies a Remedy to many Things, which might at first have been attempted to no Purpose, or at least not without great Danger. We are not to doubt, but that when those prudent spiritual Directors shall meet with the least Opportunity of instilling into them the pure and uncorrupted Maxims of the Christian Religion, and Charity, which is its very Essence; 'tis not, I say, to be doubted, but they will set about it with all imaginable Zeal and Fervour.

THIS Distinction of Tribes and Families, and the great Care which was taken not to marry into strange Families, gave a Sanction in antient Times to near Relations to marry with one another, which in our Days would be look'd upon as Incestuous. As for instance, ^b *Jacob*, rather than marry a *Canaanitish* Woman, took to Wife *Leah* and *Rachel* his Cousin-Germans, who, likewise were Sisters. Such Marriages were common enough before the written Law, and in Process of Time Things were carried to very great Lengths. *Solon* allow'd the marrying of Brothers and Sisters together, in *Athens*, provided they were not born from the same Mother: *Lycurgus*, on the contrary, permitted those who were in the same Degree of Consanguinity to marry together, provided they were not born of the same Father: But as for the ^c *Egyptians*, they allow'd both. The *Persians* had Marriages that were still more shocking; for a Son was permitted to marry his Mother: According to *Philo*, all Persons of Distinction among them used to marry in this Manner, and the Children that sprung from these Marriages were had in the utmost Veneration, and were even thought the most worthy of succeeding to the Throne. They affirm'd, that a Man boasted the greater Perfection, the less his Blood was mix'd with other Streams.

^a 4 Reg. v. 18. Hoc autem solum est, de quo deprecari Dominum pro servo tuo; quando ingreditur dominus meus templum Rimmon, ut adoret, Et illo innitente super manum meam, si idoravero in templo Rimmon, ut ignoret mihi dominus servo tuo pro hac re

^b Genes. xxix.

^c Philo, De Specilegi.

XX. *Of the Heads of each TRIBE or CASTE.*

EACH *Caste* has a Chief set over it, whose Business it is to maintain its Privileges, and to take care that the Laws be observed in it; and in general, that every Thing be done in it with Order and Regularity. Whenever any Thing is to be transacted which regards the whole Nation in general; as for Instance, their Customs, Rights, Processes, or those of Government in general; these Heads assemble together to enquire into them, when they give Judgment as they judge proper.

THESE ^a Princes of Tribes were called Heads among the *Jews*, and the Scripture speaks of them, where it is said, that they were sitting on twelve Thrones judging the twelve Tribes of *Israel*. They are frequently spoken of in ^b *Deuteronomy*. No considerable Affair was transacted without their Consent: And as each Head of a Tribe was empower'd to force all his People to follow the Laws which God had set them, as well as to apply a Remedy to those Abuses which struck at his Divine Majesty, God always began by punishing those Heads, for whatever Evils they had suffered to pass uncentur'd. We see in the Book of *Numbers*, that when the *Israelites*, seduc'd by the *Moabitish* Women, worshipp'd ^c *Baal-Peor*, God commanded *Moses* to begin by hanging up all the Princes of *Israel*, or Heads of the Tribes.

THE *Greeks* likewise had Persons of Distinction among them, who presided over the ten Quarters or Wards into which the City of *Athens* was divided, which the *Athenians* called *Phules*. These *Phules* were exactly the same as the Tribes among the *Jews*, and such as presided over them were call'd *Archipulo's*, *Phularco's*, *Auco's*, or *Archego's*.

THE *Ismaelites* also divided their Families into Tribes. There were twelve of them; each had its Head or Prince, as we find it in the ^d Scripture.

THE first Founders of Monarchies, who afterwards became so famous in the World, were no more than Chiefs of Tribes, and assumed no other Title than that of First among their Equals: But afterwards abusing the Respect and Deference which the People paid them, they at last laid aside the Quality of Father, and assumed that of Emperor and King, and even frequently changed the Title of Protector into that of Tyrant and Usurper.

XXI. *The Excommunicated among the INDIANS.*

THE *Indians* have also their excommunicated Persons, and cut off such Persons from Society, much after the same Manner as the *Jews* did formerly. This the *Indians* call, losing their *Caste*, that is, their being no longer numbered among the Members of their Tribes. Such as incur those Cenfures, are look'd upon as infamous Wretches, and universally shunn'd; nor is this all, for all who keep Company with them are had in as great Detestation, and are also cast out of their Tribes. Those are so odious to the rest, that they immediately break to Pieces all such brittle Vessels as

^a *Nasci.*

^b *Deut. v. 23. xxx. 10.*

^c *Numb. xxv. 4. Tolle cunctos principes populi, & suspende eos contra solem in patibulis; ut avertatur furor meus ab Israel.*

^d *Genes. xxv. 16. Ipsi sunt filii Ismaelis; & hac nomina per castella, & oppida eorum, duodecim principes tribuum suarum.*

they had made use of. The same is done when a Stranger or *Paria* happens to touch any of their Pots; for every Thing those excommunicated Persons have once touch'd, is thought to be profan'd.

THE most usual Subjects for Excommunication are these: The drinking Wine, the feeding on Cows-Flesh, the eating with Strangers or *Paria*'s, or even the touching any Thing which they had dress'd. When once a Man is declared fallen from his *Caste*, it costs him a great Sum of Money to be restor'd to it; not to mention a great Number of Ablutions, which they were obliged to observe, in order to wash off that Impurity they pretend he had contracted.

ALL the Heathens of Antiquity had in like Manner their excommunicated Persons who were not allow'd to approach their Temples, or those sacred Groves where Sacrifices were made, and Prayers offered up to the Gods. Before the Ceremony began, the ^a Priest always gave notice to all such Persons, whose Actions had render'd them unworthy of partaking in those holy Mysteries, to retire at a Distance, in order that they might not, by their Presence, pollute those holy Places which were set apart for the worshipping of the Deity.

Procul ô ! procul este profani !
All ye profane at Distance stand!

This was one of the Forms of Speech which their Priests made use of. By Excommunication we understand a separating or cutting off from our Communion, like that of *profanus* or profane, which among the Antients signify a Man who was driven away from the Temples and Sacrifices: For *profanus* signifies as it were *procul à fano*, or far off from the Temple.

XXII. *Their Manner of laying out, and watering their Gardens.*

SOLOMON takes pleasure in relating the several Diversions he had given into, in order to pass Life away in the most delightful and agreeable Manner possible, ^b and to enjoy what at least had the Appearance of Felicity. He says, among other Particulars, that *he had made him Pools of Water, to water therewith the Wood that bringeth forth Trees.*

I PRESUME that the most natural way of explaining this Passage according to our Customs, would be to say, that by *the Wood which bringeth forth Trees*, is meant a Nursery of Trees, in which the young Plants are generally set as thick, as they are in a Forest. However, I believe we are thereby to understand, all those Gardens in general which Solomon had planted after his being raised to the Throne; for the Gardens among the *Jews* were in reality no other than Forests of Fruit-Trees, for which Reason they are generally call'd *Pomaria* or Orchards in Scripture.

^a The same Custom is observ'd among the Christians, who excommunicate the Profane in a solemn Manner, and forbid them to partake in the Mysteries of the blessed Sacrament; this is observed both by Protestants and Papists.

^b Ecclef. ii. 6. *Et extruxi mibi piscinas, ut irrigarem sylvam lignorum germinantium.*

THE Gardens of the *Indians* are laid out much after the same Manner, they being made of a confus'd Medley of all kinds of Trees, most of them planted without Symmetry or Order, which, however, are pleasant enough; and I should prefer them in hot Countries to large open Walks, with their several Parterres; which tho' they are agreeable to the Eye, yet as they do not shelter from the scorching Rays of the Sun, they therefore suit very ill with those Countries.

THE *Indians* have also such Pools or Ponds as *Solomon* tells us he had made for the watering of this Forest or Grove of young Trees. It may not perhaps be improper to give the Reader an Account of the Uses they are apply'd to in *India*.

EVERY Garden has generally a great Well or a kind of Pond in it, which is fill'd with Rain-Water. Just by it is a Basin made of Brick, rais'd about two Foot from the Ground. Whenever they have a Mind to water it, they fill it with Water from the Well or Pool, which falls thro' a Hole made in the Bottom of it, into a Canal divided into several other little ones, by which Means it conveys, as it runs from the Basin, Water to the Foot of every Tree, or Bed of Roots and Pulse. When the Gardeners think they have imbib'd enough, they either stop, or divert the Canals with Clods of Earth.

THE *Romans* used also to water their Gardens and Meadows in the same Manner. *Virgil* speaks of these Rivulets or Canals, when he says,

Claudite jam rivos, pueri, sat prata biberunt.

THE *Italians* have also retain'd this Custom, which is also follow'd by most *Easterns*, and is vastly more convenient than the Method we make use of; for by the Help of these Canals, they water a large Garden in less Time than we with our Pots can water a single Bed.

XXIII. *Of their Aversion to every Thing that is repugnant to Decorum.*

THEOPHRASTUS assures us in his Characters, that in *Athens*, which in his Time was the Center of all Politeness; some Men were so scrupulous, as not to pass thro' a Place where they had seen a Bird of evil Augury, without first throwing three little Stones in the Way, or spitting in their Bosoms, in order to divert the ill Consequences of the Omen.

WE meet with several People in *India* who are equally scrupulous. As I was one Day at *Balassor*, a Heathen *Indian* stopt short on a sudden, and look'd for three Stones, which having found, he threw them into a Place thro' which he was to pass, and where he had seen a *French* Sailer in a very indecent, tho' necessary Posture. They have a particular Aversion to any such Spectacle, and whenever Nature obliges them to evacuate, they always endeavour to do it in the most private Manner possible.

Now I am mentioning the prodigious Aversion the *Indians* have to any Thing which clashes ever so little with Decency, I shall compare one of their Customs with a Practice which an antient * *Greek* Poet has recommended in his Works. This Poet willing to

* *Hesiod oper. & dies. Lib. II.*

inspire his Countrymen the *Greeks* with every Thing that might promote Politeness in Society, advises them not to ease Nature in the Highways, nor in any Place whatsoever but in a decent Way, either stooping or against a Wall. The ^a *Jews* were full as delicate upon this Article. The *Indians* stoop so low on this Occasion, that one would almost think they sat down. They abhor those who either ease Nature standing, in Places exposed to public View, or with their Faces turned towards the Sun.

XXIV. *Of the Presages they draw from the Noise of CROWS, &c.*

THOUGH Crows are very common in *India*, the Heathens nevertheless look upon them as Birds of evil Augury, particularly the *Banians*, who are a particular Tribe, that exercise Traffic only, as was before observed. They would not undertake any Affair, tho' of the greatest Consequence, if they should happen to find a Crow at the Door, at their going out in the Morning.

It is thus the Antients, when any Crow had open'd his Throat at their Doors in the Morning, look'd on it as a very ill Omen. ^b *Hesiod* forbids the leaving of any House unfinished, for fear lest a Crow should set in it, and make a Noise.

NOR are the *Europeans* wholly free from this superstitious Notion; and I myself have heard the ignorant People in *France* say, that when a Crow or Screech-Owl, on the House-Top, was heard before Day, 'twas an infallible Sign that Somebody in it would die. We must ascribe this superstitious Notion to the Inclination which the common People observe these Birds have naturally to dead Bodies and all kind of Filth. Add to this, their harsh and mournful Note, which alone is sufficient to strengthen this superstitious Notion. Some affirm that these Animals, whenever a Person is very much out of Order, know it by the Smell; and as they naturally love Stench and Corruption, they always come as near as possible to those whose Dissolution approaches.

XXV. *The Aversion which the Indians have to RATS, which nevertheless some of them feed upon.*

THE *Indians*, as has been already observed, abstain from eating certain Animals, out of a Veneration and Respect: But then there are others they never touch because of the great Aversion they have to them, and their considering them as unclean. If ever they presume to eat of them, they render themselves liable to be ejected from their Tribe; not to mention that it brands them with Ignominy.

OF all Animals, Rats are their greatest Aversion, tho' some eat them publicly; but these run no Risk with regard to their Tribes, because they cannot fall any lower than they are. Such are those who carry the Sedans, and go by the Name of *Boes*.

^a We are to take particular Notice of the following Words. *Delabo de familia ejus omnem mingentem ad parietem; his verbis indicant mares, quibus sublati, & familia tollitur.*

^b *Hesiod. oper. & dies. l. 2.*

IT is well known that this Animal was mortally hated by the *Jews*, and that they were forbid to eat it, as is manifest from Chap. xi. Vers. 9. of *Leviticus*^a. Nevertheless we meet with ^b *Jews* who have violated it, as appears from the last Chapter of *Isaiah*, where that Prophet threatens all such ^c *Jews* with divine Vengeance, as should eat Swine, or Mouse-Flesh, and such like Abominations. He adds, that *they should all be consumed together*.

XXVI. Of the Burials of the Indians.

THE *Indians* have no stated manner of burying their Dead, for some throw them into the *Ganges*, other bury, and others again burn them.

THOSE who inter them, always carry Rice, Fruits, and Flowers to their Graves for several Days together; which Custom was also practised by the antient ^d Heathens, and had even crept into the Church for several Centuries together. This was one of the Reliques of Heathenism, for which St. *Augustin* reproached the Christians in his Time.

BUT they take strict Care, whether they bury or burn their Dead, to wash them very clean first, and afterwards rub them with Oil. The Antients used to observe religiously this Custom of washing their dead Bodies before they put them into the Graves, by which Means they knew infallibly whether the Person interr'd was really dead or in a Lethargy only; for had he ever so little Sensation left, the Water drew him out of it; particularly since the Water used on this Occasion, was often boiling hot. The Custom of washing dead Bodies before they are buried, is still observed in several Parts of *Europe*; but then the Water is but luke-warm, and is intended only to clean the Corpse.

THE *Jews* commonly washed their Dead, as we find it practised with regard to the Body of ^e *Tabitha*, which Custom was also used by the Christians. ^f St. *Gregory of Tours* relates, that St. *Pelagia*, in Conformity to this Custom, was washed when she was laid in a Coffin, and afterwards carried to Church.

THE *Jews* not only washed the Bodies of their Dead, but also embalm'd them and rubb'd them with aromatic Spices, in order to keep them as long as possible from rotting, particularly those of their Princes. Thus *Joseph* caused the Body of his Father *Jacob* to be embalm'd, as were afterwards the Bodies of the Kings of *Israel* and *Judah*. Some nevertheless were deprived of this Honour, as *Jehoram* King of *Judah*, who was buried in the Sepulchre of his Ancestors, without being embalm'd, or having any of those Honours paid to his Obsequies which are generally observed on those Occasions.

^a Besides the Argument which they believe in Favour of this Prohibition, viz. that those Animals delight and feed on unclean Things, we may justly assert, that God forbid the *Jews* to eat them, because they were used in the religious Mysteries of the Idolaters. Such was Swine's Flesh, &c.

^b This indeed is true; but then they were *Jewish* Idolaters, who eat Rat's Flesh from a religious Principle. These Animals were used in Lustrations.

^c *Isai. lix. 17. Qui comedebant carnem suillam, & abominationem, & murem, simul consumentur, dicit Dominus.*

^d 'Twas a Custom among the *Greeks* to offer Wine and Honey on the Graves of their Dead. Every deceased Person among the *Athenians* paid two Measures of Barley and the like Quantity of Wheat, as a Tribute to *Minerva's* Priestess; not to mention a little Piece of Money which the Deceased held in his Mouth, to give to *Charon* for his Passage over the *Styx*.

^e *Act. ix. 37. Factum est autem in diebus illis, ut infirmata moreretur. Quam cum lavissent, posuerant eam in canaculo.*

^f *Greg. Tur. de Glo. Conf. c. 104. Abluta juxta morem, collocatur in feretro, atque in ecclesiam deportatur.*

I BELIEVE this is the only Sense that can be given to that Passage in the *Chronicles*, where it is said, ^a they did not do the same with regard to him, as they had done to his Ancestors. They were obliged to make the Body pass through the Fire before they embalm'd it, and it was necessary that the several odoriferous Spices which were employ'd on that Occasion, such as Myrrh, Frankincense, Gum-arabic, Cedar, Water, should be boiling hot, in order to make the Water pierce thro' the Pores of the Body; so that the anointing dead Bodies with these Drugs, and putting them into the Body, according to the usual Custom, was burning them.

THE *Jews* learnt this Custom of embalming from the *Egyptians*; and those Bodies so embalm'd are call'd Mummies. Several of these are to be seen in our *Museums* in *Europe*, one of the finest of which is in *Leyden*. It has all its Teeth; its Skin is black, and pretty much wrinkled; and 'tis wrapp'd up in Swathes which are fill'd with Gum: Its Arms are behind, like those of a Child in Swaddling-Clothes. 'Tis very surprising how these aromatic Spices cou'd have preserv'd these Bodies entire for perhaps near three thousand Years.

HONEY has sometimes been made use of in preserving Bodies, and to prevent their rotting. *Nicephorus*^b relates, that those who accompanied St. *Epiphanius*, preserv'd his Body in this Manner, when they were carrying it to *Cyprus*.

BUT to return to the *Indians*, they likewise have those Persons at their Burials, who in Scripture are call'd *Tibicines Mortuorum*. These are Men who walk a little before the dead Body, and sound a long Trumpet, whose mournful Notes well suit this melancholy Ceremony.

BEFORE the Great *Mogul* had made himself Master of the *Indies*, when the Heathens were govern'd by their particular Princes, every Woman at the Death of her Husband, who was always burn'd, was bound in Duty to burn herself on the same Pile, and to hold the Corpse upon her Knees; and thus the Fire consumed the ^c Living with the Dead.

SHE was, I say, bound in duty to do it; for though she was not absolutely oblig'd to burn herself, and that the Parents of the Deceased had not a Right to force her to it, she yet lay under a pretty great Restraint, since she might expect to spend the remaining Part of her Life in the most miserable Manner, in case she refused to follow her Husband; for she became the Slave, as it were, of her late Husband's Relations, who always treated her in such a cruel and contemptuous Manner, as was a thousand Times more grievous than Death itself.

SHE nevertheless had one way left to escape Death, and at the same Time the ill Treatment of the Above-mentioned, which was to turn common Strumpet. For in this case her Husband's Relations had no manner of Authority over her, the Laws expressly forbidding any Person to use those Women ill.

IT is these Women who usually go in Companies to sing and dance at Weddings, at public Rejoicings, and in all Places where they may be sent for. These, so long as they

^a 2 Paral. xx. 19. *Mortuusque est in infirmitate pessima, & non fecit ei populus, secundum morem combustionis, exequias, sicut fecerat majoribus ejus.*

^b Niceph. Hist. Lib. 12. c. 46. *Epiphanium vero in navim mortuum esse intellexi, quem comites ejus melle oblitum, ne quid forte ingravatum corpori accideret, in Cyprum detulerunt.*

^c This Custom was also observ'd by the *Greeks* and *Romans*. May not that of ringing Bells for the Deceased, as it is practis'd in *Roman Catholic* Countries at this Time, be justly thought to have some Affinity to it?

^d The Heathen Idolaters observe this Custom in our Age, but less zealously than formerly.

have

have any Charms left, meet with a handsome Reception every where, though every one is acquainted with their Character; but no sooner is their Beauty gone, than they fall into the most miserable Circumstances, and think it a great Happiness when any of the young Fry condescend to keep them as Servants.

^a As it reflected a great Dishonour on the Family of a Man whose Wife refused to be burnt along with him, they always did their utmost to persuade her to it; to succeed the better, they always began to argue with her when her Grief was at the Height, and at a Time when she seem'd most concern'd at the Death of her Husband. On these Occasions they always expatiated upon the good Qualities of the Deceas'd, setting the Love and Tenderneſs he bore to her in the strongest Colours possible. In a Word, they set every Engine at work to melt, if possible, the Heart of the afflicted Widow, and by that means they at last prevail'd with her to resolve not to survive her deceased Husband. Whenever she had consented to it before three or four Persons, she was not allow'd to recede from her Engagement, no more than those who had promised to be buried in the *Ganges*. But then she had the Consolation of being applauded to the Skies, was accompanied with Drums and Trumpets, had Garlands made her of all kinds of Flowers, and the *Bramins* promised her an Eternity of Bliss. Such were the Artifices which they employ'd, in order to make those Women submit to this cruel Custom.

SHE was led in a ceremonious Manner to the funeral Pile; while they were setting fire to it, the Drums and Trumpets made a prodigious Noise, in order to drown her dying Cries.

THE *Ammonites* had also the same Custom in the Worship of the Idol ^b *Moloch*, when making it burning hot, they put a Child in its Arms, where it consum'd in the Flames. The Noise which the Drums made, in order to drown the Groans of the dying Children, made them give the Name of *Thophet*, which in *Hebrew* signifies a Drum, to the Valley where those abominable Sacrifices were perform'd.

BUT this horrid Custom has been very much oppos'd ever since the *Mahometan* Religion has prevail'd in a great Part of *India*. They have even laid a great Tax on the Relations of all those Women that should be burnt; so that they don't burn them so much as they used to do formerly.

I HAVE endeavour'd to discover the Rise of this cruel Custom, but with no great Success. All the *Indians* say, is, that Women used formerly to poison their Husbands upon the least Subject of Discontent; for which Reason, the Men, in order not only to prevent Wives shortening their Husbands Days, but on the contrary, to engage them to do their utmost to prolong them, had made it very ignominious for any Woman to survive her Husband; so that seeing themselves either bound in honour to die with their Husbands, or be forc'd by Custom to spend the rest of their Days miserably, they were oblig'd to exert themselves for their Preservation, whatever might be their Resolution. Many a Woman who seem'd to be very careful of her Husband's Welfare, might in reality have herself only in view; and others, whose Tears might seem to flow for the Loss of a dear Husband, might perhaps bewail themselves only.

^a The Reader will observe, that the Author always speaks of this Custom as though it were generally abolish'd; notwithstanding which, 'tis only so in some Places.

^b The Author might have found a better Example among the Antients, to put in parallel with that of these *Indian* Women. He here would have met with Women who sacrificed themselves in this Manner to the *Names* of their Husbands, and would have read of *Thracian* Women in *Herodotus*, who eagerly strove to be burnt with their Husbands.

THE Inhabitants of *Guinea* have pretty near the same Custom, where, when any great Man dies, they not only put his best-beloved Wives to Death, but also those Servants whom he most esteem'd, in order, say they, to keep him Company, and attend upon him in the other World. At that Rate there would be no great Pleasure in being Mistress to a Negro of Quality; and I am persuaded, that were our Religion to admit such a Custom, our Nobles would find the Fair more cruel than they are; Celibacy would undoubtedly be infinitely more in vogue; nor would a wedded Life be much courted by the Maidens.

XXVII. Of their Friars, called FAQUIRS.

IT has been said in all Ages that the Devil has his Martyrs, but there are as many of those in *India* as in any Part of the World. We there see *Faquirs*, who are properly the Monks of this Country, that outdo whatever we read of the antient *Anchorets*, who spent their whole Lives in the most severe Penance and Mortification.

SEVERAL of these *Faquirs* make a Vow of continuing all their Life-Time in one Posture, and keep it effectually. Others never lie down, or continue all their Lives in a standing Posture, supported only by a Stick or Rope under their Arm-Pits; and others again stand with their Arms always rais'd on high. There are some who endeavour to mortify and torture themselves by Austerities still infinitely more rigid; these mangle their Bodies with Scourges or Knives. They look upon themselves as no longer of this World, and as they fancy they have triumph'd over every Passion, and are in a State of Innocence, many of them either walk up and down, or discover their naked Bodies in public; not even concealing those Parts which Modesty would have hid.

THESE *Faquirs* are not the only Persons who have pretended to have conquer'd their Passions, and all those Impulses which may be rais'd by the Sight of a naked Body. We had the *Adamites*, who sprung from the Sect of the *Carpocratians* and *Gnostics*. These, as ^a St. *Austin* informs us, used to assemble together naked, to hear Lectures, to read, pray, and receive the Communion. St. *Epiphanius* has been made to speak a little too harshly of these Heretics, and they have made use of his ^b Authority to prove, that they committed the most infamous Actions in these Assemblies, and that they absolutely rejected the Use of Prayer. Nevertheless 'tis plain, that St. *Austin* says expressly, as we before observ'd, that they used to pray; and St. *Epiphanius* himself ^c says, that they follow'd the Institutions of the Monks, by observing Celibacy, and condemning Marriage; so that there is no Room to believe they would have committed all those Crimes which are laid to their Charge in the Infancy of their Sect. But some Writers tell us, that they afterwards degenerated, and that their Nakedness, which they at first thought would infallibly restore them to the State of Innocence, and make them like *Adam* before his Fall, was afterwards the Occasion of their giving into the most horrid Excesses and Irregularities, which indeed is probable enough.

THE common People are thoroughly persuaded of the Virtue and Innocence of the *Faquirs*; but to convince them of it, they must appear wholly disengag'd from all such Things as flatter the Senses, and lay aside all Claim to the Things of this World. Most of them act their Part very well in public, but then they are accus'd of committing enormous Crimes in private; but perhaps all is not true that is related of them.

^a St. Aug. de Hæres. c. 31. *Nudi itaque mores fœminaque conveniunt, nudi lectiones audiunt, nudi orant, nudi celebrant sacramenta.*

^b V. Diction. Crit. de Bayle.

^c St. Epiphani. T. 1. l. 2. *Monachorum continentiam ac instituta sectantur, nuptiasque condemnant.*

WE read in the first Book of *Kings*, the odd Manner in which the Priests of *Baal* used to honour their God; how they invok'd him, and endeavour'd to obtain some Favour from him, by flashing themselves with Knives and Lancets. We are also told in ^a Scripture, that the above-mention'd, in order to draw down Fire from Heaven upon their Sacrifices, used to make their Bodies run down with Blood. The Austerities and Mortifications of the *Faquirs*, may be put in ^b parallel with them. Some of these go still farther, and make a Vow, to go and roll themselves a certain Number of Leagues, over every Thing that comes in their Way, not stopping at Stones or Briars, so that they tear their Bodies to Picces; notwithstanding which, this manner of Mortification is pretty much used among the *Indians*.

THEY have also another kind of *Faquirs*, who don't practise such severe Austerities, or rather, who are not quite so extravagant: These flock together in Companies, and go from one Village to another, prophesying Abundance, or threatening Barrenness, according to the good or bad Reception they meet with. They also pretend to tell Fortunes, to promise Children to such as have none, and Husbands to all such Virgins as are weary of being so any longer; but then they are wicked Villains, whom it would be dangerous for a Man to meet in any lone Place, unless he were able to defend himself; but notwithstanding this, the *Indian* Idolaters have them in the utmost Veneration. The *Moors* have also their *Faquirs*, who, though as worthless Wretches as the above-mention'd, 'tis yet a capital Crime to beat them.

WE might in some measure compare the Manner in which the *Faquirs* publish their fanatical Visions and their pretended Predictions, with that of the Prophets among the antient *Jews*, whom the Scripture calls, *Filii Prophetarum*, *Grege*, *vel Chorus Prophetarum*. Such were those whom *Saul* met with, and in the midst of whom he prophesied. ^c The Scripture tells us, that they employ'd Trumpets and Drums on these Occasions, and that they always gave out their Prophecies to the Sound of these Instruments.

It also relates, that when *Jehoshaphat*, *Jehoram*, and the King of *Edom*, were assembled against *Mefha* King of *Moab*, their Army being reduced to the greatest Extremity for want of Water, *Jehoshaphat* sent for *Elisha*, in order to draw down the Assistance of Heaven by his Prayers, and that this Prophet demanded a Minstrel before he consulted the ^d Lord.

^e MIGHT we not, in order to justify this extraordinary manner of consulting God, and to explain it in a natural Way, take the Liberty of advancing, that the Mind is more

^a 3 Reg. xviii. 28. *Clamabant ergo voce magnâ, & incidebant se juxta ritum suum cultris & lanceolis; donec perfunderentur sanguine.*

^b If there are any Things among the Antients that may justly be compar'd to those Punishments which the *Faquirs* inflict upon themselves from a religious Motive, 'tis the voluntary Castration of the Priests of *Alys* and *Cybele* in honour of those Gods; the devoting of one's self to Death; the severe and rigid Life of certain Sects of Philosophers, particularly the antient *Gymnosophists*, whom these *Faquirs* resemble very much; the Sprinkling which the Priests of *Bellona* used to perform in honour of that Goddess with their own Blood; the devout Scourgings which they oblig'd certain young Men in *Lacedemonia* to undergo, &c. But we meet with greater Instances of this among the Moderns; and not to mention the Capuchins and the Monks of *La Trappe*, *Saint Rose* will for ever be an astonishing Example of the Tortures which certain Devotees inflict upon their own Bodies.

^c 1 Reg. x. 5. *Et ante eos psalterium & tympanum, & tibiam, & citharam.*

^d 4 Reg. iii. 15. *Nunc autem adducite mihi Psalteria; cumque caneret Psalter, facta est super eum manus Domini & dixit.*

^e 'Tis impossible to produce any certain or satisfactory Arguments on that Head. 'Tis undoubtedly very surprising to think, that Music should call down the Spirit of God upon the Prophets. And might we not suppose, that the Assembly of Prophets, such as those among whom King *Saul* was, were not true Prophets, but a Set of People who sung Hymns, and prais'd God to the Sounds of Instruments of Music, and that the Scripture might call this prophesying?

more apt to receive the Commands of the divine Being, and listens more attentively to his Voice, in these Seasons when it has less Communication as it were with the Body; or when the Body is less capable of setting such Objects before it, as may call off its Attention. All such Things as had the Power of throwing the Senses into a kind of Lethargy, or that took off their Attention from all those Objects which were capable of disturbing them, prepared the Minds of the Prophets for receiving the Spirit of God; and 'tis certain, that nothing was better adapted to that Purpose than Voices, Instruments, and all kinds of Music, whose Sounds suspend, as it were, all the Faculties of the Soul, and raise it to Extasy^a.

'Tis in this manner that the *Indian Faquirs* in question, employ Drums, Trumpets, and other musical Instruments, to rouse their Souls, and enable them the better to publish their pretended Prophecies, in an artificial or voluntary Extasy. We always meet with one of these, who seems to be inspired with a kind of Fury, the violent Agitations of whose Body correspond with the sudden and irregular Cadence of those Instruments. No sooner have they work'd themselves out of Breath, but they pronounce certain Sentences, which the Heathens consider as so many Oracles and Prophecies.

THE *Jews* were so much used to see their Prophets in these Extasies, whenever they were going to pronounce their Prophecies, that they generally gave the ^b Name of Prophet to the Frantic, and used to cry out, when the Fit came upon them, that they prophesied. The Scripture uses this very Expression in a Passage where *Saul* is mention'd; for, in order to denote his becoming frantic, and that his Body writh'd in a Variety of violent Postures, it expresses it thus: ^c *He prophesied*.

WHETHER what we read in the Poets and in *Lactantius* concerning the *Sybil*s, be really genuine, or only a Fiction, as several very learned Men have suppos'd, 'tis certain the Antients were of Opinion, that a Man, in order to his being fill'd with the Spirit of a God, must become frantic; must have his Hair stand erect; have a trembling in

But if we understand this Expression, as signifying an inward Emotion, which disposes the devout Soul to a more strict Intimacy with its God; to converse with him in deep Meditation, and by that means fit itself for the receiving the Gift of Inspiration, 'tis certain that instrumental Music, when it accompanies the singing of Hymns, is capable of disposing it for all these Things. The Business is to determine the Qualities of this Music, in order to its being lawful, just, and applicable to true Inspiration. For 'tis very certain, that Music had the same Effect on the Minds of the Priests and Prophets of the antient Heathens, as it had on those of the antient *Jews*; but 'tis this Difference that we are now ignorant of. Nor have we a better Idea of the Relation which might have been between Music and the Intercession of *Elisba*. Was it that he stood in need of Music to raise his Soul to Prayer? was it that he requir'd vocal and instrumental, to keep his Senses in a State of Extasy, and fix his Soul on God only? or rather, was it not a Ceremony which had been instituted merely to fix the Attention of the Auditors? and was it not expedient for them to act thus on this Occasion, since they were before an idolatrous and superstitious King of *Israel*, who, as he had been used to this Practice in the Worship of his Gods, would therefore probably have despised *Elisba's* Prayers, had they not been accompanied with the same Ceremonies as were used in his Religion? But these are mere Conjectures; however, be this as it will, God has very often graciously condescended to adapt himself to these Prejudices, which the Splendor of superstitious Customs inspire.

^a Although Music acts immediately on the Organ of hearing only, nevertheless there is a strong Relation between that and the other Senses, from that very Relation which all the Senses have with each other. Daily Experience shews, that when one of the Senses is strongly affected, all the rest seem to suspend their Functions. Thus, whenever we feel any acute Pain, not one single Object strikes the Eye distinctly, and our Ears are struck with nothing but a confus'd Assemblage of Sounds. The same may be said of the other Senses.

^b 'Tis true, indeed, that the Heathens gave the Name of Fury to the Enthusiasm of their Prophets. The *Greek* and *Latin* Poets express Enthusiasm and Inspiration by the Word *Fury*; but without quoting Passages to that Purpose, we shall only refer the Reader to *Virgil's Sybil*, in the 6th Book of the *Æneis*. Nevertheless, we defy the Author of this Dissertation to prove, that either the inspir'd Writers, or the heathen Poets, gave the Name of Prophets to furious or frantic Persons. The Scripture indeed observes, that when the evil Spirit came upon *Saul*, he had all the Agitations of the Prophets, but still does not say that he prophesied. The Signification of the Word *Prophet* would be strangely abus'd, were it to be apply'd to all Persons in general, who should be seiz'd with Madness; and we believe it would be impossible to quote one Instance where a Metaphor is more strain'd than in this Place.

^c 1 Reg. xviii. 10. *Post diem autem alteram, invasit spiritus Dei malus Saul, & prophetabat in medio domus sua.* See the two preceding Notes.

all his Limbs, and pronounce a Set of inarticulate Words. This, at least, was the vulgar Opinion; which, indeed, can hardly excite our Wonder.

MEN who spend their Lives without any settled Principle, or the Assistance of any other Light but that of Nature, and their irregular Imaginations, are always in search of such Things as appear most wonderful, and have the highest Idea of whatever they don't understand. One would even imagine, that these People find a kind of Pleasure in every Thing that fills them with Dread; in which they resemble Children, who delight to hear surprizing or melancholy Stories; and who take a Pleasure in hearing old Womens Tales of Hobgoblins and Witches, though they are frighted at the same Time.

MANKIND used formerly to swallow greedily all the Stories which their Priests told them, and to pay the highest Deference to the Predictions of their Soothsayers; but there were at that Time, as in our Days, some Persons of good Sense, who, so far from giving into those Extravagancies, were, on the contrary, bold enough to laugh at them publicly. Among these was the Poet *Ennius*, who having occasion to mention the Soothsayers and pretended Prophets of his Time, treats them very bluntly. * He does not scruple to call them superstitious, impudent, mad Men, and beggarly Wretches. He tells us, that they are not able to guide themselves, though they pretend to point out the Way to others, and that at the same Time that they promise Riches, they beg a *Drachma* from the very same Persons.

XXVIII. Of the Incantment of the INDIANS.

WE are told in *Exodus*, that *Pharaoh* had Magicians at his Court, who had the Art of counterfeiting the Miracles which *Moses* perform'd in Presence of that Prince. But those Prodigies are now no more, so that we must no longer expect to meet with any Thing like those of the above-mention'd great Prophet. And if any one should happen to see such Miracles in our Days, our Opinion is, that such Persons would do well not to publish them to the World. The Truth is, Stories of this kind are very much suspected, particularly if they come from far, and are not stamp'd with those Characters which are inseparable from true Miracles^b. Nevertheless, as I am fully determin'd to take notice of the most minute Circumstances wherein I could observe any Conformity between the *Indians* and the Antients, I hope the Reader will give me leave to make a few Reflections on their Conjurers.

THEIR Incantments, or at least such as I have had any Knowledge of, have not very much in them, and extend no farther than in taking of Adders, and making them dance to the Music of a Flute. They have several kinds of Adders, which they keep in Baskets: These they carry from House to House, and make them dance, whenever any Body will give them Money. When any of these Reptiles get into the Houses or

* *Superstitiosi Vates, impudentesque Haroli,
Aut inertes, aut insani, quibus egestas imperat;
Qui sibi semitam non sapiunt, alius monstrant viam,
Quibus divitias pollicentur, ab his drachmas ipsi petunt.*

^b 'Tis probable that the Reader may except those Miracles which are regularly perform'd every Year; such as, for Instance, the liquifying Blood of *St. Januarius* of *Naples*, &c. and the perpetual Miracles, such as the Candle of *Arras*, which has burnt continually, in honour of the *Virgin Mary*, for upwards of eight hundred Years, without being at all diminish'd; the holy Vial at *Rheims*, which never decreases in Quantity; the Periwig of the Crucifix of *Colen*, the Hair of which is never diminish'd, though the Devotees are continually plucking some of it away.

Gardens, they^a get these *Indians* to drive them out: These have the Art to bring them at their Feet by the Sound of their Flutes, and by singing certain Songs; after which they take them up by Handfuls, without receiving the least Hurt; but they take great Care not to kill them; and whenever they drive them out of a Garden, they take them into the Country along with them, and there keep them, in order to make them dance upon Occasion.

IT happened in a Place where I was, that an *Indian* seeing an Adder, which was hid in the Guard-House, one of the Soldiers kill'd it; this threw the pretended Conjuror into a prodigious Consternation, when taking it up immediately, he went and interr'd it with great Ceremony and Veneration; he put a little Rice and Milk into the Hole in which he had buried it, as it were to expiate the Injury which had been done to the whole Progeny of Adders.

THE *Egyptians*, the *Phanicians*, the *Greeks*, and *Romans*, used antiently to worship the^b Serpent. This Animal, when stamp'd on Money, and represented in Painting, was an Hieroglyphic of Health and good Fortune; when drawn with the Tail in its Mouth, 'twas an Emblem of Eternity, because a Circle has neither Beginning nor Ending; and at the same Time an Emblem of the World, because all Men are, by the Laws of Nature, obliged to return from whence they came. 'Tis probable that *Moses*, in order to oblige the *Jews* to address themselves to God, and to expect from him Health and the Cure of their Diseases, which they wanted, might therefore have set up the brazen Serpent, which in *Egypt* was the Hieroglyphic of both.

'TWOUD be pretty difficult to assign any Reason for this almost universal Veneration, which so many People have had for Serpents, those frightful and noxious Animals. 'Tis for this Reason that the *Negroes* of *Guinea* still continue to sacrifice to the Devil, to prevent his hurting them, and, if possible, to soften him by their Submission and Respect. 'Tis probable also that this Worship might have been borrow'd from the Story of *Adam*, of *Eve*, and the Serpent, to whom *Moses* gives a Voice in *Genesis*, and which was known to other Nations. Whatever might have been the View, or in whatever Manner this Worship may have been establish'd, 'tis certain that it became very general, there being scarce any Nation but what receiv'd it at one Time or other.

I HAVE heard some very surprizing Particulars concerning these *Indian* Conjurors; but as I gave but little Credit to what I myself was not an Eye-Witness of, I have not thought proper to be more diffusive on the Article of those Prodigies. I shall only add, that 'tis very probable such kind of People were antiently the first, and the only En-

^a They also ascribe to themselves the Power of charming Tygers and Alligators, or Crocodiles, and to prevent their hurting any Body. However, in spite of all these Charms, these Animals sometimes devour People, and even in the sacred River of *Ganges*. Mr. *Fryar* relates an Instance to this Purpose in his Voyages, and adds at the same Time, that the *Bramins* justified this Accident, by saying, that the Person who had been devour'd could not have expiated his Sins any other Way. The Truth is, that these Animals never seize upon any Body, unless they are hungry. As to Serpents, 'tis very probable they may be delighted with musical Sounds, and that the whole Incantment of the *Bramins* may center there. *Baldeus*, Author of the Description of *Coromandel* in *Dutch*, relates, that he himself was an Eye-Witness to this Conjuror with Serpents. He adds, that when these *Indians* make any Person take an Oath, they oblige him to thrust his Hand into a Pot, in which is a Serpent. If he takes it out unhurt, he is judg'd to have sworn the Truth, but if it has been bit, he is look'd upon as forsworn. Let us not omit, that the *Psylli* and the *Thessalians*, &c. among the Antients, pretended also to enchant Serpents, and to handle them without receiving any Hurt.

^b *Esculapius* was worshipp'd under that Shape at *Epidaurus*, and continued under it when he left that City to go to *Rome*. The Inhabitants of *Mesopotamia* used formerly to worship Serpents, undoubtedly in order to prevent their hurting them. But then on the other Side, Serpents did not shew the least Complaisance to such Strangers as came to settle in the Country. The *Genii* were also worshipp'd under the Shape of Serpents. We also ascribe to these antient Practices, the *Talismans*, represented by Serpents.

chanters; and that the Hurt which the Serpents or other Creatures did them, might have given them Occasion, and made them desirous of searching out proper Means to deliver them from them. It has even been found, that *Egypt*, which abounded with Reptiles more than any other Country, was also the most fam'd for these sort of Customs.

I SHALL not take upon me to determine, whether this might have been perform'd by the Assistance of the Devil, or merely by some Secrets of Nature; for in what Manner soever I might give my Opinion, I should be sure to meet with a great Number of Opposers.

ALL I shall observe, is, that the Name of *Incantator*, and that of ^a *Epodos*, which are synonymous Terms, and which the Antients gave to those who perform'd surprizing Prodigious, pretty nearly justify the Supposition I made with regard to the first Inchanters; both of them signifying a Man who sings on Something, or because of Something, as the *Indians* do when they are desirous of charming Adders, or about making them dance.

THE *Jews*, who lived many Years among the *Egyptians*, borrow'd from them the Impostures or juggling Tricks which are so often mention'd in Scripture; and whether they made use of them, or no, 'tis certain they were acquainted with them, and knew in what manner they were practis'd by other Nations; for ^b *Davia* compares the Fury of the Wicked to that of a Serpent; or to that of an Adder, which will not listen to the Voice of the Charmer, charm he never so wisely.

'TIS also certain, that some Persons have in all Ages been fam'd for the Power they had over Reptiles, and that Writers have mention'd certain People who either drew Serpents to them, or kill'd them by the Power of their Song. *Virgil*, speaking of the Virtues of Poesy, (which was the ordinary Language of Soothsayers and Enchanters, whence it is that the Name of *Vates* is indifferently given to both,) tells us, that it has the Power of drawing down the Moon from Heaven; that *Circe*, by the singing of certain Verses, chang'd the Companions of *Ulysses* into Swine; and that they, by the same Power, us'd to kill Adders in the ^c Meadows. ^d *Ovid* speaks to the same Purpose in his *Amorum*. ^e *Silius Italicus* also relates the same Thing, speaking of the *Marmarides*, a People of *Africa*, whose Power he admires, saying, that they by their Songs, had the Art of charming the Venom of the Serpent. In fine, all the Antients have agreed, that some People have perform'd very surprizing Things by the Help of certain Verses or Words. According to ^f *Ovid*, some had even the Power to destroy the Harvest, to dry up Springs, to make the Fruit fall from the Trees, and that only by repeating a few Verses, or by singing certain Songs.

^a Ἐπὸδὸς ἀπὸ Ἐπιδῶ contra cano.

^b Psal. lvi. 5, 6. Furor illis secundum similitudinem serpentis; sicut aspidis surda, & obturantis aures suas, quæ non exaudit vocem incantantium, & venescit incantantis sapienter.

^c Virgil. Eclog. 8. Carmina vel cælo possunt deducere lunam,
Carminibus Circe socios mutavit Ulyssis,
Frigidus in pratis cantando rumpitur anguis.

^d He expresses this Manner of catching Serpents, by these Words, Rumpere vocibus angues.

^e Silius, Lib. 3. Ad quorum cantus serpens oblita veneni,
Ad quorum cantus mites jacere Cerastra.

^f Carmine læsa Ceres sterilem wanescit in herbam;
Deficiunt læsi carmine fontis aqua;
Illicibus glandes, cantataque vitibus uva
Decidet, & nullo pomis movente fluunt.

XXIX. Of the Bramins.

AS we have already taken notice of the antient *Brachmans*, we believe ourselves indispensably oblig'd to be a little more diffusive on that Head, and to make some mention of the Successors of those *Indians*, so famous in Antiquity, whom People us'd antiently to go to hear, with at least as much Eagerness as the Queen of *Sheba* went to hear the Wisdom of *Soiomon*.

* St. JEROM writing to St. *Paulinus*, and telling him of those learned Men, who from a Thirst after Knowledge had travelled over several Countries, and gone to the Extremities of the Earth in search of famous Persons, to improve by their Wisdom and Knowledge, relates, that the celebrated *Apollonius* went quite through the Country of the *Scythians* and *Massagetes*, cross'd the renown'd River *Pison*, which is the *Ganges*, and arriv'd at last among the *Brachmans*. 'Twas there the learned *Hiarchas*, sitting on his golden Throne, instructed some chosen Disciples in the Secrets of Nature, the Motions of the Stars, and the Revolution of Years.

As to the golden Throne, the Reader will give us leave to observe once more, that it is surprizing St. *Jerom* should expatiate so much on the prodigious Quantity of Gold that is found about the *Ganges*, and towards the Coast of *Coromandel*; that *Quintus Curtius* should relate much more of those Countries which are water'd by the River *Indus*, and that there should be so little in our Days, in comparison of what was said to be antiently; the greatest Riches of the *Indies*, reckoning from the *Ganges* to the *Persian* Gulph, consisting in the Diamond Mines of the Kingdom of *Golconda*. They have no Silver but what is brought by Foreigners, and the greatest Part of their Gold comes from the Island of *Sumatra*, or even from *China*, *Japan*, &c.

BUT to trace Matters a little higher, with regard to *Apollonius*; we shall observe with some Authors, that he, after having pass'd the River *Indus*, enter'd into the Country which was formerly govern'd by the famous *Porus*, whom *Alexander the Great* conquer'd, and that he went to the capital City call'd *Taxilis*, which some, though without any manner of Foundation, have taken for *Cambaia*, a City of *Guzurat*. This Kingdom was at that Time govern'd by *Pharaates*, a very affable Prince, and very dear to his Subjects; and indeed he relied entirely on their Fidelity and Love, so that he never had any Guards about his Person. He avoid'd that Pomp and Grandeur which are made inseparable from a magnificent and numerous Train; and his Court, though a very pretty one, boasted nothing more than a beautiful Simplicity. Near his Palace stood a splendid Temple, which was dedicated to the Sun, and 'twas this pompous Edifice that first struck the Eye of the admiring Spectator. Every Thing there was in the utmost Order. A Foreigner would not have mistaken the King's Palace for the House of a God, nor a Temple for the Habitation of a Mortal; their Temples having all the Magnificence fuitable to the Habitation of a God, and their Palaces all the Simplicity fuitable to Creatures who live in a State of Dependence.

APOLLONIUS, after some Days Stay at the Court of King *Pharaates*, went towards the River *Hypsafis*, near which he found a Monument rais'd by *Alexander the Great*, on which the following Inscription in the *Greek* Tongue was engrav'd.

* Why should St. *Jerom* have been quoted on this Occasion, since he had better have cited *Philostratus*, who writ the Life of *Apollonius Tyanaus*, of whom mention is made in this Place.

A MONUMENT,
 SACRED
 TO MY FATHER
 AMMON;
 TO MY BROTHER
 HERCULES;
 TO MINERVA;
 TO JUPITER
 OLYMPIUS;
 TO THE CABIRI OF
 SAMOTHRACIA;
 TO THE INDIAN SUN;
 TO APOLLO
 OF DELPHOS.

He crossed the River, and after having travell'd four Days, arrived at the City of the Wise-Men, where *Hiarchas*, of whom mention has been already made, presided. He here conversed with the *Bramins* on the Transmigration of Souls, and afterwards on the Formation of the World.

THESE learned *Indians* admitted five Elements, to which, they said, all Things owe their Original. The first Element, according to them, was a kind of æthereal Substance, but very thin and subtil. 'Tis of this, they pretend, those Beings were formed, to whom they gave the Name of Gods and heavenly *Genii*. This Doctrine has a great Conformity to the Theology of the *Chinese Literati*, if it be true, as several assure it is, that they are *Atheists* in their Hearts, and hold that the Soul, after Death, will dissolve into an æthereal Substance. In a word, this, properly speaking, would be the very Philosophy of the celebrated *Foe*, whom we have already mentioned in the Chapter of the Transmigration of Souls. As to the four other Elements, they allowed them to be Fire, Air, Water, and Earth, and imagin'd that all corruptible Creatures were compos'd of the Mixtures of them all.

I SHALL not spend any Time in making random Reflections on the Etymology of the Name of the *Brachmans*, who are at this Day call'd *Bramins*. Some are for making them the Posterity of *Abraham*; so that, according to these, *Bramins*, is as much as to say, *Abrahamites*. Neither shall I take any Notice of the three *Magi* or Wise-Men, who came from the *East* into *Judea*, to worship our Saviour, and whom some Writers^a pretend to have been *Brachmans*. All these Conjectures are founded only on the Affinities between certain Words, or on some Resemblance in the Manners; but are far from satisfying the Understanding. A Man who is desirous of arguing justly, and of drawing such Consequences only as are true, is indispensably obliged to lay down good Principles, and to employ more solid Proofs: So that, without examining whence the *Bramins* are descended, and what was their Original, I shall go no further than to compare the *Bramins* of antient Times with those of our Days, at least as far as I was able to dive into that Matter.

^a *Jo. Jac. Boiffard.*

^a THE modern *Bramins* have preserved some noble Fragments of the Knowledge of the ancient *Brachmans*. They are skilful Arithmeticians, and calculate the Eclipses of the Sun and Moon as exactly as the best Mathematicians in *Europe*. They work the most difficult Questions in Arithmetic, without either Pen or Pencil, and that with a surprising Facility. They have moreover several Treatises of Morality, and some others containing the fabulous Histories of their Gods. Their Study extends no farther than this; for as to Chronology they are utterly ignorant of it. Even an Age with them is of such Antiquity, that 'tis impossible for them to trace it. All their Books which treat of past Ages, are only a Mixture of Stories relating to their Deities and ancient Kings, in which there is not one fixed *Æra*. But to speak the Truth, the *Bramins* of our Days imitate exactly the most learned Men of all Nations of Antiquity, who, unhappily for History, neglected the Study of Chronology, not considering what Confusion it would be to Posterity.

THE *Chaldeans* applied themselves wholly to the Study of the Stars, and the Interpretation of Dreams. The Overflowing of the *Nile* in *Egypt* first gave Rise to Geometry. The *Assyrians* and *Persians* studied Nature, and her Secrets. The *Greeks* wrote but little at first, or only as Inclination dictated. They seldom wrote on any Subject but the amorous Intrigues of their Deities, the better to excite them to their Pleasures. If we except some Pieces of Morality, or some Maxims or Persuasives to a virtuous and happy Life, (such as *Hesiod* has given us, who yet treats in the greatest Part of his Works, of the Genealogy of the Gods, which must consequently be a confused Medley of all kinds of Fictions) nothing remarkable concerning those ancient Times has been transmitted to us, which yet are the best and the most authentic Pieces with regard to the Origin of *Greece*: Besides, what little we have is wholly grounded upon Conjecture, which possibly might have been supported only by some ancient Monuments.

WHEN Men, after the Revolution of several Ages, had begun to apply themselves seriously to History, they found it necessary for them either to omit a great many Particulars, or to invent and draw, as it were, a Series of Chronology out of their own Imaginations; there being almost as many Opinions with regard to the first Ages of the World, as there are Historians. Thus Posterity would be at a great Loss with respect to our Times, were all other Nations as negligent in this Case as the *Indians* are. The chief, or rather the only College the *Bramins* have, is at *Banares*, a City seated on the *Ganges*.

I HAVE already observ'd, that the *Indians* are very credulous with regard to their *Talismans*, and that they study very diligently the hidden Properties of the heavenly Bodies, of Figures and Numbers. The *Bramins*, who are still considered as Men of great Learning and Experience, are the Depositories of these pretended Mysteries, for the common People do not trouble their Heads about them. We are told that the ancient *Brachmans* had great Skill in the occult Sciences; and indeed all such as apply'd themselves to the study of those dark, and, as we may say, enigmatical Sciences, went to the *In-*

^a To give the Reader an Idea of this Conformity, let us see what the Antients have written concerning the *Brachmans*. They tell us, that they first profess'd themselves to be Followers of the Tenets and Instructions of *Pythagoras*. They were much addicted to Magic. They lay on the Ground, and lived only on Herbs. They worshipp'd the Sun; and were very careful of keeping in those Fires which were lighted with his Rays. They made a thousand Prayers, and observed a thousand Ceremonies to procure its Favour. They used to wash themselves in the clear Stream, &c. There is very little, or rather no Difference, between these Customs of the ancient *Brachmans* and those of the modern *Bramins*. The latter are as great Sticklers for the Transmigration of Souls; they are look'd upon as Inchanters, lie on the Ground, live only on Herbs; they wash themselves with the utmost Care, take Water and throw it up towards the Sun, as an Homage that is due to him. The ancient *Brachmans* were divided into two Orders or Classes, one of which were the *Brachmans*, properly so call'd, and the other no *Gymnosophists*. Such among the *Bramins* as have the greatest Conformity to those ancient *Gymnosophists* are the *Janguis*; a Sect who are but one Remove from Savages, and who, like the *Gymnosophists* of old, observe a prodigious severe Discipline, and at the same Time are equally proud and hypocritical.

lies to learn of the *Brachmans*, and to dive into the Secrets of natural Magic in all their Purity, and in the whole Compass of them. Such, for instance, were the Combinations of certain Numbers, of certain Letters, and some odd grotesque Figures, by whose Assistance they imagin'd they should be able to pry into Futurity.

It is pretended that the ^a *Cabala* have borrow'd a great Part of their idle Fancies from the Philosophy of *Foe*, of whom mention has been made in the Chapter of the Transmigration of Souls. We also meet in this Rhapsody of *Rabbinism* and *Magic*, Something that bears a great Affinity to the Doctrine of the *Chinese Literati*, concerning Heaven and the ætherial Substance, into which, *Foe* said, the Soul dissolved itself after its Separation from the Body. The Notions which this *Indian* Philosopher had form'd concerning the dissolving of the Soul into Air, of whose Substance, according to him, they are a Part, are not more extraordinary than those which the Members of the *Cabala* have of the Substance of which Heaven was made. They imagine that this Matter is animated, and that the Queen of Heaven, *Regina Cæli*, of whom mention is made in the forty fourth Chapter of the Prophet *Jeremiah*, is the Soul of the material Heaven which we see when we look upwards. It is also thought that the *Cabala* has borrow'd several Things from *Plato's* Philosophy, which is only a Sequel of that of ^b *Foe*.

If we were to form a Judgment of the pretended Magic and occult Knowledge of all the *Indians* in general, from that of an old *Bramin*, whom I have seen at *Pondichery*, I should not have a very great Opinion of it. This Person, who was look'd upon as one of the most learned, and at the same Time one of the most formidable Men in the Country, because of the great Mischief which they said he was able to do by his Art, came several Times to see me. He promised to shew me several surprizing Things, and to instruct me in some wonderful Secrets; telling me at the same Time, that he must kill a Cock for that Purpose, but that he was obliged to perform the Sacrifices privately. For, as I have elsewhere observed, they were forbid to offer bloody Sacrifices to their Gods. I was nevertheless firmly resolved to stop him, in case I found him resolved to have recourse to Invocations, or had perceived that Nature no longer bore a Part in what he was going about. All I desired, was to see how far he might rely upon his Art, and whether the Prelude to his Work might bear any Affinity to that of the antient Heathens. But he spared me that Trouble; for whether it were that he perceiv'd I did not give Credit to all that he told me concerning his Inchantments, or that he only had the Reputation of a very skilful Man without being so in Reality, I could never prevail with him to bring his Matters to a Conclusion, but always found him trumping up a thousand Excuses. For he sometimes would say the Time was improper; at other Times he could not meet with a Cock for his Purpose, and such an one as was proper for the Sacrifice. In a word, there was always some Remora in his way. Perhaps it was because he would not debase his exalted Knowledge so far, as to communicate it to a profane Wretch, who was not initiated in the Mysteries of the *Bramins*. In fine, he went no farther, but contented himself with having made me those great Promises, all which confirmed me in my first Opinion, and the Notion I had ever entertained with regard to those idle Conceits.

^a *Cabala* signifies a secret Exposition of the divine Law given by the Mouth of God to *Moses*, and by him reveal'd to the *Jews*. The secret Theology of the Scriptures, to which some *Jews* adhere. The mystical Interpretation of the Words of the Scripture by a certain Calculation, and by the Transposition of Letters.

^b We are not to call it a Sequel, it being impossible that *Plato* should have borrow'd any Thing from *Foe*, who liv'd after him.

XXX. *Of the Aversion the Indians have to WINE.*

I Know not to what we can ascribe the Aversion which the *Indians* have to all sorts of Wine : We cannot say they borrowed it from the *Mahometans*, since it is not many Years since their Religion has prevail'd in the *Indies* ; not to mention that it is manifest the *Indians* abstain'd from Wine long before *Mahomet*, who did not begin to promulgate his Doctrine till the Beginning of the seventh Century.

WE dare not on this Occasion trace so far backwards as the Deluge, or pretend to say that in those early Ages, some Men being desirous of imitating the *Antediluvians*, who for want of knowing the Use of Wine had never drank any, abstain'd altogether from that Liquor : Probably the indecent Posture into which it threw *Noah*, might be the Reason of their abstaining from it ; but this would be to suppose a Thing, for which we have no Manner of Authority ; not to mention that this Hypothesis would interfere with the Testimonies of some Authors we shall now cite.

I BELIEVE the most probable Reason that could be given on that Head, is the Virtue of some antient *Brachmans*. It is manifest that they had the strongest Aversion to every Thing that might any way contribute to the plunging them into Irregularities, or disordering their Senses. This it was that made them consider that Liquor as very pernicious, which was capable of extinguishing a Man's Reason, that is to say, his most valuable Faculty*. In fine, they found themselves obliged to inspire the People whom they govern'd with these Sentiments.

THE *Jews* and *Nazarenes* abstain'd also from Wine ; not only those who were born such, as *Samson* and *St. John Baptist*, but even all such as made a Vow to follow the Laws of the *Nazarites* for a certain Term of Years, were oblig'd to abstain from Wine, from every intoxicating Liquor, and from Grapes. It is thus we find it enjoin'd in the Book of *Numbers* : We have likewise in Scripture the Example of the *Rechabites*, the Posterity of *Jonadab* the Son of *Rechab*, who abstained from all kinds of Wine. We know that the *Mahometans* do not drink this Liquor ; but then as for Grapes, they make no Scruple of eating them.

WE cannot say that the *Indians* abstain from Wine because they have none to drink ; for I am persuaded they might have had it among them, since the Vines which the *Europeans* plant in those Countries thrive well enough : I myself have eat very good Grapes there ; and have been assured that there are a great many Vines about *Golconda*, which is not very far up in the Country.

THE *Bramins* drink a great Quantity of melted Butter, and I have even been assured that it makes them run into the most extravagant Excesses, and that this Butter gets up into their Heads, and fuddles them. This appears very extraordinary, and I should have been glad to have seen an Experiment of it, had it been possible ; but they take their Measures so artfully, and do every Thing with so much Secrecy, that it is impossible to come upon them at unawares.

* These Customs owe their Original either to Use or Necessity : Wine and all strong Liquors in general are pernicious in hot Countries, because of their wasting the Spirits so much. Experience taught them that the abstaining from these Liquors would be useful, and People of Judgment, such as the antient *Brachmans*, &c. thought it would be necessary, in order to gain the Love of the People, and to make the greater Merit of their Abstinence, to establish it as an Article of their Religion, and to inculcate it as such.

† Numer. vi. 3. *A vino, & omni quod inebriare potest, abstinébunt, neas recentes siccasque non comedent.*

THE Romans had always the Use of Wine among them ; but in the Infancy of the Republic Women were prohibited from drinking it, for fear, as ^a *Valerius Maximus* relates, of its prompting them to indulge in some Irregularity. They were so very exact and rigorous in the having this Law punctually observed, that *Egnatius Meceninus* being inform'd that his Wife had drank Wine, he kill'd her, and was not punished for ^b it. This happened under the Reign of *Romulus*. Such a Severity was owing to the Jealousy of Husbands, who thought that a Woman in Liquor is incapable of defending her Heart, and resisting the Attacks of her Gallants ; in which they were certainly in the right. *Ovid*, who had a perfect Taste of Gallantry, knew very well that Wine is apt to inspire Lust ; but he seems to prescribe a Remedy against the Passions of Love, which is almost as pernicious as the Disease he pretends to cure ; and that ^c is, drinking Wine to Excess.

THE Egyptian Priests continued a long Time without the use of Wine ; and as their Kings were Priests, they were obliged to observe the same Abstinence. It has been observed that *Psammetichus* was the first Egyptian King that ever drank any, which was about 640 Years before *Christ*, in which he probably might have imitated the Syrians, among whom he had taken Refuge, at the Time that *Sabachus* King of *Ethiopia* entered *Egypt*. But notwithstanding this Liquor was drunk under his Reign, and that of his Successors, they nevertheless drank it but moderately, and they had even Laws which settled the Quantity of Wine their Kings and Priests were to drink. The Egyptians not only abstained from Wine before the Reign of this Prince, but they did not even dare to present any in the Sacrifices of the Gods, as was the Custom in several other Nations ; because the above-mentioned People imagined that this Liquor was hated by the Gods, and that it owed its Original to the Blood of those wicked Men, who had formerly rebelled against Heaven. This is quoted from *Plutarch*, who himself had borrow'd it from *Hecateus* : The Version of the Latin Translator may be seen in the following Note. ^d

I HAVE already said that it is certain the *Indians* do not drink Wine, and that the *Bramins* especially have the utmost Aversion to that Liquor. Notwithstanding which, I have read the very reverse in ^e *Athenæus*, who tells us from *Chares Mityleneus*, that the *Indians* were great Drinkers : It is upon occasion of a Drinking-Match, which *Alexander* established among the *Indians* after the Death of *Calanus*, one of the wise Men of the City of *Taxilis* or *Taxala*, who followed that Prince into *Persia*, where he burnt himself in public, and with great Pomp, purely to free himself from the Inconveniencies of old Age, which was beginning to steal upon him.

WE do not meet with the Story of *Calanus* in *Quintus Curtius* ; it is only in the ^f Supplement to it ; but there is no mention made of those famous Drinkers, nor of

^a Valer. Maxim. lib. 2. c. 1. *Vini usus olim Românis fœminis ignotus fuit, ne scilicet in aliquod dedecus prolaberentur.*

^b Plinius, lib. 14. c. 13.

^c Ovid. de Remed. Amoris. *Vina parant animum Veneri, nisi plurima sumas.*

^d Plutar. de Iside & Osiride. *Reges quoque ex sacrarum præscripto literarum certa mensura vinum bibeant, ut scribit Hecateus, quia & ipsi essent sacerdotes. Bibere cepit Psammetichus, cum neque bibissent ante, neque Diis libassent vinum, non id gratum Diis rati, sed sanguinem eorum, qui aliquando bellum Diis intulissent ; ex quorum cadaveribus terra permixtis panem vites esse ortus.*

^e Athenæus Deipnosophista, lib. 10. Here follow the very Words of the Translator of *Athenæus*. *Chares Mityleneus in suis de Alexandro historiis, cum de Calano Indo Philosopho narrasset, illum in accensum rogum se projecisse & ita obisse, refert Alexandrum ad ejus tumultum Gymnicos ludos edidisse, ac musicos, & qua laudaretur funebrem orationem haberi præcipisse : Tum etiam, quoniam Indi bibaces erant, mera potioniæ certamen proposuisse, cujus præmium esset primario victori talentum : Secundario mina triginta, tertio decem : Eorum autem, qui tum vinum avidius biberunt, triginta quinque perfrigeratos, mox expirasse ; in tentoria autem sex exiguo post intervallo perisse, victoriam obtinuisse quendam nonne Promachum, epotis meri conglutis quatuor.*

^f Quint. Curt. lib. 10.

the Prize which *Alexander* gave to the Victor, which I very much wonder at. Such an Incident was remarkable enough to merit a Place among a numberless Multitude of other Circumstances, which that Author relates of his Hero, and which are not half so surprising as that just mentioned: He nevertheless tells us in one Place, that all the *Indians* had a great Love for Wine, and that they drank vast Quantities of it; this is where he speaks of those Concubines, who used to fill the Wine to the *Indian* King, and always carried him to Bed after he had drank heartily. I am also surpris'd that *Arrian*, who has given us a pretty long Detail of the Death of *Calanus*, does not mention a Word of that celebrated Drinking-Bout, when the Conqueror drank four Congii of Wine, which makes one hundred ninety-two Pints; and indeed he died a few Days after his Victory.

I MUST own I do not know how to reconcile these two Passages of *Quintus Curtius* and *Athenæus* with the way of Life which the modern *Indians* lead. If that of *Quintus Curtius* was in less general Terms, we might alledge, that some of those who border'd upon *Persia* were given to drinking Wine, for the *Persians* were great Drinkers; but this Author tells us expressly, that all the *Indians* in general were addicted to that Vice — *Vinum* — *cujus omnibus Indis largus est usus*, as I have just now observed. This surprises me so much the more, as they even at that Time followed the Maxims of the celebrated *Foe*, which prevail among them to this Day; and that the *Brachmans*, who govern'd them at that Time, were look'd upon as the most virtuous, as well as the most learned Men upon Earth. I therefore cannot possibly comprehend how they could give a Sanction to such Irregularities: What made *Alexander* kill so many Men with Drinking, and that too in order to celebrate the Funeral Obsequies of so virtuous and abstemious a Man as *Calanus* is represented? What made that Monarch employ Fools, in the Honours which he paid to the Memory of so wise a Man? The Inference that might be drawn from what has been observed, is, that if those People were really antiently what those two Authors have represented them to be, they must be greatly changed since that Time; since from great Drinkers they are become very sober Men, and have Wine in the utmost Abhorrence.

THE Reader may probably ask when that Change happen'd, for so remarkable an *Era* would very well merit Observation; but this I believe is a Question that no Body could answer, because the Aversion which the *Indians* have for Wine seems to be innate as it were; and that, as has been already observed, one can scarce think it could ever have been possible for them to live in a different Manner from what they do now. Besides, if such a Change did really ever happen, it must absolutely have been introduced by some famous Legislator, who reigned over all *India* with a despotic Sway. We do not hear of one single Person of that Character in the *Indies*, ever since the Time of *Alexander the Great*: But I am sensible, that at the same Time I am alledging these Reasons, in order to insinuate that the *Indians* were never great Drinkers, or at least to start Difficulties against this Opinion, I expose myself to being reproached with having publickly opposed the Testimony of *Chares* of *Mitylene*, and that of *Quintus Curtius*. I must confess that I can scarce give Credit to all the Particulars they relate concerning the *Indians*, and if I do not wholly reject every Thing they have advanced upon that Head, I cannot at least forbear saying, that my Opinion is, that the Passage in *Quintus Curtius* is writ in too general Terms, and that the Vice with which he reproaches them, was confined only to certain particular Parts of *India*, which, as I just now observed, might probably have been those that lay contiguous to *Persia*. We are even to observe, that all the Time *Alexander* continued in the *Indies*, he removed but at a very little Distance from the Rivers of *Indus* and *Hydaspis*; and that consequently he might, without any great Difficulty, have procured the Wines of *Per-*

sia; and among the rest, that of *Sbyras*, which is not far from that Country: This Wine is famous all over *India*, and is that which is most commonly drank there. They freight a great Number of Vessels with this Liquor, and carry it to all those Places where the *Europeans* are settled.

XXXI. Of their Traffic and Insincerity.

THE *Indians* apply themselves very much to Traffic, in which they succeed tolerably well; but a Man must be upon his guard when he has any Dealings with them, for they never fail to over-reach, whenever they meet with an Opportunity for so doing. How unreasonable soever they may be in their Bargaining for any Thing, and tho' they ask double the Value of a Thing, they yet do it with so much Coolness and Gravity, as often puzzles an *European*. 'Twould be to no Purpose to be angry with them, for they never fail to answer only in the most obliging Terms; and while the Buyer is railing at them, they listen with the utmost Patience and Attention, and do not let drop one disobliging Word. On the other Side, was a Man to offer them but a Tester for a Thing that was worth ten Pistoles, they would not be at all disobliged at it, nor would make any angry Comment on the unreasonable Offer that had been made them. But they are always sure to get their Ends; they chuse rather to deal with hasty People, than with such as have a great deal of Phlegm; for these they say they cannot so easily bring into their Measures as the former, in which they are certainly in the Right.

THEY are also great Ufurers, particularly when they have to do with Foreigners: Perhaps this might have been one of the Articles of their Religion, or at least a Thing that was lawful, which seems to have been formerly the case among the ^a *Jews*. Be that as it will, it is certain the ^b *Indians* have carried it to as great an Excess as ever the *Jews* did.

XXXII. The Idea the Indians have of the Arts, and the Knowledge the Antients had of Silk.

THE *Indians* esteem the several Arts in proportion to their immediate Usefulness in common Life; so that among them, the Profession of a ^c Ploughman, and that of a Shepherd, are placed in the first Rank, while that of Goldsmith is look'd upon as the meanest and most contemptible of all Arts.

THEY have very little Notion of *Sculpture* and *Designing*, but their Skill in manufacturing Silks and Cottons is known to all, and they have been renowned for many Ages for their Skill in these Works.

^a Deuter. xxiii. 19, 20. *Non facerabis fratri tuo ad usuram pecuniam, nec fruges, nec quamlibet aliam rem; sed alieno. Fratri autem tuo, absque usurâ id quo indiget commodabis.* But we are not therefore to imagine from thence, that God gives a Sanction to the taking of exorbitant Interest.

^b See the Travels of *Tavernier*, *Chardin*, *Bernier*, &c. upon this Article.

^c In this they agree with the Idea our Forefathers had of Husbandry, which justly deserves to be considered as superior to such Arts as are less necessary to the World.

^a FATHER *Petau* relates, after several other Authors, that about the twenty-fifth Year of *Justinian*, that is about *Anno Domini* 552. certain Monks brought some Silk-Worms Eggs from the *Indies* to *Constantinople*, and taught the Manner of manufacturing it.

THIS learned Chronologer, and all those Writers who have mentioned the same Circumstance, means no more by it than this, *viz.* That no Silk had been made in the Empire of the *East* till *Justinian's* Time, but not that it was not used there till that Period; for it was known in these Parts long before the Reign of that Emperor.

As for instance, ^b *Ezekiel*, when he is deploring the miserable State to which the famous City of *Tyre* should be reduced, after having related ever Circumstance which contributed to its Grandeur, adds, that it traded with the *Syrians*, and that among other Things it drew Silk from their Country. The *Syrians* might easily have got this Commodity from *India*, by going down into the Gulph of *Balsora* by the River *Euphrates*.

THE *Persians* used antiently to wear Silk, which among them was a Token of Dignity. We are not to omit, that among the several Honours which *Abasuerus* paid ^c *Mordecai*, that of giving him a silken Garment was one.

WE are therefore not to imagine that the Distance which lay between the Nations bordering on *Palestine* and the *Indies*, prevented their trading with each other. The Author of the Book of *Job* was not ignorant of the Manner of working in painted Calicoes, and generally in all kinds of Dyes in *India*: For when he is for shewing that Wisdom is superior to all worldly Possessions, how valuable soever they may be, he goes on with saying, that the ^d *Indian* Dyes are not to be compared to it. It may perhaps be objected, that what the Antients call'd *Sericum* is not the same with our Silk; and consequently, that the Monks who return'd from the *Indies* to *Constantinople*, not only taught the Manner of manufacturing it, but were also the first who brought any from thence; and that before their Time, there was not any Silk used like that of the Moderns. Several Authors are likewise of this Opinion, and pretend that there was a great Difference between the *Sericum* of the ^e Antients and the Silk of our Days: But I do not find that their Opinion is supported by any solid Reason, since it is founded only on what some have told us concerning the Manner in which *Sericum* was formerly made, which has no manner of Affinity with the modern Manner of drawing Silk: So that in my Opinion, this does no way prove their being different from one another. It is highly probable, that the *Jews*, the *Greeks*, and the *Romans*, had the same Silk that is used in our Days, and that the Reason of their ascribing it to another Original, was owing to their Ignorance of the way of manufacturing it, and whence it came; they living at so great a Distance from the Place where it was wrought.

^a *Ration temp.*

^b *Ezech. xxvii. 16. Syrus negotiator tuus—Et sericum proposuerunt in mercatu tuo.*

^c *Esther viii. 15. Coronam auream portans in capite, Et amictus serico pallio.*

^d *Job. xxviii. 16. Non conferetur tinctis India coloribus,* according to the vulgar Translation of the Bible, but it is in the Original *fine Gold of Ophir*.

^e It is certain, that Silk was known to the Antients several Centuries before *Justinian*; but as Men had not the Art of making their Advantage of the Labours of the Silk-Worm, it was much scarcer at that Time than it became afterwards, and particularly within these 250 Years. As for instance, all the modern Manufactures of Silk Stuffs were entirely unknown to the *Greeks* and *Romans*. They however had Stuffs made of Silk and Wool, tho' we do not meet with any Thing among them that answers truly to our *Damask*, which originally came from *Damascus*; to our *storn* or *bare Cloth without Wool*, which came first from *Morocco*; to the *Armusins*, that came from *Ormuz*, &c. Be that as it will, it is plain that Silk was known formerly, from several Passages in the Antients; and the only Consequence that can be drawn from what may be said to the contrary, is, that it was very scarce and extremely dear in those Ages.

SEVERAL, for instance, fancied that it was taken from the Bark of a Tree, after which it was comb'd and spun, as we find in ^a *Strabo* and ^b *Pausanias*. *Pliny* and several other antient Writers relate, that it was made of a kind of Wool, which came from the Trees in *India*. This at first seems to have been advanc'd at random, and without the least Probability; however, if we will but give ourselves the Trouble to search into the Bottom of it, we shall perhaps find that *Pliny* and those who followed his Opinion, have not been quite so mistaken as People have imagin'd, or at least that they did not advance their Assertions without some Foundation. 'Tis very probable, that before Mankind understood the Method of feeding Silk-Worms, and of making them work, there might be great Numbers of them in the Woods; that they made choice of those Trees whose Leaves were most tender, and spun their Silk round the little Branches, as the Caterpillars (which are very like Silk-Worms) do in our Days. Men finding these little Knots or Clusters of Worms, which were almost in the Shape of a Bean, upon Trees; imagin'd that those kind of Trees produc'd both of them naturally, and that this was the only Original of these Bottoms. This Opinion, though a false one, had at least some Foundation, and is much more feasible than that which ascribes the Origin of Silk to the Barks of Trees.

^c *OVID* speaks in his *Metamorphoses* of certain Worms that used to work Threads about the Branches of Trees, which afterwards were chang'd into Butterflies.

THE Poet may possibly mean Caterpillars, which weave a kind of Silk, and are afterwards chang'd into Butterflies. Probably also he might speak of Silk-Worms, which in those Days used to be dispers'd up and down the Woods, as the Caterpillars at this Day. The Reason which we may assign for their not taking any Care of them, was because they were not of any manner of Use. It may be objected, that the Threads mention'd by *Ovid* were white, *Canis Filis*, which does not seem to agree with the Silk which our Silk-Worms generally produce, it being generally yellow; but I believe we might answer, that the Dew, and the open Air in which they lived, might have given them that Colour. However, I would not insist upon this as Fact, and propose it only as a Conjecture.

MOST Authors are agreed upon the Etymology of the Word *Sericum*, which they derive from a People call'd ^d *Seres*; but as several Nations have been call'd by that Name, it would be a very difficult Matter to know exactly from which of all those *Silk* might have borrow'd its Name.

THERE was a Nation which inhabited the higher *Ethiopia*, towards the Source of the *Nile*, who were call'd ^e *Seres*. Another inhabited those Parts that lie between the *Ganges*, *Hydaspes*, and *Indus*, which at this Time make a Part of the Dominions of the *Great Mogul*, and Part of those of the *Sophi* of *Persia*. In fine, the third People of this Name liv'd to the North of *China*, and their ^f Country had the eastern Ocean to the East, and *Scythia* to the West. Their Country composes the Kingdoms of *Tanguth* and *Niuche*, which are a Part of great *Tartary*. The Name of the capital City was *Iffedon-Serica*, which many believe to be same with that which in our Days is call'd ^g *Suchur*.

^a Lib. 15.

^b In *Eliacis*.

^c *Quæque solent canis frondes intexere filis
Agrestes tinea, res observata colonis,
Fatali mutant cum papillone figuram.*

^d The Chinese are thought to have been the *Seres*, which Opinion is not altogether without some Foundation. The Empire of *China* produces a prodigious Quantity of Silk, and 'tis manifest from the Annals of *China*, that it was wrought there eight hundred Years before our Saviour.

^e *Salmasti Exercit. Plin. in Solinum.*

^f *Orosius, Strabo, Plinius, Ptolem. &c.*

^g 'Tis a City in the Province of *Tanguth*.

If we were absolutely resolv'd to search for the Etymology of the Word *Sericum* in the Name of one of those three Nations, I believe the surest Way would be to take it from that which lay between the *Ganges*, the *Hydaspes*, and the *Indus*; as that Country is very fruitful in Silk, and that a Trade might have been easily carried on between that Country and *Palestine*, by the *Persian* Gulph and the *Euphrates*. But without going so far for an Etymology, I am of opinion, that we may justly deduce the Word *Sericum* from the *Syrians*, who, as was just before observ'd, traded for Silk with the Merchants of the City of *Tyré*, which they afterwards spread over all *Palestine*. Be that as it will, most of the Eastern Nations have agreed in the Name which they have given to Silk. The *Hebrews* call'd it *Sericot*, the *Syrians* *Seriaca*, the *Greeks* call'd a silk Suit of Clothes *Sericos*. Some Authors have pretended that the Word *Sericos* came from the *Arabic* *Sarac*, which signifies, to be shining.

XXXIII. *The Indian Manner of Writing, and the Substance they use instead of Paper.*

THE *Indians* write upon the Leaf of a Tree, which is call'd *Latanier*. 'Tis a kind of Palm-Tree, the Leaves of which are not so long as those of the common Palm-Tree, but are very thick and strong. They write with a Bodkin. Some, as soon as they have form'd the Letters, black the Leaf all over, and thus fill up the Letters; but the greatest Part go no further than tracing out the Letters as above. These Leaves require no great Preparation; they have no more to do than to dry them, and to separate them from one another, they being made like a Fan. When thoroughly dry'd, they are of a straw Colour, but Time gives them a very brown Hue.

THE Antients have mention'd those Leaves which the *Indians* made use of for Writing, and call'd the Tree that bears them *Talos*. 'Tis probable they had mistaken the Word *Talos* for *Latos*, and there is no great Difference between *Latos* and *Latanier*. 'Tis true indeed, that this Word has not an *Indian* Termination, but as it was brought from far, we may suppose that they thought proper to dress it after the *Greek* Mode, and make it end in *os*. Perhaps also, that the *Greeks*, to whom it was known, gave it such a Termination as was adapted to the Genius of their Language. Nevertheless, 'tis plain from the Description they have given of that Tree, that they were not at all acquainted with it; for they tell us, that its Leaves were six Cubits long, in which they were greatly mistaken; for the Leaves of the *Latanier* are seldom two Cubits long. But 'tis very probable that they may have taken the *Bananier* for the *Latanier*. The Leaves of the former are often ten, nay even twelve Foot long, but then they are so thin, that the smallest Puff of Wind tears them to Pieces, so that it would be impossible to write upon them.

WE may naturally suppose, that Writing in its Infancy was not so common as it became afterwards; and indeed it was not employ'd in every trifling Particular, but only in such Works as deserv'd to be transmitt'd to latest Posterity.

WRITING was therefore seldom used, and whenever it was employ'd, 'twas for ^a Ages. We may reasonably suppose, that Stones were first used for transmitting Events to future Ages. We are told that *Enoch* engrav'd the Story of the Creation of the Universe upon two Obelisks. The first and second Tables, on which the Commandments of the Law were writ, and which God gave to his People by the Hand of *Moses*, were

^a *Zeuxis* being ask'd why he painted so exceeding slow, reply'd, *Pingo aternitati, i e. I paint for the latest Posterity.*

of the same Matter. *Josbua*, after having taken the City of *Ai*,^a writ all *Deuteronomy* and a Copy of the Law round a stone Altar, which he built to the Lord. We are not to wonder that he writ all *Deuteronomy* in so small a Compass. 'Tis well known that it contains thirty four long Chapters, and as the Stones were not smooth, no iron Tool having been upon them, the Letters must necessarily have been larger than they would otherwise have been; but then we are to consider, that they commonly made use of Abbreviations in their Writing, even generally in^b Hieroglyphics. 'Tis in this manner that all *Homer's Iliads* were written on a Serpent's Skin, and that all the Acts of the Martyrs have been collected, and^c even their last Words written. By the Help of these Abbreviations, Men used to write surprizingly fast. *Ausonius* relates, that some Men writ faster than any one could speak, and used to write down whatever was dictated to them, before the Words were quite out of the Speaker's Mouth. *Martial* had told us the same Thing^d.

IN Procefs of Time Men used to write upon Metal, and^e *Job* cried out in his Afflictions, *Oh that my Words — were graven with an iron Pen and Lead, in the Lead for ever.* When *Judas Machabæus* sent an Ambassador to the *Romans*, the offensive and defensive League which that People made with the *Jews*, was engrav'd^f on Tables of Brass, and sent to *Jerusalem*. When those of *Sparta* heard that *Jonatban* was dead, and that his Brother *Simon* had succeeded him in the Dignity of High-Priest and Governor of *Judea*, they also wrote to him on^g brazen Tables. In fine, all Treaties, Leagues, and all public Records, were generally writ on this Metal.

THEY also made use of Tables of Wood on these Occasions. Some of these were cover'd with Wax, but they generally used to write only on the Wood. They sometimes used Tables made of the Cedar-Tree for that Purpose, which therefore were very durable. Sometimes they would take any kind of Wood, and only rub it over with a certain Water that runs from the Cedar, which preserv'd it from Worms. ^h *Pliny* relates, that the *Egyptians* used to employ this Cedar-Water in order to preserve Bodies from Putrefaction.

THE *Arabians* used antiently to write upon the Shoulder-Bones of Sheep and Camels, several of which tied together made up a Book; whence we may naturally suppose, that they did not write much, since a great Number of those Bones must go to the making up of a Volume of an indifferent Size. But this Nation was not look'd upon as learned, at the Time of the first establishing of *Mahometanism*, and a long Time before. ⁱ *Pocock* relates, that *Ottoman*, and the first Followers of *Mahomet*, employ'd the Shoulder-Bones of Sheep and Camels, for writing down the idle Conceits of their false Prophet. This gives us an Idea of their Rusticity, which continued till they began to carry on a Correspondence with the Inhabitants of *Medina*, who were a much

^a Jos. viii. 32. *Et scripsit super lapides Deuteronomium, &c.*

^b There is no doubt but that the *Jews* borrow'd the Hieroglyphics from the *Egyptians*, since the latter instructed them in several other Customs, both civil and religious; but without having Recourse to Hieroglyphics, the Altar might be large enough to contain the whole Book of *Deuteronomy*. We have seen the whole Gospel of St. *John* writ so very small, as to be contain'd in a Nut-Shell, &c.

^c Supposing however, that they have been preserv'd Word for Word as they spoke them, and that Words were not put into their Mouths

^d *Martial*. Epigram. *Currant verba licet, manus est velocior illis; Nondum lingua suum, dextra peregit opus.*

^e *Job* xix. 23, 24. *Quis mihi tribuat, ut scribantur sermones mei? quis mihi det, ut exarentur in libro stylo ferreo, & plumbi lamina, vel sculptantur in silice?*

^f *1 Mac.* viii. 22. *Et hoc rescriptum est quod rescripserunt in tabulis aneis, & miserunt in Jerusalem, &c.*

^g *1 Mac.* xiv. 18. *Scripserunt ad eum in tabulis aneis.*

^h *Plin.* lib. 24. c. 5.

ⁱ *Pocockii Specim. Hist. Arabica.*

more polite People than the Inhabitants of *Mecca*, the last of whom are now hinted at.

THE *Egyptians* invented *Papyrus*, which was a kind of Rush, whose Skin they used to take off, and make very stiff with Gum, after having beat it very well. All Nations used to fetch this *Papyrus* from *Egypt*. From this Period the Number of Books increas'd very much, as this Plant did not require so much Preparation, and lay in a much smaller Compass than the Tables which were before used for writing. But afterwards the *Egyptians*, growing jealous of the great Number of Books which Foreigners made, and vex'd to find that they were as great Masters in that Art as they themselves, forbid the exporting of *Papyrus* out of *Egypt*. This Prohibition gave occasion to the Inhabitants of *Pergamus* to prepare Sheep-Skins, with which they made what is now call'd Parchment, and call'd it *Charta Pergamena* upon that Account. However, ^a *Herodotus* pretends, that the *Ionians* had invented it long before those of *Pergamus*.

'TWOULD be almost impossible to say expressly who first invented Letters, and the Manner of expressing one's Thoughts by Characters; for we meet with nothing certain on that Head. The *Phœnicians* flatter'd themselves with having been the Inventors of it, and ^b *Lucan* tells us in his *Pharsalia*, that this was the most receiv'd Opinion.

BUT if it were true, as has been already said, that *Enoch* writ the History of the Creation of the World on two Pillars, it might be alledg'd, that the *Phœnicians* were not the first Inventors of Writing. However, they might nevertheless have first invented Letters, though Men might have rais'd Monuments before their Time, and have engrav'd several memorable Incidents on Stone or Metal. This might have been done by ^c Hieroglyphics instead of Letters, which of themselves have no manner of Relation with the Thing they represent. Such were in After-Ages the Letters which the *Phœnicians* employ'd, and which are used by us at this Day. Thus Mankind in the Infancy of the World found out the Art of expressing their Thoughts by Hieroglyphics, and the *Phœnicians* by Letters, which, though they took up more Space than ^d Hieroglyphics, they yet were made with less Difficulty, and express'd a Thought in a much clearer Manner; for 'tis well known that Hieroglyphics were compos'd of the Figures of

^a *Herodot.* lib. 5.

^b *Phœnices primi (fama si credimus) ausi,
Mansuram rudibus vocem signare figuris.*

Brebeuf has elegantly render'd them into *French* in the following Manner :

*C'est de lui que nous vient cet art ingenieux,
De peindre la parole & de parler aux yeux,
Et par les traits divers de figures tracées
Donner de la couleur & du corps aux pensées.*

In *English* thus :

*Hence did the wondrous mystic Art arise,
Of painting Speech, and speaking to the Eyes.
Thus we by wondrous magic Lines are taught,
How both to colour and embody Thought.*

^c It may also have happen'd, that our Forefathers had at first neither Hieroglyphics nor Letters; and that the only Thing they might make use of for the transmitting of Transactions to Posterity, might be Tradition, the Knots of the *Americans*, and other Inventions of the like Nature. That afterwards finding those to be but imperfect Helps, they might have invented Hieroglyphics, which were used by several Eastern Nations, by the *Mexicans*, and even by the Inhabitants of *Canada*, if *La Hontan* is to be credited, who calls them the *Coats of Arms of the Savages*. This Writer has hit upon the true Name of the Hieroglyphics, which bore, in some measure, an Affinity with the *Coats of Arms of the Moderns*, but with this Difference, that those Nations who made use of Hieroglyphics, were oblig'd to it from Necessity, or perhaps in order to express any Thing with greater Force and Energy, whereas we only use them out of Vanity.

^d An Hieroglyphic might have supplied the Place of a great Number of Terms, but then the Thought would have been obscure and enigmatical. 'Twou'd have been a very difficult Matter to have carried Arts and Sciences to any great Height, by the Assistance only of such weak Helps.

Plants and Animals, so that no one in that Case could be said to write well, but who had a pretty good Hand at ^a Drawing.

WHEN Men began to use Writing instead of Hieroglyphics, the last were wholly confin'd to Seals and Coats of Arms; and though ^b *Clemens Alexandrinus* advis'd the Christians of his Time to make use of such Figures for their Emblem as bore some Affinity to Christianity, he yet suffer'd them to make use of several others which the Heathens employ'd.

THE *Greeks* also maintain, but without any manner of Foundation, that they first invented Writing. 'Tis universally agreed, that *Cadmus* brought it out of *Phœnicia* into *Greece*. 'Tis true indeed that the *Greeks* invented Characters which were different from those of the *Phœnicians*, but then it was not till many Ages after they had borrow'd those of the People above-mention'd; nor did they for a very long Time employ the new ones, but in writing Scholiums and Annotations, which they used to note down either at the Bottom of the Page, or in the Margin. Nevertheless, as the capital Letters took up too much Room, and being most of them square they therefore required an exact Hand, they at last laid them aside, and made use of the small, and employ'd the former only in public Inscriptions, Titles, and the Beginnings of Chapters. In Process of Time the old Letters were call'd initial. 'Tis well known that the *Rabbi's* have also their small Letters, in which they write their Commentaries.

THE *Papyrus* of *Egypt* has given Name to our Paper, which is one of the most useful and most commodious Things that was ever found out by Man. Nevertheless, though there be nothing more common among us than Paper, we yet neither know the Time when, nor who invented it. Some have pretended that it was used in *Livy's* Time, who died the fourth of *Tiberius*; but they probably might have been mistaken, since when that celebrated Historian mentions *Tela Lintea*, he possibly might have understood of it Cloth, on which they used to paint. 'Tis certain that Paper is far from boasting so ancient a Date.

MELCHIOR INCHOFFER, a *German* Jesuit, who liv'd in the Middle of the last Century, has carried Things to another Extreme, by maintaining that 'tis not above two Centuries since Paper was first invented; but 'tis very surprizing how a Man of his Character, who certainly had some Knowledge of Antiquity, could be ignorant that we have several Manuscripts at this Day, that are upwards of three hundred Years old, and which nevertheless are written on Paper like that which is now used. ^c Father *Mabillon* relates, that M. d'*Herouval* communicated to him a Letter, written by M. de *Joinville* to St. *Lewis* on common Paper; whence he conjectures, that we may safely suppose, that Paper has been invented these five hundred Years.

'Tis a surprizing Circumstance as well as Unhappiness, that Things of this Nature should continue hid in Obscurity, and that one can argue upon them but by Conjecture only.

^a Such as have seen the Hieroglyphics of the *Egyptians*, *Mexicans*, &c. will easily allow, that the designing Part is not executed according to the Rules of Art. We are justly of opinion, that these Hieroglyphics were the first Rudiments of designing. If there be any Thing that is worthy our Admiration in Hieroglyphics, 'tis the Wit and Invention, not the Drawing.

^b *Clemens Alexand.* in *Pedag.* Here follows the Translation of what he says to this Purpose: *Sint autem nobis signacula, columba, vel piscis, vel navis, quæ cursu veloci à vento fertur, vel lyra musica quæ usus est Polykrates, vel anchora nautica, quam insculpebat Seleucus; & si sit piscans aliquis, meminerit Apostoli, & puerorum, qui ex aquis extrahuntur.*

^c *Mabil, de Diplomatica.*

XXXIV. *Their Armies, and Manner of making War.*

I WAS no longer surpriz'd at the Accounts which Historians give us of the numerous Armies of *Xerxes* and *Darius*, after I had seen the Camp of the *Moors* near *Balaffor*. These kinds of Assemblies merit rather the Name of a Crowd or Rabble, than that of an Army. 'Tis an Assembly of Men without Order; in short, a confus'd Multitude of all kinds of People.

IN the first Place, every Horseman has always two or three Servants at least, and the same Number of Women, along with him. The *Omrabs*, who are their Commanders and general Officers, have a proportionable Number; so that in an Army compos'd of an hundred thousand Persons, there will hardly be found ten thousand fighting Men. From whence we may judge what a Confusion the weakest Side must necessarily be thrown into, when they are oblig'd to retire, and the great Trouble their Wives, their Children, and a great Quantity of useless Baggage must put them to; and indeed they seldom make a judicious Retreat.

THOUGH the heathen *Indians* don't carry so many Women along with them as the *Moors*, they yet have as many Servants and useless People. The *Faquirs* among the rest are intolerable upon this Account, and are no less so in the *Great Mogul's* Armies, which swarm with them, where their only Employment is Begging. They often fix the Benevolence of the Donor, according to his Rank and Quality, and are sure never to bate him a Penny of it. They will stand for four or five Days together at a Tent-Door, crying out all Day and all Night, as loud as ever they can bawl, *Give me so much, give me so much*, (naming the Sum) so that the shortest Way is to pay for one's Quiet, by letting them at once have what they ask for.

THE *Moors* and *Indians* have no Notion of throwing themselves into Squadrons when they are engag'd in Battle. They deal their Blows about at all Adventures; so that it would be a very easy Matter for a small Squadron of Horse, that should stand very close together, to put a great Multitude of them into Disorder. There are nevertheless some very brave Soldiers among them; but these are few in Number, and even the most resolute among them always drink Opium before they engage, which at the same Time that it makes them furious and intrepid, renders them also insensible to Danger.

THE *Indians* have a very small Number of Infantry among them, and these have as little Notion of the Evolutions as the Horse. Whenever they happen to be in an Engagement, they always clap themselves behind a Thicket, whence they fire upon the Enemy. Others, who are for engaging the Enemy Face to Face, have generally no more than a Pair of Drawers on, in order to be encumber'd as little as possible. They always put the greatest Value on those who are the most nimble-footed; for we are not to imagine that two Bodies of Men that stand close together, and in good Order, should advance towards one another with a Design of breaking in upon each other's

^a 'Tis certain that the Armies of the antient *Persians* had the same Defect, which still prevails among the *Turks*, who are the most warlike and the best disciplin'd of all the Easterns. The Armies of the *Chinese*, modern *Persians*, &c. have the same Defect. So great a Multitude of People may very easily occasion a Revolution in a whole Kingdom, whence we may be less surpriz'd at that great one which happen'd in *China* in the last Century. 'Tis impossible to keep a confus'd Medley of People of all Ranks and Conditions to their Duty, and to unite them in one common Interest; nor to mention that in too wide-extended Monarchies, the remote Provinces scarce look upon themselves as Branches of it. If the Reader reflects on these Circumstances, he will not find it so very surprizing that the small Armies of *Leonidas* and *Themistocles* should have check'd the Progress of, and even beat, the *Persian* Army; or that the *Macedonian* Phalanx, led on by *Alexander the Great*, should have ruin'd the most powerful Monarchy of all the East.

Ranks. They are not for exposing themselves to so much Danger; each Man lays about him as he thinks proper; so that when they are engag'd together, one would often conclude, they were playing at the childish Sport of Prison-Base.

I BELIEVE that the *Jews* us'd antiently to fight pretty much after the same Manner, if we may form a Judgment from the Praises which are bestow'd in Scripture on *Asahel* the Son of *Zeruiah*, *Joab's* Brother, whom *Abner* kill'd, which says, *"That he was as light of Foot as a wild Roe."* This Quality would not be very praise-worthy in our Days, and especially in a General's Brother.

'Tis well known that the *Jews*, in which they are directly the Reverse of the *Moors*, had a very small Number of Cavalry. Their whole Strength consisted in their Infantry, which might be owing to their Country's lying less open than that of the *Mogul*; and indeed their Enemies ever look'd upon them as very bad Horsemen, and generally us'd to rally them upon that very Account. When *Rabshakeb* exhorted *Hezekiah* to submit himself to *Sennacherib*, and not to lay any manner of Stress on the Assistance of the *Egyptians*, he offer'd that Prince two thousand Horse in the King of *Affyria's* Name, provided he would acknowledge him for his Lord, and submit himself to him; and he^b adds, by way of Rally; *I will give thee two thousand Horses, if thou be able on thy Part to set Riders upon them.* They nevertheless had a pretty considerable Body of Horse in *Solomon's* Time, and the^c Scripture relates, that this Prince kept twelve thousand Horse in Pay; but we don't find that the *Jews* had any either before or since his Time; so that we may naturally suppose, this Body of Soldiery subsisted no longer than his Reign. However, I don't believe, but that they had some few Horse, and 'tis even probable that *Rabshakeb* might have push'd his Rally a little too far. Be that as it will, 'tis very certain that the *Jews* were not us'd to Horses, but us'd to ride on Asses^d; so that we are not to wonder at our Saviour's making his Entrance into *Jerusalem* upon the last mention'd Beast, since that Nation always employ'd this Animal for that Purpose. ^e No Man was look'd upon as rich and great, whose Stables were not fill'd with them; and the Scripture, in order to express the Pomp and Riches of *Jair* the *Gileadite*, who judg'd the People of *Israel* after *Tola*, says, *That he^f had thirty Sons who rode on thirty Ass-Colts.* It relates much the same Thing of ^h *Abdon*, who was one of the Judges of *Israel*.

ⁱ THE *Indians* use Elephants in their Armies to this Day, in like manner as the antient *Persians*, and almost all the eastern Nations. These Animals are surprizingly furious in Battle; for not to mention that their Bodies are cover'd over with Iron to render them impenetrable to the Showers of Arrows and Musket-Balls, which are pour'd

^a 2 Reg. ii. 18. *Porro Asael cursor velocissimus, quasi unus de capreis quæ morantur in sylvis.* The greatest Part of the *Americans* make war by Ambuscade, and make a running Fight, without any Rule or Order. The antient *Partians* us'd to fight flying, till such Time as they had drawn their Enemies into an Ambuscade; which Custom is observ'd by the *Tartars* to this Day.

^b Isaix xxxvi. 8. *Et nunc trade te domino meo regi Affyriorum, & dabo tibi duo millia equorum, nec poteris ex te præbere ascensores eorum.*

^c Paral. i. 14.

^d This should make us be less surpriz'd at the Scripture's so often using the Ass by way of Simile and Comparison; the Idea which the *Jews* had of this Beast being different from that which we have. 'Tis very natural to employ Comparisons, or to borrow Ideas, from the Customs of one's own Country

^e The *Indians* measure the Riches and Power of a Man by the Number of his Elephants. See *Fryar's Voyages*, And the *Arabians*, &c. by the Number of Camels.

^f 'Tis not the Riches, but the great Number of Children, which the *Jews* consider'd as a Blessing, that are hint'd at in this Passage.

^g Jud. x. 4. *Habens triginta filios sedentes super triginta pullos asinarum.*

^h Judic. xii.

ⁱ They were formerly us'd in *Europe*, since *Pyrrhus* King of *Epirus* employ'd them in his Armies, but 'tis many Centuries since.

in upon them from all Quarters, their Trunks are also arm'd with a great Chain. With this they lay about with incredible Swiftness, and it never fails to make a dreadful Havock wherever it comes, particularly if the Elephants are guided by skilful Riders.

THE *Romans* formerly felt the Fury of the Elephants, who kill'd a great Number of their Soldiers, and put them into great Disorder in the first Battle. 'Twas not till after having been terribly harra's'd by them, that they learnt the Art of defending themselves against this Beast, and that was by shooting in their Trunks, which is the most tender Part in all their Body. And the Moment they find themselves wounded here, they, instead of advancing towards those who attack them, turn back upon their own Riders, who after that find it impossible to govern them.

THE Custom of employing Elephants in War is of great Antiquity in the *Indies*, even in the Time of Queen *Semiramis*. This Queen, who carried her Arms to the furthestmost Parts of *India*, observing the terrible Havock those Animals made in her Troops, had Recourse to a Stratagem, ^a as *Diodorus Siculus* tells us, by carving great Numbers of them in Wood, and setting them at the Head of her Army. The *Indians*, who imagined she had not one, and seeing so great a Number of them start up of a sudden, were struck with the utmost Surprise. Nor were their Horses less terrified than if they had been living Elephants, for they were made extremely natural; so that these People at first gave Ground, and the *Affyrians* seeing them in Disorder, pursued them very briskly; but the rest perceiving that the Enemy, instead of coming against them with real Elephants, had only brought so many wooden ones, resum'd their Courage, rallied, fell upon the Soldiers of *Semiramis* in their Turn, and gain'd a very complete Victory over them. ^b *Diodorus* moreover speaks of certain People call'd *Gandares*, who inhabited the Banks of the *Ganges*, and against whom *Alexander* did not think fit to turn the Fury of his Arms, because of the great Number of Elephants they possess'd; or possibly, as *Quintus Curtius* observes, because the *Greeks* might have oppos'd such an Attempt. And to say the Truth, they had just Reason to dread those formidable Animals, who, if there be but a pretty considerable Number of them, and that they have but skilful Riders, very often make dreadful Havock in an Army.

'Tis manifest from *Quintus Curtius*, that the Elephants in *Porus's* Army put the Forces of *Alexander* to a stand, and that the *Greeks* found it a very difficult Matter at first to defend themselves against their prodigious Strength. This celebrated Historian takes notice also of the Love which the Elephant on which King *Porus* rode on the Day of Battle bore to him; how he took up his Master with his Trunk, and seated him again on his Back; in short, how he defended him to the last Extremity, and till such Time as he was overwhelm'd by the repeated Attacks of the *Greeks*; whence we may presume, that if all the Officers and Soldiers of that unfortunate Prince, had adher'd to him with as much Vigour and Resolution as that poor Beast did, *Alexander* would not, perhaps, have extended his Conquests any farther.

^a *Diod. Sic. lib. 3. c. 5.*

^b *Ibid. lib. 3. c. 10.*

XXXV. *Their Essences.*

THE *Indians*, with regard to their Pleasures, have the same Taste that the Antients had for Flowers and Essences; and in general, for every Thing that is grateful to the Sense of Smelling. Whenever a Person of some Distinction visits another, those who receive the Visit have long Silver Bottles, which cast forth ^a Rose-Water thro' little Holes, much after the Manner of our Watering-Pots.

WITH these they sprinkle the Face and Head of their Guests, by way of Compliment. At the same Time they present a Plate, which is cover'd with Powder of Sandal, a very fragrant Wood; with this they rub the Clothes of the Visitors; and as this Powder is of a yellowish Colour, and that most of the *Indians* are clothed in very fine white Linen, this produces an Effect, which to me was at first very odd and surprizing; but recollecting a Moment after, that great Numbers of People in *France* ^b powder their black Clothes almost down to their Pockets, my Surprise immediately ceased.

THEIR Women of Distinction generally employ themselves in their Retirement (for they lead almost as recluse Lives as the *Turkish* Women) in making Nosegays, Garlands, and Crowns or Chaplets of Flowers, like to those which the Bridegroom wears publicly on his Head on his wedding Day, in which they imitate the antient *Greeks*, who were very delicate in their Pleasures. It is manifest from most of their Epithalamiums, that they, not only on their wedding Day, but also during the whole Spring and Summer Seasons, used to be always crowned with Flowers, and those newly gather'd, and the most ^c beautiful they could meet with.

XXXVI. *Of their Unctions.*

MOST Nations have been of Opinion, that Oil is one of those Things which Mankind could least do without, imagining that it would be impossible for them to keep themselves from the Head-ach and all other Pains, unless they rubb'd their Heads every Day therewith, and apply'd some to that Part where they felt the Pain. This Custom, which had at first been introduced from a kind of Necessity, became, in Process of Time, one of the chief Instruments which Luxury and Effeminacy employ'd, in order to corrupt and deprave the Mind.

THIS Custom, I say, took its Rise from a kind of *Necessity*; for, as was just now observed, it was look'd upon as a sovereign Remedy against the Head-Ach, and particularly in Hot-Countries. 'Tis certain, that those who rub their Heads with Oil are seldom bald.

^a The *Arabians* sprinkle their Beards with it, and even ascribe some sacred Virtue to it, which might be almost compar'd to that of Holy-Water. When *Hungary Water* first made its Appearance, there was not a Woman, Maid, or Beau, but complain'd of a Dizziness or the Heart Ach. It would have been impossible for all the Water in *Christendom*, to have had the thousandth Part of the extraordinary Effects this *Hungary Water* had, and ever since that Time, there are few modish People but what carry a Bottle of it about them. Tho' Holy Water has triumph'd for so many Ages, still no one has yet thought fit to carry any of it about them. Be this as it will, our *Hungary Water* may be put in Parallel with the Rose Water used by the *Indians*. Both are proper to cheer the Spirits, and no doubt but that is the chief Reason why the *Indians* sprinkle with Rose-Water.

^b The Antients used to powder themselves with Gold-Dust. There is some Probability that this Custom might be alluded to in the 11th Verse of the 5th Chapter of *Solomon's Song*. *The Head of my Beloved is as the most fine Gold, &c.*

^c The antient *Greeks* used also to wear Chaplets of Flowers on their Heads in their Feasts, and were particularly careful to make choice of such as were contrary to Drunkenness. They always adorn'd their Heads, their Necks, their Arms with them in their Carousals, and also crown'd their Goblets, &c.

We read in Scripture, that the *Jewish* Women used to take great Delight in these Unctions, and frequently preferr'd them to the Things most necessary for Life. Thus the Prophet's Widow, who address'd herself to *Elisba*, notwithstanding her great Poverty and^a extreme Necessity, had yet Oil to anoint herself with.

THE *Indians*, and especially their Women, are no less fond of this Custom. They could hardly have a worse Punishment, than to be one Moment without their Heads glistening with Oil; but as they have no Olive-Oil, they use that of Cocoa.

THE Antients did not only anoint themselves by way of Preservative against the Head-Ach, and for healing of Wounds, but also in strengthening the Nerves, and to make their Limbs supple, especially after any laborious Exercise. It is thus we find in the *Iliad*, that *Ulysses* and *Diomedes*, after their Return from taking a View of the *Trojan* Army, ^b wash'd, rubb'd themselves with Oil, and afterwards went to Breakfast.

THE *Indians* do the same at their Return from a Journey, or in general, after having wearied themselves with any laborious Exercise; for on these Occasions they never sit down to eat or repose themselves, till such Time as they have washed and rubb'd themselves with Oil.

It was antiently a Custom for all Champions in the gymnastic Exercises to practise the same Custom, not only such as wrestled, to prevent their Antagonists from laying hold of them, but all the rest, in order to make their Bodies more robust, and their Limbs more pliant.

MANKIND, who at first had respect to to the Usefulness only in these Unctions, never employ'd such Oils as were scented; insensibly they were for uniting Pleasure to Profit, whereupon Oil was heighten'd with Perfumes and aromatic Spices: Thus what at first was no more than a Preservative or Remedy, became at last one of the most sensual Pleasures. After this, all such as were desirous of passing for Beaux or very pretty Fellows, were obliged to moisten their Hair with Essence, and be such as *Bathyllus* is represented in *Anacreon*; for in his Advice to a Painter, where he describes to him the Manner in which he would have the beautiful Youth of *Samos* drawn, he tells him, he must make his^c Hair moist.

VIRGIL has describ'd *Turnus* after the same Manner, when he says, that his^d Hairs, which were curl'd with a red-hot Iron, were all moist with Myrrh.

NAY, so far did they carry their Effeminacy, as not to be asham'd of having their Bodies rubbed all over with Essence by Women. Nor did^e *Telemachus* and *Pisistratus*, with all their Wisdom, scruple to have the same done to them after their Return from visiting the Palace of *Menelaus*, and before they sat down to eat.

OTHERS used to rub every part of their Body with odoriferous Oils before they went to Bed. Several of the primitive Christians observed this Custom, which^f *Clemens Alexandrinus* censur'd in his Cotemporaries.

^a 4 Reg. iv. 2. *Non habet ancilla tua quicquam in domo sua, nisi parum olei quo ungetur.*

^b *Iliad*, lib. x. *Hi que loti & uncti pingui oleo jentaculo assidebant.*

^c Or rather, glistening. *Anacr. Ode 29. Nitidas comas fac illi.* According to the Latin Version.

^d *Æneid*. 12. *Crispatos calido ferro, myrrhæque madentes.*

Hot from the vexing Iron, and smear'd with fragrant Oil. *Dryden.*

^e *Homer Odys.* lib. 4.

^f *Clem. Alexandr.* lib. 2. c. 8. *Coronarum autem & unguentorum usus non est nobis necessarius, ad libidines enim & voluptates impellunt, maxime cum non prope est.*

BUT they were chiefly used by the Fair-Sex. The strongest Perfumes of *Arabia* were too weak for them. It is not very long since that the *Europeans* themselves were of the same Taste; but as the Mode changed, it was absolutely necessary Taste should change also, and that in order to suit one's self to Times and Seasons, the Woman, who five and twenty Years ago could with Pleasure have spent her Life in the midst of the most odoriferous Perfumes, and who also wore scented Gloves, should faint at the Sight of certain Flowers, or at the approach of the least Perfume. *Altro tempo, altro gusto.* Modes change with the Age.

IT was a Custom among the *Jews*, to present every Man who came to visit another, with Essence to perfume his Head; and there could not be a greater Piece of Rudeness or Disrespect, than not to offer something of this Kind: Thus when the *Pharisee*, with whom our Saviour eat, was very much offended that a Woman, and, what was much more, a sinful Woman, should come and anoint his Feet, our Lord reproach'd him with saying, that she had performed a Duty which he himself ought to have observed. For he said to him, ^a *Mine Head with Oil thou didst not anoint: But this Woman hath anointed my Feet with Ointment.*

THE *Psalmist*, to denote his Resolution not to have any Communication with Sinners; says, ^b *That he will not anoint his Head with his Oil.* The Meaning of which is, That he will not visit him, and consequently will not be obliged to receive any of his Civilities.

THE Antients not only used perfum'd Oils and Essences for themselves, but also smear'd Birds with it; an Instance of which we meet with in a very pretty Ode of *Anacreon*, where two Doves are the Interlocutors, one of which carried a Letter from him to his beautiful *Bathyllus*. ^c Her Companion congratulates her for having her Wings perfum'd, and upon her diffusing so agreeable an Odour around.

THE *Indians* generally present nothing but Rose-Water to their Visitants, as was observed in the preceding Article; but they always present Oil every Morning to such Guests as make any Stay with them.

XXXVII. *Their affected Outside.*

IT may be said that the *Indians*, in general, are a very neat People; they are very careful of washing themselves, and I am persuaded, that the most rigid *Pharisee* could not exceed them in this Particular: They also agree with them in several other Points; as for instance, in their Prayers, which they affect sometimes to say in public, but chiefly in their serious and composed Outside.

THEY look upon a passionate Temper as the Indication of a narrow Soul, and shew the utmost Contempt for all such as cannot command their Passions, or suffer themselves to be inflam'd with Anger. Whatever Wrong or Injury a Man may do them, they never fail to keep their Tempers; but this does not hinder their revenging them-

^a S. Luc. vii. 45. *Olco caput meum non unxisti; hac autem unguento unxis pedes meos.*

^b *Oleum peccatoris non impinguet caput meum.*

^c Anacreon, Ode 9. *Tot unde nunc odores,
Huc advolans per auras
Spirasque depluisque.*

But the Thought is much more beautiful in the original *Greek*.

selves; and whenever they have made a Resolution to hurt any Man, they do it so much the more effectually, as well as dangerously, as it is always done in cold Blood; not to mention that their Revenge engrosses all their Thoughts. They even conceal their Repentments so well, that tho' they always stand upon their guard, especially when they are conscious of having wrong'd any Person, they yet over-reach one another daily, and are frequently attack'd by those whom they thought to be their dearest and most faithful Friends. Whenever they happen to be bit in this Manner, they, without so much as once thinking upon the Person who has deceiv'd them, vent only their Complaints against themselves, never lay the Blame on any one else, and own that they richly deserved it, for having trusted one whom they had formerly offended: For 'tis a Maxim with them, that Injuries are never forgot. Notwithstanding they are in private the greatest Debauchees in the World, they yet are greatly reserved in Public. One never hears an obscene Word come out of their Mouths, and they always affect a very modest Behaviour outwardly: In fine, they might be propos'd as complete Models of moral Perfection, did their Thoughts and Actions agree with their Expressions.

XXXVIII. *How the Moguls divide the Day, and their Manner of measuring Time.*

THE Inhabitants of *Mogul* divide the natural Day, which consists of twenty-four Hours, into eight Parts, each of which is again subdivided into several others, according to the Length of the Days. As for instance, those who inhabit near the Line, and who have almost equal Day and Night, have but very little Difference in their Divisions; however this Difference is greater under the Tropics, and always increases in proportion to the Distance from the Equinoctial.

THEY measure Time by a Water-Clock, which however is very different from our *Clepsydra* or Hour-Glass, which is said to have been invented by *Ctesibius* of *Alexandria*, about six hundred and thirty four Years after the Foundation of *Rome*. The *Clepsydra* was composed of two smooth Basons joined close together, one of which was full of Water and the other empty. At the Bottom of the latter was a Piece of Cork, which cover'd it all over, excepting so much as was necessary for the letting it go up and down with ease. On this Cork stood a little Figure that held a little Stick in its Hand, with which it pointed out the Hours on the Lines, which were drawn on a little Column that was fixed at the Edge of the Bason, and which raised itself above it. There was a Communication between them by Means of a little Hole, and that which was full, emptied itself gently into the other in which the Cork was, which the Water raised by Degrees. At the same Time that the Cork rose, the Figure which stood upon it rose also, and by that Means pointed out the Hours with its Stick.

THE *Clepsydra* used by the Inhabitants of *Mogul*, is in their Language call'd *Gari* or *Gadli*, and has not so much Work in it; but then it requires more Attendance, a Man being obliged to watch continually. It is a Bason fill'd with Water, in which they put a little Copper Dish, with a very small Hole in its Bottom. The Water comes by insensible Degrees into this Dish, which when full, and that the Water contained in it begins to mix itself with that in the Bason, it then sinks to the Bottom. The Time which it takes up in filling is by them call'd a *Gari*, which, according to the Observation I have made, amounts to twenty-two Minutes and thirty Seconds of Time: So that when the Day is exactly twelve Hours in Length, each Part contains eight *Garies*, that is one hundred and eighty Minutes, or three Hours. As the Days shorten, there are less *Garies* in each Part of the Day, and more in those of the Night; for we are always to add to the

the one, what we subtract from the other, because the Night and the Day together must regularly consist of sixty four *Garies*, that is one thousand four hundred and forty Minutes, or twenty four Hours. As soon as one *Gari* is ended, the Person who watches the Clock strikes as many Blows upon a Copper Table as there are *Garies* passed; after which he strikes others to shew the Part, whether of the Day or Night.

SOME Persons, according to *Aben-Esra*, have pretended that the *Teraphims*, of which mention is so often made in Scripture, were Water-Clocks, pretty like the *Garies* of the *Moors*: But they have advanc'd this without one corroborating Proof, or even the least Shew of Probability. The Gods which *Rachel* stole from her Father *Laban*, are indeed called *Teraphims*, but there is not one single Reason to induce us to believe that 'twas her Father's Clock she run away with. This was not a Thing of so much Value, as to have obliged them to run away with it in a clandestine Manner, or to have merited such diligent Search as *Laban* made after it, who ransacked all *Jacob's* Tent upon that Account. These *Teraphims* were Household Gods, and not Clocks. It is also an Error to think they ever spoke, or that *Rachel* carry'd them off, purely to prevent her Father's consulting them about her Flight-

XXXIX. *Their chief Temples.*

IT was with Reason that the *Jews* considered the Temple of *Jerusalem* as the Lord's House, as a Place that was truly holy, and in which God desired particularly to be worshipp'd.

THE *Mahometans* have the same Idea of *Mecca*, and the Heathen *Indians* of the *Pagod* of *Jaguarnat*, which is a large Edifice built on the Sea-Shore, pretty near *Balassor*. We are told that this *Pagod* is very rich, and that among other precious Things, there is a very large Statue in it, with two Emeralds of a prodigious Size for its Eyes; but as I myself have never been there, nor have met with any *European* who could give me a certain Account of it, I therefore cannot pretend to be exact in the Relation I shall give of it.

THE Great *Mogul* has caused it to be inclosed, at least I have been told so, in order to put a Stop to the numberless Multitude of Heathens, who used to come thither in Pilgrimage from the remotest Parts of the *Indies*, to the no small Advantage of the *Bramins*, who by that Means got great Sums of Money.

THESE are the principal Points wherein we have observed a Conformity with regard to the Customs of the *Indians* and those of the Antients, particularly the *Jews*. Was a Man to argue upon the Pagan System, he undoubtedly would find a much greater Affinity between them; as for instance, if a *Roman* who had lived under *Titus*, and been well acquainted with both, would have undertaken to write their Characters.

WE have drawn a Parallel between the *Jews* and *Indians* with regard to their Customs, religious and civil; we may also compare them together with respect to Genius and the Prejudices they have imbibed. Both of them are continual Slaves to Prepossession,

^a We may compare this *Pagod* to the Temple of *Jupiter Ammon*, to that of *Diana of Ephesus*, that of *Apollo at Delphos*, or that of *Ceres in Sicily*, where the *Romans* used to send from Time to Time for the acquitting themselves of their Vows. We hope we shall not give any Offence, if we find any Resemblance between these Pilgrimages, and those which the Christians make to our Lady of *Loretto*, and to *St James in Galicia*, &c.

sion, which triumphs so much the more ^a over them, as they love and adore their Captivity: 'Tis their Law which is here hinted at, it being the most insupportable of all Slaverics.

THESE two People adhere so very scrupulously to every Thing that favours ever so little of ^b Antiquity, that it absolutely prevents their making any Progress in the Sciences, and keeps them in the blind Ignorance of their Forefathers; they being frightened at the least Appearance of Novelty, and think it a Crime to improve ever so little on what their Ancestors have advanced.

^c The whole Knowledge of these People goes no further than in their getting by Heart the several Things which they say that God or the Gods have done for them, together with some Books of Morality, whose Precepts they learn very carefully, and which they are every Moment repeating with an affected Gravity; an equal Indication of their Ignorance as well as Presumption.

THEY make War as it were only by Starts, and conquer in the same Manner; or rather they are to be consider'd only as so many Machines, which their Priests ^d set a going, and whom they inspire with Fear or Intrepidity, according to the Assurances they give them of the good or ill Success of the Battle.

^e THEY sometimes fight with the utmost Obstinacy for the Defence of their Religion; which, as it is founded on some Promise of their Soothsayers, must necessarily be very nearly allied to a Spirit of Fury; and these poor Wretches do not perceive that the greater Number of Victories they gain, they only enslave themselves the more, and encrease the Weight of their Chains, by giving their Priests an Opportunity of settling the Laws, or rather Tyranny, upon a stronger Foundation.

^f As they look upon all other Nations as profane, and refuse to have any Familiarity with Foreigners, and universally despise all but their own dear selves, we are not to wonder if they are equally contemned in their Turn.

^a We may ask the Author of this Dissertation, what Men are not subject to these Prejudices? Might they not be compared on this Occasion, with all the People, and all the Religions in the World, not excepting that of the Christians? For we may consider all such Christians as Slaves, who are not able to give any Reason for their Belief. There is no Necessity that a Person in low Life should examine the Particulars of the several Articles in the Creed, but then he ought to be able to give good Reasons why he believes in them. Such as are negligent upon this Head, are not more acceptable in the Sight of God, than a *Brasilian* who lives up to the Rules of Morality, and does not devour his Fellow-Creatures. Let us therefore conclude, that Mankind in general may be compared to one another with regard to Genius and Prejudice.

^b He should have said, that both of them adhere zealously to Tradition, and then the Parallel would have been justly drawn. This Tradition, when too blindly followed, is not only a Shelf on which both *Jews* and *Indians*, but even the *Christians* themselves spilt. We will suppose that Novelty terrifies an *Indian*, but we cannot comprehend why it should have the same Effect on *Christians*, when it aims only at inspiring them with a Spirit of Christianity. We must confess, that the Minds of Men have sometimes a very mechanical Turn.

^c The Knowledge of a numberless Multitude of Christians goes no further than this. Several of these repeat by Heart the Ten Commandments, to which others add certain Prayers. The *Roman Catholics* learn the Creed, the Lord's Prayer, and the *Ave Maria*, with a few Prayers to the Saints; the Heretics learn Spiritual Songs, and some of *David's Psalms*. In this consists the Devotion of both.

^d Our Clergy act in the same Manner, and the Wars which they foment are always the most fatal.

^e The Parallel might be justly drawn with the Christians, to our Shame be it spoken. Conspiracies have been formed, and Wars have been undertaken, barely on these Promises. There is no Necessity of descending to Particulars, since any one who will give himself the Trouble to look into the History of our Times, will be plainly convinced of the Truth of this Assertion.

^f We also are guilty of the same Fault. It must be confessed that the Christian Religion is excellent in itself; but then were it not more laudable to bring over Infidels and Heretics by Gentleness and Instruction, than to make them more obstinate by Violence and Contempt?

* *THE Jews* look'd upon their Subordination to the *Romans* as the greatest Misfortune that could possibly have befallen them: Nevertheless, nothing in the World could have been more advantageous; for the Correspondence they by that Means obtained with the most polite and most learned Men in the World, having open'd their Eyes a little, it hereby gave them an Opportunity of indulging a Freedom of Thought, and of being no longer tied down to think as their Forefathers. And indeed, some of these applied themselves afterwards to the Study of the History of other Nations, and the polite Arts, of which they were utterly ignorant before.

THE Indians are as much Slaves as ever, and it will be equally happy for them; should any civiliz'd Nation break their Chains by the Conquest of their Country.

THEY were very near being rescued from their Captivity in the Time of^b *Alexander the Great*. Had the *Greeks* but continued longer in the *Indies*, they would infallibly have communicated to them both their Politeness and Learning. But this Hero was for conquering so many Nations, that he could scarcely flatter himself with the Hopes of bringing so much as one under Subjection, or making them submit to the Laws of the Conqueror. He was no sooner in one Country, but he flew the next Moment into another; like to those Torrents, which the faster they drive along, the fewer Marks they leave of their Course.

ONE who was to declare for the Antients, or a Person of a greater Severity of Temper, would express himself very differently from this, with regard to the *Jews* and *Indians*, though he were not to make any Distinction between their Religions, but considered them on the same Foot. I believe, from the few Remarks which I have made on those two Nations, he might form the following Reflections.

† BOTH *Jews* and *Indians*, at least a great Part of them, have preserv'd the Simplicity which prevail'd in the Infancy of the World. This is manifest from their Food, their Dress, and their Pleasures, in all which Plainness is chiefly consulted. They are most delighted with such Things as present themselves to their Minds with the greatest Simplicity, and most naturally flatter their Imaginations.

THE Fear they are under of falling into Error, makes them adhere very scrupulously to the Counsels of the most wise and learned among them, from this Consideration, that nothing can be more dangerous for Mankind in general, but especially for such as are uninstruct'd with Experience, than to attempt to walk by no other Rule than such an one as is suggested by their own Understandings.

THE *Indians* observe very punctually the several Injunctions which the Religion they profess prescribes; and as they know that Mankind cannot be their own Masters in every Respect, but are in some Measure born to Subjection, they chuse to worship their

^a There are some Nations in *Europe*, to whom it has been in like manner represented by the Correspondence they might have with certain Islanders, who happily possess a Freedom in Thinking. We don't say, that it would be a Happiness for us to become their Subjects, but we believe it would certainly be so, were we to imbibe Part of their Principles. We have for several Years reap'd great Benefit from their Notions, by the Commerce which we are obliged to carry on with them, and which will be still greater, when we shall have shook off the Chains of those who would willingly become our Fathers and Masters.

^b The Reader may compare these Times of *Alexander* to others much less remote.

† The Parallel is not justly drawn on this Occasion. The *Jews* are very far from observing any Simplicity on that Head, but are on the contrary great Friends to Pomp and Luxury, and set every Engine to work, in order to join Art and Nature together in their Pleasures.

Gods, and yield a blind Submission to their Law, rather than ^a be Slaves to Caprice and Ambition, like most other Nations in the World.

THEY never apply ^b themselves to any of the Sciences, but such as are of absolute Necessity; looking upon the rest as Acquisitions, which though they enlarge the human Faculties, they yet make a Man more unhappy, and usually swell him with Pride.

THEY are sensible that Vice is much more apt to insinuate itself into the Mind than Virtue; for which Reason they shun all Familiarity with Foreigners, for fear of being infected with their ill Customs and Vices. It was to prevent their being forced to live among them, that they were sometimes prompted to make such strenuous and surprizing Efforts, in order to keep them from entering into their Country, or to drive them out from it.

THEIR Brains are never projecting of Novelties, but are employ'd wholly on Traffic, or the several Trades which their Fathers had taught them, in which Particular they differ greatly from those Nations to whom we give the Name of polite and civiliz'd, who are never satisfied with what their Predecessors have left them, but on the contrary are eternally torturing their Imaginations, in order to invent something new, and to force Nature as it were, and whose Reputations increase in proportion as they deviate from those Paths in which their Ancestors had trod, and which Nature herself had pointed out to them.

XL. *Of India in general, and the Customs of its Inhabitants.*

I HOPE the Reader will pardon me, if, notwithstanding the Resolution I had made of writing only on the Conformity between the Customs of the *Indians* and those of the Antients, I now should wholly lay aside Antiquity, to give a short Account of the *Indies*, in the Style and Manner of other Travellers. However, I don't flatter myself so far as to imagine that I shall write any Thing new, but on the contrary am persuaded that I shall relate nothing but what several others have said before me; but the Reader may depend I shall not be very prolix on this Head, nor would I once have touch'd upon it, had it not been to avoid an Appearance of Singularity, and to shew I was not too fond of my first Notions.

MOST People who have never stirr'd from home, form to themselves an advantageous Idea of distant Countries. They fancy they abound with all Things necessary for Life, and imagine them to be exempt from all those Defects, all those disagreeable Particulars, which are found in their own. They consider them as Regions most exquisitely delightful, because most Travellers have describ'd them as such; and indeed those Gentlemen usually paint the Countries they have visited in the most agreeable Colours.

I HAD read several Descriptions of foreign Countries before my leaving *Europe*. In these they were generally represented as so many enchanting Places; every Thing in

^a This Reflection is no ways just. The Wars and Revolutions which happen in the *Indies*, are a Proof that those Nations often make a political, of a purely religious Affair; and that 'tis the same in *Asia* as in *Europe*, where those who are the most zealous Sticklers for the Deity, are not always his best Friends.

^b As for the *Jews*, they neglect the Sciences, and apply themselves to Business only; but this they do from Judgment and Reflection, well knowing that there is nothing to be got by Learning.

them

them was beautiful, every Thing lovely, and the most innocent Pleasures presented themselves in Crowds. The Inhabitants of those happy Climes wanted nothing to make their Felicity everlasting, but a Possibility of living eternally. I myself was of the same Opinion, because Travellers assur'd me it was so; but I undeceiv'd myself, by visiting those Countries which had been describ'd in such glaring Terms. I have generally observ'd, that most Travellers who had writ upon them, very much heighten'd their Beauties, but had touch'd but very lightly on the Inconveniencies which are found in them, or those disagreeable Things which Persons are oblig'd to undergo in them.

THE Author of Nature has distributed his Blessings pretty equally over the several Countries of the World. Good and Bad are every where met with, and 'tis a very difficult Matter for a Man, who has seen several Countries, to live a long Time in one, without regretting another, because there is not one Country to be found, in which there is not something wanting, which may easily be met with in another. So that we ought to lay aside all those Prejudices which we may have entertain'd in this Respect, and not imagine that there is one single Spot in the whole World, that has all Things desirable, and in which Pleasures and Pains do not alternately succeed each other.

THE Coast of *Coromandel* is in the Torrid Zone, where Heat rages with the utmost Violence. There are certain Winds here which blow continually during some Seasons of the Year, which are call'd Land-Winds, because they blow from the Land; and these are prodigiously troublesome: They generally last from nine or ten in the Morning, till three or four in the Afternoon. None but the Natives dare stir out during that Time; for every Step a Man takes, he seems to have so much Fire thrown in his Face, especially between the Hours of ten and two. This Land-Wind is succeeded by another that blows from Sea, which rises the Moment the other is laid, and is so much the more agreeable, the more the Heat has been violent during the Day. 'Tis then a Man may enjoy all the Pleasures of Walking.

MEN consider the Verdure with which the Trees in hot Countries are perpetually cloth'd, as the greatest Beauty that is to be met with in these Regions, but are nevertheless mistaken, since Use makes it no longer a Pleasure; and I cannot say, whether the Variety of Seasons which we have in *Europe* is not something more agreeable; for as *India* does not feel the Severity of our Winter Season, so neither have they any Thing that may be compar'd to the Beauty of our Spring. 'Tis there one perpetual Summer, that burns up the Grass, and dries up the Fields, which, after the rainy Season, never continue green above two Months.

THE Rains fall regularly in those Seasons, and last generally from the Middle of *June* to the Middle of *September*, during which there seldom happens the least Interval of fair Weather. They are less troublesome at *Pondichery* than in other Places, because as 'tis a sandy Ground, it does not spoil the Roads, which, during that Time, are almost impassable in the Kingdom of *Bengal*, because of the Richness of the Soil. These Rains are absolutely wanted in the *Indies*; for whenever they fail to descend, as Rice requires a great deal of Moisture, they are sure to be afflicted with Famine.

RICE is the common Food of the Inhabitants of the Country. This they first boil, and afterwards toss up with Butter, Saffron, and Herbs. Others eat it with Meat, or Fish, and then call it *Caris*. They season it very high with Pepper, which makes these *Ragoos* not altogether so agreeable to the Palate as they would otherwise be.

THEY

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THEY have Game enough, such as wild Boars, Roe-Bucks, Hares, Partridges, Wood-Pigeons, a great Quantity of Snipes, wild Ducks, Teal, and all kinds of Water-Fowl; but I never saw any Rabbits there.

THERE is hardly any better Fish in the World than at *Pondichery*, and they have one among the rest which they call *Pamper*. 'Tis a flat Fish, and may best be compar'd to our Turbots, except that 'tis not quite so thick; but then the Flesh is as firm, and tastes as well. They have also very good Mulletts.

THEY have a great Quantity of Fruits, but they are all very different from ours. The *Mangue* is mightily valued there, whose Taste is very much like that of our Peach, which however is much larger, but has not near so large a Stone, and its Leaves are very like that of the Peach. These *Mangues* are excellent when they are of the right Sort, but the others are stringy. 'Twould be needless to trouble the Reader with an Account of the Variety of Fruits which their Soil produces; for not to mention that this would carry us to too great Lengths, 'twould be almost impossible to give a just Idea of them to such as have never seen or tasted them.

BOTH Lemons and Oranges are pretty common in the *Indies*, but far less so than in *America*, which abounds more with those kind of Fruits than any other Country in the World. I nevertheless have seen a small kind of Orange in the Island of *Moeli*, which I never met with in *America*. They are no bigger than our *Pomme d'Apis*, and have a red Peel. 'Tis of a more watry Substance than our common Orange; and as they ripen, their Rind; which is ribb'd like that of a Melon, opens like that of a Pomegranate.

THERE are in that Island a great Quantity of *Cassia* Trees. The manner how the Sticks are made in which that kind of purgative Gum is put, is pretty well known in *Europe*. They are long and dry when ripe, and whenever the Wind blows, the Sticks with which those Trees are loaded, wave up and down, and so strike against each other, which makes a very strange Noise to such Persons as don't know what it is owing to, especially if they happen to be in the Midst of a Forest, when they sometimes hear this clashing Sound at a great Distance from them.

THERE is no Man who has been in the *Indies*, but must have heard of *Betel*, which, next to Rice, is the Food that is most eaten there, and which the *Indians*, and even a great Number of *Europeans*, can least live without.

THIS *Betel* is a Plant that rises pretty much like our Virgin-Vine. Each of these Plants has a Vine-Prop about fifteen Foot high. Its Leaf is pretty much like that of the *Lilach*, or *Arabian-Bean*, except that 'tis thinner. The *Indians* eat this as a great Dainty, but never alone. They first rub it with a little Lime made of Shells; after which they take little Slices of *Arregua*, cut very thin, and wrap them up in the Leaf. This *Arregua* is a Fruit that is exactly the same as the Nutmeg, except that it has no Smell. This Mixture of *Betel* Leaves, of Lime, and *Arregua*, is call'd *Betel*. Such Persons as are in good Circumstances, add some *Cachoo* to it, which is an eatable Perfume, well known in *Europe*, though it comes from the *Indies*. This Medley of Drugs makes their Lips and Teeth as red as Blood.

It is certain that the Plant *Betel* boasts a great many Virtues. It is very healing to the Stomach, and such as eat of it regularly, are never out of Order, nor are they
ever

ever afflicted with the Tooth-Ach, it preserving the Teeth firm and strong, though they turn red.

THE Inhabitants of the Country generally present one another with *Betel*, in the same manner as we offer Snuff, and they never go any where without carrying a little of it about them. We are told that 'tis dangerous to take any from the Women, unless a Man is perfectly acquainted with them, because they are said to make *Pbilters* or Love-Potions of them, and for this Purpose they work it up with certain Drugs fit for that Purpose.

I CANNOT affirm this to be true, but however will assure the Reader, that I saw one of our Soldiers, who after refusing to eat any Thing for two Days together, deserted, in order to run after a Woman, whom they assur'd me had given him *Betel*; though the Creature certainly was not worth running after, she being both old and ugly, whereas the Soldier was a handsome Fellow about thirty. They sometimes also poison their Enemies with this Plant.

I FORGOT to mention, that whenever any *Indian* is wounded, he chews *Betel* Leaves, and applies them to the Wound; and this is found to be as efficacious, and to heal as quick, as Balm.

THE greatest Part of *India* is a perfect Desert, so that a Man is often oblig'd to go a long Way to find a poor Village, or a few miserable Cottages, the most Part of which are abandon'd. This Devastation is owing to the continual Wars of the Great *Mogul*, who began by ruining the Country of the *Indians*, in order to make himself Master of it, and who, from a political View, always oppresses the People, and keeps them miserably poor, for fear they should shake off his Yoke; for notwithstanding the great Havock that has been made of them, they are still much more numerous than the *Moors*. A Man cannot forbear being touch'd with Compassion, when he reflects on the Slavery of these People, and the total Ruin of their Country, and when he compares the deplorable State to which they are now reduc'd, with that they were in but an hundred Years ago.

THE *Asiatics* have always been look'd upon as a soft and effeminate People. This is certainly their just Character; for they are utter Enemies to Labour, and great Lovers of Ease and Repose. Whenever they are oblig'd to work, they go about it with a certain indolent Air, which plainly discovers they are out of their Sphere: As for my Part, I ascribe this Indolence to the violent Heat of the Climate; for I have seen several *Europeans* there, who had contracted the same ill Habit in a very little Time.

THIS Indolence and Love of Ease makes them set every Engine at work, in order to procure the several Conveniencies of Life; and they are sure of succeeding, if they take but ever so little Pains. It is true, indeed, that a Man does not see such a Multitude of fine People, nor enjoy the agreeable Company which delights so much in *Europe*; but then it must be confess'd, that the kind of Independance which one enjoys in those remote Countries, is wonderfully agreeable. People are here less Slaves to a pretended Decorum than in other Places. They enjoy the utmost Liberty, and every Man lives as he thinks proper. Moreover, a Man may there cut a great Figure at a little Expence, especially with regard to Servants, who in that Country may be had for a small Matter.

THE *Indians* in general may be divided into *Moors*, *Heathens*, and *Topas*. The *Moors*, as was already observ'd, are the Masters; the *Heathens*, the Slaves; and the *Topas* are, properly speaking, neither the one nor the other.

THESE *Topas*, or *Mestizos*, are the Posterity of *Portuguese* Men and *Indian* Women. Their usual Profession is that of bearing Arms, and though they have neither the Riches nor the Complexion of their Forefathers (for they are black beggarly Fellows) they yet have preserv'd their Gravity. I believe that they were call'd *Topas* from their wearing Hats, because *Topica-Log* signifies *Hat-People* in the *Moorish* Language. The Great *Mogul* has a great Number of these *Topas* in his Armies, where they generally serve as Gunners. The *French*, the *English*, and the *Dutch*, have also several of them in their Pay. They speak broken *Portuguese*, which is the Language used for Traffic in the *Indies*, and every one who has Dealings in those Countries, is oblig'd to learn it.

'Tis well known that the *Portuguese* were formerly Masters of the *Indies*, whose Monarchs all trembled at their Nod. *Francis d' Almeida*, Viceroy for the King of *Portugal* in the *Indies*, defeated *Campson* the *Egyptian* Soldan in a Sea-Fight. This was in the Beginning of the sixteenth Century. And the famous *Alphonso d' Albuquerque*, his Successor, acquir'd no less Fame by the taking of *Goa*, and several other Victories which he gain'd over the *Indians*. But they are greatly fallen since that Time, and most of the other *Europeans*, who are at present settled in the *Indies*, have establish'd themselves merely on their Ruins, especially the *Dutch*, who are at this Time what the *Portuguese* were formerly.

THE *Europeans* were not the only People whom the *Portuguese* had to deal with; they also had great Squabbles with the *Indians*: These, wearied with their Tyranny and Oppression, rose up against them in several Places. Of this Number were the Inhabitants of the Island of *Moeli*, who are all *Mahometans*, and are said to have come originally from *Arabia*. These, after having cut all the *Portuguese* to Pieces, seized upon the Island. I have seen a Mosque which was formerly a *Portuguese* Church.

BESIDES these *Mestizos*, who are the real Posterity of the *Portuguese*, there are also others who take upon themselves the Name of *Topas*. These are the *Parias*, of whom mention has been already made. These, whenever they turn Christians, immediately wear Hats; whereby, from the lowest and most contemptible Rank that is among the *Indians*, they are rais'd at once to the Quality of *Senhor-Soldad*, a Dignity of no small Consideration among the Christians of the Country. They are, however, had in the utmost Contempt by the rest of the *Indians*, who know very well, that most of them who embrace the Christian Religion, are a Set of beggarly Wretches; for which Reason they give them the Name of *Christianos d'Aros*, that is, *Rice-Christians*, intimating thereby, that the sole Motive of their changing their Religion, was in order to procure themselves the Necessaries of Life with greater Ease, and to be sure of having some Rice to eat, for we never hear of Bread in that Country. To speak the Truth, I don't find that the *Indians* are so much to be blam'd upon that Account; for 'tis certain that those *Parias* seldom scruple to do the vilest Offices; and though they turn Christians, that does not make them honest Men. They are very much addicted to Thieving, and when they cannot find an Opportunity of carrying off any Thing with their Hands, they will be sure not to let it escape their Fect, which they employ with great Art and Dexterity. The Reader will undoubtedly be surpriz'd at what is here said, nevertheless 'tis certainly Fact. If a Person happens to let fall a
Piece

Piece of Silver, a Knife, or a Fork, and does not happen to perceive it immediately, these *Parias*, who generally go bare-footed, take it up very dextrously with their Toes; which being done, they lay their Hand behind them, and find out Means, by bending the Leg, to carry up to their Hand whatever they have thus taken up with their Foot. They carry on all this *Hocus Pocus* without stooping their Bodies in the least; nay, they shall talk to you at the very Time that the Game is carrying on, especially if 'tis in the Evening. One would imagine they thought it beneath them to work the Moment they turn Christians. I heard a Man of Probity say, that happening to speak one Day to a young Woman, who had been catch'd in the Exercise of a Trade which is very common in the *Indies*, and who, in all Likelihood, had done Something else, (for they don't punish any Body for the rest) he ask'd her, Why she did not work for her Livelihood? To which the young Woman, prodigiously surpriz'd at his Question, answer'd, *Why! I am a Christian.* A very pretty Reply!



A DIS.

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A
D I S C O V E R Y
Of the SECT of the
B A N I A N S.

Containing their
HISTORY, LAW, LITURGY, CASTES, CUSTOMS,
and CEREMONIES.

Gathered from

Their BRAMINS, Teachers of that Sect: As the Particulars
were compriz'd in the BOOK of their LAW, call'd, The
SHASTER.

Together with

An ACCOUNT of their MANNERS, antiently, and at this Day.

By the Reverend Mr. L O R D,
Who resided in the ENGLISH Factory at SURRAT.

ESAIAH ix. 16.

The Leaders of this People cause them to Err : And they that are led of them are destroy'd.

DECEMBER

BANK

THE BANK OF AMERICA
AND THE BANK OF THE UNITED STATES
AND THE BANK OF THE COUNTRY
AND THE BANK OF THE CITY
AND THE BANK OF THE TOWN
AND THE BANK OF THE VILLAGE
AND THE BANK OF THE HAMLET
AND THE BANK OF THE PARISH
AND THE BANK OF THE DISTRICT
AND THE BANK OF THE COUNTY
AND THE BANK OF THE STATE
AND THE BANK OF THE NATION



T H E
I N T R O D U C T I O N
O R
P R E A M B L E.

Preparing the READER for the Knowledge of the
following WORKE.

HAUING, by Gods Prouidence (who swayeth vs as it pleaseth him to our
seuerall Places of Being) gained a Charge of Soules in the Aduenture of the
honourable Company of Merchants trading to the East-Indies, it happened
that I was transferr'd from my Charge aboard the Shippe, to reside in their prime Fac-
torie in Guzzarat, in a Place called Surrat, with the President ouer their Affaires in
that Place, Mr. Tho. Kerridge; where according to the busie Obseruance of Trauailers,
inquiring what Noveltie the Place might produce, a People presented themselues to mine
Eyes, cloathed in Linnen Garments, somewhat low descending, of a Gesture and Garbe, as
I may say, maidenly and well nigh effeminate; of a Countenance shy and somewhat estranged:
yet smiling out a glosed and bashfull Familiarity, whose Vse in the Companies Affaires oc-
asioned their Prefence there.

Truth to say, mine Eyes vnacquainted with such Objects, tooke up their Wonder and
gazed; and this Admiration, the Badge of a fresh Trauailer, bred in me the Importu-
nity of a Questioner: I asked what manner of People those were, so strangely notable, and
so notably strange? Reply was made, they were Banians, a People forraigne to the Know-
ledge of the Christian World; their Religion, Rites, and Customes, sparingly treated of by
any, and they no lesse reserued in the Publication of them: But some Opinions they deriued
from the Philosopher Pythagoras, touching Transanimation of Soules. It was thought the
Nouelty would make the Discouery thereof gratefull and acceptable to some of our Coun-
trymen, that some of my Predecessors had bene scrutinous to bring this Religion to Light:
But whether deterr'd with Fictions and Chymeraes, wherewith Banian Writings abound,
that might make it unworthy of Acceptation, or the Shynesse of the Bramanes, who will
scarce admit a Stranger Conuersation, the Worke was left to him that would make a Path
through these Impediments.

The

The President, Mr. Thomas Kerridge, was urgent for me to redeeme their Omissions, and to see if I could worke somewhat out of this forsaken Subject. The Truth was, I was willing to earnest his Loue to mee, by this Iniunction, who to giue this Vndertaking the better Promotion, interested himselfe in the Worke, by mediating my Acquaintance with the Bramanes, whose Eminence of Place was an Attractiue to draw on this Discovery and Manifestation.

I thought my Obseruance would bee well tooke, if I could present my Countreyemen with any Thing new from these Forraigne Parts, I begun my Worke, and essayed to fetch Materials for the same out of their Manuscripts, and by renewed Acceffe, with the Helpe of Interpreters, make my Collections out of a Booke of theirs called the SHASTER, which is to them as their Bible, containing the Grounds of their Religion in a written Word.

If any therefore bee affected to peruse or reuise the Religion, Rites, and Customes of of the said Banians, leauing out for the most Part such prodigious Fictions as seeme independent on Sense and Reason, here they shall meete with the best Essence and Ground of this Sect, digested into such a Forme, as shall best cleare the Knowledge thereof; and such as I presume neuer had a like Discouery by any yet in the Presse. So handfesting the Reader with as good Hopes, as may be expected from a Subject of this Nature. I referre them to the Proof of the following Chapters.





A

DISCOVERIE

OF THE

BANIAN RELIGION.

INTRODUCTION.



THE “ *Banians* are a People of *East-India*, of whom
 “ there are great Numbers in the Kingdom of *Guzu-*
 “ *rat* or *Cambaya*. They are meanly cloathed, wear-
 “ ing only a kind of *Linen Surtout*, that descends
 “ pretty low; they have a simple and effeminate Mien,
 “ and are look’d upon by the *Mabometans* in those
 “ Countries with pretty near the same Eye as the
 “ *Jews* by the *Christians*. They profess great Probity
 “ and Sincerity, and having a very large Acquaintance
 “ in those Countries, are employed as Brokers, by
 “ the *English* and *Dutch* Merchants, in buying and
 “ selling their Commodities. However, we are assured, that notwithstanding their
 “ boasted Simplicity, a Man must be upon his Guard whenever he has any Dealings
 “ with them, and that they never fail to over-reach, whenever they can do it with
 “ Impunity. All who have written on those Countries mention their Religion; but
 “ their Relations on this Head are so various, as plainly shows they knew very little
 “ of the Matter, and that what little they did know was merely by hear-say:
 “ So far were they from having discovered the Motives of their Worship, or Religious
 “ Ceremonies.”

C H A P. I.

Of God, the Creation of the World, the Creation of the first Man and Woman, and the Progeny from them descending, as it is by the Banians deliuered.

THE great God (say the *Banians*) being alone, bethought himselfe how hee might make his Excellency and Power manifest to others; for his great Vertue had beene obscured and hid, if it had not beene communicated to his Creatures. What Meanes might then bee better to giue Euidence of both these, than the Creation of a World, and Creatures therein?

FOR this Cause the Almighty consulted with himselfe, about the making of this great Worke, which Men call the World or Vniuerse; and, as the Ancients (say they) haue deliuer'd, the Lord made four Elements as the Ground-Worke of this mighty Frame; to wit, Earth, Aire, Fire, and Water: Which four Elements were at first all mingled together in a Confusion, but the Almighty separated them in the manner following.

FIRST, it is deliuered, that by some great Cane, or like Instrument, hee blew vpon the Waters, which arose into a Bubble, of a round Forme like an Egge, which spreading it selfe further and further, made the Firmament so cleare and transparent, which now compasseth the whole World about.

AFTER this, there remaining the Earth, as the Sediment of the Waters, and some liquid Substance with the same, the Lord made of both these together, a Thing round like a Ball, which he called the lower World, the more solid Part whereof became the Earth, the more liquid the Seas; both which making one Globe, he by a great Noyse or humming Sound, placed them in the midst of the Firmament, which became æquidistant from it on euery Side.

THEN he created a Sunne and Moone in the Firmament, to distinguish the Times and Seasons: And thus these foure Elements that were at first mixt together, became separate, and assigned to their seuerall Places; the Aire to his Place, the Earth to his Place, the Water to his Place, and the Fire to his Place.

THESE Elements thus disposed, each of them discharged his seuerall Parts; the Aire filled vp whatsoeuer was emptie; the Fire began to nourish with his Heate; the Earth brought forth his liuing Creatures, and the Sea his. And the Lord conuey'd to these a feminall Vertue, that they might be fruitful in their seuerall Operations; and thus the great World was created.

THIS World, as it had its Beginning from foure Elements, so it was measured by foure main Points of the Compasse, *East, West, North, and South*, and was to be continued for foure Ages, and to be peopled by foure *Casts* or sorts of Men, which were married to foure Women appointed for them, of which we shall speake as Order may giue Occasion.

GOD hauing thus made the World, and the Creatures thereto belonging, then God created Man, as a Creature more worthy than the rest, and one that might be most capable

pable of the Works of God. The Earth then did at God's Voyce and Command render this Creature from his Bowels, his Head first appearing, and after that his Body, with all the Parts and Members of the same, into whom God conuey'd Life, which as soone as he had received witnessed it selfe: For Colour began to shew it selfe red in his Lippes, his Eye-Liddes began to disclose the two Lights of Nature, the Parts of his Body bewray'd their Motion, and his Understanding being informed, hee acknowledged his Maker, and gaue him Worship.

THAT this Creature might not bee alone, who was made by Nature sociable, God seconded him with a Companion, which was Woman; to whom not so much the outward Shape, as the Likeness of the Minde and Disposition, seemed agreeing: And the first Mans Name was *Pourous*, and the Womans Name was *Parcoutee*; and they liued conjoynd together as Man and Wife, feeding on the Fruites of the Earth, without the Destruction of any living Creature.

THESE two living in this Conjunction had four Sonnes; the first was called *Brammon*, the second *Cuttery*, the third *Shuddery*, the fourth *Wyse*. These foure Brethren were of Natures distinct each from the other; the foure Elements claiming in each of them a different Predominance: For *Brammon* was of an earthly Constitution, and therefore Melancholly; and *Cuttery* was of a fiery Constitution, and therefore of a martiall Spirit. *Shuddery* was of a flegmaticke Constitution, and therefore of a peaceable or conuerfable Disposition. *Wyse* was of an ayery Temper, and therefore full of Contriuements and Inventions.

AND because *Brammon* was of a melancholly Constitution, and ingenious, God indued him with Knowledge, and appointed him to impart his Precepts and Lawes vnto the People; his graue and serious Looke, best fitting him for such a Purpose: For which Cause he gaue him a Booke, containing the Forme of Diuine Worshipp and Religion.

AND because *Cuttery* was of a martiall Temper, God gaue him Power to sway Kingdomes with the Scepter, and to bring Men into Order, that the Weale Publicke might thriue by vnited Indeavours for the common Good: As an Embleme of which the Almighty put a Sword into his Hand, the Instrument of Victory and Domination.

AND because *Shuddery* was of a Nature mild and conuerseable, it was thought meete that he should bee a Merchant, to enrich the Common-wealth by Trafficke, that soeuey Place might abound with all Things, by the Use of Shipping and Navigation: As a Monitour to put him in Minde of which Course of Life, he had a Paire of Ballances put into his Hand, and a Bagge of Waights hung at his Girdle, Instruments most accomodate to his Profession.

LASTLY, because *Wyse* was of an ayery Temper, whose Concepts vse to be more subtle and apprehensue, he was indued with admirable Inventions, and was able by his first Thoughts, to forme any Thing that belonged to the Mechanicke or Handy-crafts Man: For which Purpose hee had a Bagge of Tooles or Instruments, consisting of such Variety, as were necessary to effectuate the Workes of Fancy or Concept.

THUS you haue the first Man and Woman, and the Progeny from them descending, according to the *Banians* Tradition; and a World to be raised of so few, the Persons (as they thinke) could not be better fitted to the same, the whole World being, well considered, consisting of, and subsisting by, such four kinds of Men.

THE

THE World being in this Mayden Puritie, that the Generations of Men might not be deriued from a polluted Beginning of Mankinde, the Almighty gaue not *Pourous* and *Parcoutee* any Daughters, least some of these foure Sonnes, preferring the Needs of Propagation before Piety and Religion, should have defloured their Sisters, and haue blemish'd the World with Impurity: But providing a better for the Holinesse and Sanctity of our Ancestors, that the Worke of Generation might be agreeable to the Worke of Creation, God made foure Women, for these four Men, and placed them at the foure Windes, one at the East, another at the West, a third at the North, and a fourth at the South; that thus being diuided, there might be a better Meanes for the spreading of their Generations ouer the Face of the Earth; with which foure Women how the foure Sonnes of the first Man met, shall be vnderstood in the Sequeale of their seuerall Stories in the Chapters following.

C H A P. II.

Of BRAMMON the eldest Sonne of POUROUS; his Trauaile towards the East; he meeteth with the Woman appointed for him; the Passages that happened in their Accoast; their Marriage, and peopling the East,

THIS eldest Sonne of the first Man called *Brammon*, grewe in Stature, and had the Preheminence of his Birth, both in Place and in respect, aboue the rest of his Brethren; as also in regard of his neere Relations to God in religious Seruices, was highly honoured of his Brethren, and was an Instructor vnto them; and the Almighty communicated himselfe to him, in Presence, and Vision; he gaue himselfe therefore much to Reading, and conuerfed with the Booke that God gaue him, containing the Platforme of diuine Worshipp.

BEING therefore growne to Man's Age, and (as it should appeare in Circumstances) Man being created in the middest of the Earth, in some pleasant Place, where the Sunne at high Noone depriued Substances of their Shadowes, (for it was fit that Man should be produced out of such a Place, as might be the Nauell of the World) God, who would now disperse the Brethren from the Center, as it were, to the Circumference, for Propagation, commanded *Brammon* to take his Booke in his Hand, wherein was written the diuine Law, and to direct his Journey towards the Rising of the Sunne in the East.

As soone as that glorious Light of Heauen had discovered his Splendor from the Toppes of the Mountaines, he tooke his Iourney that way (for the East being the most noble Part of the World, it was likely that had the Preheminence in Plantation) vntil he arriued at a goodly Mountaine, before the proud Face whereof lay prostrate a Valley, through which there passed a Brooke, in the Descent of which there appeared a Woman fastifying her Thirst from the Streames of the Riuer; and they were both naked, Innocence not being then ashamed to publish her Retyrements and Priuacies, nor hauing faulted so much with those immodest Parts, as to neede a Shrowd to veile them from the Sight. This Woman was of Hair blacke, of Complexion yealowish, or saffrony, as on whose Face the Sunne had too freely cast his Beames, the Remembrance of whose

Heate,

Heate, was too surely conferred in her Countenance: She was indifferently sized, whose Pitch could neither challenge the Name of Lownesse or high Stature; modest was her Aspect, and her Eyes *Indices* of so melancholly Sobernesse, and composed Lookes, as if shee seemed to be sampled for him that met her.

BUT her Eyes vnaccustomed to view such an Object, as was before her, hauing neuer seene a Creature of Proportion like her selfe, betwixt Wonder and Shame shee was vncertain whether shee should flye, or please her Sight with such a Vision. But *Brammon* no lesse abashed at such Intrusion, which by retyring he could not well shunne; with a downe-cast Countenance suppressed with Shame, they both abroad one another's Prefence, with tongue tyed Silence; whose Backwardness gaue Incouragement to the Woman to question the Cause of his coming thither: Who answered, That by the Command of him who had made the World, him, her, and all Creatures visible, together with the Light that gaue them the Comfort of their Meeting, he was sent thither. The Woman, to whom God had given that Vnderstanding, to be capable of the Propernesse of his Speech, and inquiring further into this Accident, said that there was an Agreement in their Likenesse, and Composition, that declared they had one Maker; that it may be, he that had made them, and had his Ends in their Disposall, had thus brought them together, that some neerer Bond might make them inseparable from each other's Society: And casting her Eye vpon the Booke that *Brammon* bare in his Hand, asked what it was; who acquainting her with the Contents thereof, was desired to sit down, and communicate the religious Counsels of the same vnto her; whereunto he condescended; and being both perswaded that God had a Hand in this their Meeting, they tooke Counsell from this Booke, to binde themselues together in the inuolable Bond of Marriage, and with the Courtesies interceding betwixt Man and Wife, were lodged in one another's Bosom: for ioy whereof, the Sunne put on his nuptiall Lustre, and looked brighter than Ordinary, causing the Season to shine vpon them with golden Ioy; and the siluer Moon welcomed the Euening of their Repose, whilst Musicke from Heaven (as if God's Purpose in them had been determinate) sent forth a pleasing Sound; such as vseth to fleete from the loud Trumpet, together with the Noyse of the triumphant Drumme. Thus proouing the Effects of Generation together, they had fruitful Issue, and so peopled the East; and the Woman's Name was *Sauatree*.

C H A P. III.

Of CUTTERY the second Sonne of POUROUS, his Trauaile, and the meeting hee had with the Woman appointed for him; their Conflict, Appeasement, Coniunction, and the peopling of the West by them.

SUCCESSIVELY the second Brother *Cuttery*, was by the Almighty consigned to the West, about the Charge of making Men; so taking the Sword in his Hand, that God had giuen him, the Instrument, on whose Edge lay the Hopes of a Kingdome, rowling vp his Courage, which hitherto wanted Occasion of Exercise, from the Heart and Bosome of the Earth, in which his Youth had conversed, he turned his Backe on the Rising Sunne euery Morning, whose swifter Course ouertook him, and euery Day in his Decline presented himself in his Setting Glory before him. As he thus

trauailed towards the West, he chafed with himself as he passed along, that no Adventure presented it self, that might prouoke him to giue a Probate of his Courage; wishing that an Army of Men, or a Troope of wild Beasts, would oppose him, that hee might strowe the Surface of the Earth with dead Carkeyes, and give the Fowles of Heaven Flesh to feede on. And not knowing to what Purpose God had directed him to bend his Course that way, as only sensible of his owne heroicke Stomacke, hee said, To what End hath God infused such Magnanimity into my Breast, if it shall want a Subject whereon to worke my Glory and Renowne? Shall I lose the End of my Creation? God forbid.

Thus carried on with the Hopes of some Adventure, he intended that whatsoever should first cope with him, should haue Sense of his Fury; when being come to a Mountaine, whose Height might make Things far distant visible to the Eye, he might perceiue a Creature of goodly Personage, like himself, stalking forward with a martiall Steppe, no lesse slowe then maiesticke in Pace; which two approaching, as desirous to make Experiment of each other's Fortitude vpon their meeting together, it appeared to bee a Woman, whose Tresses in a comely Fertility hung downe by her Shoulders, which by Motion of the Ayre, turned into a carelesse Disorder; euery Blast that made an Alteration in the same, gaue a new Grace to her excellent Person, and made her Presence more full of Majesty. In her Right Hand shee bare a *Chuckerey*, which is an Instrument of a round Forme, and sharpe edged in the Superficies thereof, so accommodate for Offence, that by a Hole in the midst thereof, being whirld about the Finger, and flung off, in the Quicknesse of his Motion, it is able to deliuer or conuey Death to a farre remote Enemy. Courage displayed his Banner in her Countenance, and maiesticke Fury sparkled in her Eyes, bearing Witnesse how much she thirsted after Conquest; and the Woman's Name was *Toddicafree*.

IN the first Encounter she made her *Chuckerey* beare the Message of her Displeasure, giuing Entertainment with the Instrument of Battell, which was such as *Cuttery* expected; and no kinder Behaviour did he intend to proffer, as preferring the harsh Effects of Violence, before the mollifying Power of Beauty. With this hard Greeting did they passe the first Day, giuing Wounds on each Side, shee with her *Chuckerey*, he with his Sword; both being much spent in the Conflict, and often breathing when Extremitie of Exercise had languished their Powers, they renewed their Battell by fresh Aggression and Onset, till Darknesse did prohibit the Vse of Armes, leaving the first Day as an indifferent Arbitrer of the Battell, neither of them able to boast of Aduantage.

THE Light of the next Day inuiting them to a new Experiment of Valour, they accoast one another, renewing the Remembrance of their Iniuries with second Attempts of Violence: The Day well neere spent in Fight, *Cuttery* gaining some Aduantage, with his Sword hewed her *Chuckerey* in two Pieces; but fauourable Darknesse looking with a partiall Eye on the Battell, and patronizing the Disaduantaged, shaded the Woman with her broken Instrument from the Pursuer; by the Benefit of which Intermision, she conuerted her broken *Chuckerey* into a Bowe, hauing prouided Arrowes to requite the Force of the Aduersary, by this newe Stratageme, who was now bigge with the Hopes of her Ouerthrow.

THE Light being the best Herald they had to call them to Battell, a third Time they met, hopefull to conclude this strange Duell or single Combat, which vrged on her Side by her new inuented Instrument, and on his by the Thought of former Aduantage gained, made the Assault more vehement; making therefore her Enemy the Butte into whom she meant to transfix her pointed Shafts, she freshly encountered him. But he perceiuing her Aduantage, whose Power was to wound farre off, and his Iniuries were most forceable in little Distance, exposing himselfe to greater Perill, that he might be Owner of

of a greater Advantage, drew neerer, and in a Cloze, exchanging the Loss of Weapons for Hand Violence, they thus proued their Forces together, Wearinesse hauing abated their Vigours so equally, that neither of them was so strong to ouercome, nor so weak to yeeld; the Ballance of Victory so iustly poyssed between them, as inclined with Partiality to neither, it was fit the Tongue should conclude that Warre, that the Power of the Hand was no longer able to prosecute.

HEREUPON, in this doubtfull Strife, *Cuttery* hauing seized her by the Tresses of her Haire to bring her to Bondage, and Exercise hauing put a fresh and liuely coulour in her Cheekes, such as in *Cuttery's* Eyes, made her rather seeme louely, than one to be injured, he said, O thou Wonder of liuing Creatures for Strength and Beauty, why should Fury manage so strange a Contention betweene vs two? If I should in this Combat haue slaine thee, I should haue curst this Right Hand, for bearing an Instrument to ruine so goodly a Proportion; and if thou hadst slaine me, thou shouldst but haue laboured with Anguish of Soule for thine owne Discontent, and Discomfort, who knowest not what Pleasure thou mayst reape by my Society. Why should one excellent Creature seek the Ruine of another? Will there not be one the Less? And thy Being will bee nothing augmented by my Disannulment. Did God to this End conferre Boldnesse on vs, to make it the Cause of one anothers Perdition, who are both worthy of Preferuation? Surely Courage in thee shall bee nothing impaired by my Friendshippe and Ayde, but vnited Vertues make most powerfull Assaults, and are best Muniments against Injurie. Besides, the World, now an Infant, and of short standing, ought rather by all Meanes to haue her Issue multiplyed, than impayred or diminished: Especially Selfeloue binds vs to study our owne Preferuations. To which since Vnity did best conferre, he would not follow the Humour of his high Spirit to seeke Glory so wickedly and unworthily, if hee might purchase that Peace hee sought by any reasonable Concession.

THE Woman attentive to the Motion, prosecuted with so faire a Carriage, after some Pause of Silence, and Deiection of Countenance, that gaue consent to Bashfulnesse, replied, that though the Markes of his Violence were before her Eyes, whose Anguish were sufficient to maintaine the Fuell of further Passion, yet in that he which had felt Tryall of like Rage, had first broke of Violence, shee gaue so good an Eare to the Motion as the short Time of desisting might permit; affirming, that shee was so farre content to suspend such Passages, as he continuing that peaceable Treaty, should make his Company acceptable, otherwise to renew the same Violence as shee found iust Occasion of Provocation.

THUS with plighted Hands, the Forme of their new made Amity, they became of intestine Enemies, reconciled and amorous Friends; till prompt and intelligible Nature, apprehensive of her owne Ends, through some longer Conuersation together, made them proue the Difference of their Sexe, from whom plentiful Generations were descended, indued with the Fortitude of such as are truly warlike. And thus the West came to be peopled from these two, from whose Enmities Loue wrought so perfect and unexpected Agreement.

C H A P. IV.

*Of SHUDDERY the third Sonne of POUROUS, his Travaile;
he findeth a Mine of Diamonds, meeteth the Woman ap-
pointed for him; they become conioyned together, and by their
Issue the North is peopled.*

THE third Sonne *Shuddery*, which was the Merchant Man, according to his Time and Age, was sent to the *North*, who taking his Ballance and Waights with him, the Instruments by whose Iustice he was to buy and sell, tended thither whither the Almighty had directed him. Hauing passed on some Part of his Way, (as busie Nature loues to be in Employment) hee desired he might meete with some Affaire or Businesse, suiting with his trafficking Disposition.

AND being come to a goodly Mountaine, called *Stacballa*, there fell immoderate and excessive Raines, he sheltring himselfe in some hollow Place of the Mountaine, till the foule Weather was past, vpon which there followed a Clearenesse of the Skies, but such a Deluge succeed vpon the fall of those Waters, that his Iourney was prohibited; for the Riuer not able to containe the Streames that had in rowling Currents from the Tops of the steepe Mountaines, deuolued into their Channels belowe, began to make Breaches in their Bankes; and returning their Burthen into the lower Grounds, had turned the Valley of *Stacballa* into a broad Riuer vnpassable. *Shuddery* therefore rested in the Hollow of this Mountaine, till the Weather might be more propitious to his Trauaile intended: When in some Days the faire Weather had made the thirsty Earth to drinke vp Part of the Waters, the Sunne to dry vp the other Part, and some were left to inherit the lower Grounds, so that the Way being free for him ouer the Valley, he passed on; but in the Bottome of the Valley, he found certaine Pearle Shelles, that had their pretious Treasure within, which diuiding to bee made capable of their Contents, he found in them, that which contented his Eyes with their shining, and promised in their Beauties something worth the Prizing and Preseruatiō (though he was as yet altogether ignorant of their Worth and Value:) so folding them vp he renewed his Trauaile, till he come to a Mountaine on the other Side of the Valley, where the Mountaine, hee, and darke Night, mett all together.

BUT as if the Pearles had but borne the Message to him of a greater Fortune, a Rocke or Mine of Diamonds discovered it selfe to his sight, which the late washing of the Waues had beene as a Midwife to bring to Light, as if it had beene vnfit so great Riches should bee treasured vp in Darknesse, in the Armes of so course an Element; which Myne taking Aduantage by the Darknesse of the Heavens, the better to set off his sparkling Lustre, seemed to invite *Shuddery* to come and take Knowledge off its admirable Shining, who supposing it to be Fire, began to moue the loose Sparkles of the same; but perceiuing their Glory nothing to decrease by their Motion, grew enkindled with a great Desire to proue the Strangenesse of the Accident, by the touching of his Finger: But the Darknesse and his Vnacquaintance with the Thing, rather begetting Admiration, then right Information of his Knowledge, (since it had the Light of Fire, but wanted the Heate) he was content with a patient Aboade to awaite the Dayes Light, to give him better Instruction concerning these Mysteries; which no sooner appeared, but these Diamonds concealed their Glory, affording only a waterish coloured Beauty to the Eye. The Disannulment of this
Lustre

Lustre amazed him as much as the Presentation thereof made him admire. But desirous to have this Excellency made knowne to Mankind, that seemed so wonderfull to himselfe, hee carried so great a Quantity of the Diamonds with him, as might be no Impediment to him in the bearing, taking a remarkable Observation of the Place, that hee might thereunto repayre vpon better Proofof the Diamonds Excellence and Worth.

Thus *Shuddery* continuing his Progresse forward, at last arriued where the Woman to which hee was sent, was wandering by the Side of a Woode, close adjoyning whereunto was an euen Plaine, through which hee made his Path; of whom when his Eyes had gained Sight, and that she presented a Person formed like himselfe, he diuerted from his Way towards her, to gaine more perfect Knowledge of her; she no lesse filled with Wonder and Desire in the View of him, yet sometimes possessed with Feare, sometimes with Joy, sometimes with Shame, in the Variety of Passions, purposing many Things, but really prosecuting nothing. *Shuddery* at length accosted her, whose Approach she receiued doubtfully, as if she sought a Meanes of Evasion into the Woode; at which he said, Oh thou worthy Creature, most like vnto myselfe, fly me not, who hast Cause to loue me, because I resemble thee; shunne not the Conuersation of him that followeth thee not to giue thee Displeasure, but that hee might enjoy thy Society. Things that haue Resemblance in Shape, should imbrace Consortship.

THE Woman then, whose Name was *Visagundah*, perceiuing by his Slownesse of his Pace, that he rather seemed to be a Suer to her, then a Pursuer of her, by the Retardation of her Flight, witnessing her Contentment to stay, if shee might presume of her Safety, thus replied to his Words, That if shee could as much presume of his good Vfrage, as shee was contented to behold him, shee would grant his Request; who giuing her Assurance thereof, they entertained Conference with each other: Shee mouing the Question, How it might be that they two could be capable of one anothers Language, hauing neuer before seene each other, he made answer, That that God that had made them like in Bodies, had also made them like in Languages, that they might receiue the Comfort of one anothers Speeches, and be acquainted with one anothers Thoughts, without which Conuersation should lose the greatest Part of his Comfort.

So receiving stronger Gages of each others Loue, they continued together, hee not unmindful to impart the Fortunes of his Trauailes in finding of Pearles and Diamonds, wherewith he adorn'd her, till they in future Times became a customary Ornament, as also acquainting her with the Worke of the Creation, together with his Parents and Brethren, they proued the Comforts of the conioyned State; from whom a Generation descended, that became Merchantmen, and followed *Shudderies* Profession, who with some of his Sonnes, did afterwards trauaile to the Myne of Diamonds by him discover'd, and stored themselues with them, which euer since haue bene Merchandize of deere Estimation; and thus the North became inhabited.

C H A P. V.

*Of Wyfe the fourth Sonne of Pourous, his Trauailes ouer
seuen Seas, his Architecture, hee meeteth with the Wo-
man appointed, his Reuelations touching Religion, Consum-
mation of Loue with the Woman, and their peopling of
the South.*

THEN *Wyfe* the youngest of the foure Brethren went to the North, hauing Instruments necessary with him to effectuate any Thing that his well conceived Inuention could find out; therefore whatsoeuer was conuenient for Mans Vse, hee had a Braine to thinke and contriue, that so the Needes of the World might be serued by the Deuises of his ingenious Fancy or Concept. Thus he became the Original of the Handy-Crafts; for hee knew how to reare the Buildings of Townes, Cities, or Castles; to set, plant, and till the Ground; how to make all Things needfull for the Vse of Man; which various Disposition of his to mediate Things for Mans Conuenience, gaue him the Name of *Viskermah*, which is as much as the Handfinan, because he could do any Thing to be done by the Hand.

BEING indued with a Genius fit for Plantations, he (directed by God) trauailed towards the South, where he met with seuen Seas, all which he passed ouer, framing a Vessell for his Conuoy, and leauing in euery Place Testimonies of his Ingenuity; and passing ouer the last called *Pasheurbatee*, he came to the Land call'd *Derpe*; there by the Sea-Side he built him a faire House of such Timber as grew by the Place, hauing Engines of Art, to reare vp Timber. Thus hauing made a comely Habitation, with Roomes lightsome, and broad Tarrasses or Roofes aloft, for Pleasure and Prospect delightful, where he might sometimes please his Eyes with the rowling Sea, which with renewed Assaults smote against the Bankes of the Shoare, and directing his Sight the other Way, might behold the pleasant Woods and Fieldes, he thus for a Time solaced himselfe after tedious Trauaile.

BUT not long had hee tooke such Comfort as his solitary Condition could affoord him, but the Woman appointed for him, wandering through the Woods to the Sea-Side, and passing along the Shoare thereof, fet her Eyes vpon this new Edifice; and hauing neuer beheld any before, the Rarity of it drew her neerer to satisfie her Admiration with the View of the same; on whom *Wyfe* chancing to cast his Eye, as shee thus came to looke on his Habitation, he descended to take a fuller Contemplation of her Beauty, whose Feature deserued his better Notice; for shee was of Body amiably white, and her Tresses were scatter'd with pouder'd Saunders, and other Odors, the Scent of which the Blasts of the Winde disperfed in such Manner, that he became Partaker of them by his Approach, which enkindled his Senses with new Desires to be neerer her, who at such Distance gaue him a Smell of so great Sweetnesse; whose Approach stricke her into a Blush, but her Shame giuing Place, she moued the Question to him, How he came to that Place where she only had liued, to interrupt her in her free Walkes and Wanderings? He made answer, That God the Maker of Light, that makes all Objects visible, had sent him thither to admire her Excellency, which was so rare, that it was not fit it should bee shaded in a Place so solitary, but had reserued it as a Blessing for his Eyes to view and admire; and because it was pittie Desolation and Lonelynesse should bee a Waster and Obscurer of such Louelynesse,

neſſe, hee had with hazard of his Life aduentured ouer ſeuē Seas, to be bleſt with the Enjoyment thereof; a Labour and Trauaile worthy of ſo rich a Recompence, and a worthy Recompence and Satisfaction for ſuch a Labour; hee intreated her therefore to accept of ſuch a Bleſſing as God had provided for her by his Society.

BUT ſhe that could not be brought to thinke of a Courſe of Life different from her former, told him that in his Abſence ſhee found no need of his Preſence, neither did ſhe at that preſent ſtand inclined to accept of his Motion; that therefore he would leaue her to the Liberty of her own free Diſpoſe. He, loath to loſe the Happineſſe of his Eyes, importuned her to view the Roomes of his Building, as if he meant to wooe her with the faire Workes of his Handes; but ſhe taking his Importunity in euil Part, told him, that if hee deſired her not to ſhunne the Place, hee would diſmiſſe her freely; ſo turning from him with ſome Diſpleaſure, becauſe ſhee was by him unwillingly detained, ſhe fled from him with coye Diſtaſte, he almoſt expiring with the Sadneſſe of her Departure, whoſe Preſence he could not purchaſe and his Pleaſure therein without her Anger.

SHE hauing rob'd his Eyes of that Sight, that they would neuer willingly haue loſt, hee committed himſelfe to the Racke of penſiue Meditations, broke the quiet Slumbers of Repoſe, thinking Darkneſſe vnſauorable to him that ſuſpended and prorogued the chearfull Day from his Appearance, in which hee might renew his Viſitations of her; ſo trauerſing the Woods to and fro, he at laſt came into a Valley, where he found her cropping the Flowers, and gratifying her Senſes with their ſeueral Odours; on whom intruding ere ſhee well perceiued, he ſaid, Oh ſweeter than all Flowers or Scents that the Field can boaſt of, whoſe Louelineſſe hath drawne me to make proffer of new Kindneſſe, ſay me not who haſt had a former Tryall of my Behauiour towards thee; ſo bearing with his Preſence, he tooke Occaſion to make knowne to her the Creation of the World, and the Parents from whence he was deſcended, the Diſperſing of his Brethren into the ſeueral Parts of the World, the Hardneſſe and Hazard of his Voyages, the Qualities with which he was indued, and the ſeueral Monuments of his Art, which hee had left in the Places where hee had bene. Further, he conceiued that the Power aboue had not prompted him with the ieopardy of a thouſand Lives to cut a Path through ſeuē rugged Seas in a floating Habitation, but cūen to that End that the Bitterneſſe of all thoſe Euils might be ſweetened by his Enjoyment of her.

SHE, deſirous to breake off this Speech, as vngratefull to her Eares, turned backe this Diſcourſe, deſiring him to take his Contentments elſewhere than in queſt after her; that if ſhe could preuaile with him in any Requeſt, it ſhould be in this, to leave her, and neuer after to diſturbe her with ſuch Motions. So both departed, ſhe in Diſdaine, he in Sadneſſe and Sorrow, for ſuch Diſmiſſion; giving him onely this as a doubtfull Comfort at their parting, that if ſhe found herſelfe inclined to his Society, ſhe knew where to finde him, and to manifeſt to him ſuch Alteration.

Vpon this hauing left the Place that contained his Bliffe, with oppreſſed Thoughts, he was no ſooner got into a priuate Place that might ſeeme as Counſell-Keeper to his Paſſions, but hee humbled himſelfe vnder the greene Trees, and ſaid, O thou to whom belongs the Acknowledgment of my Being, I haue by thy Guidance forſaken the Society of my Parents, whom I know not whether I ſhall euer behold againe, as alſo the Fellowship of my Brethren; I haue coped with as many Hazards as can make Trauaile bitter and diſcomfortable; I haue left Company to come into Solitude; nay, which is worſe, to behold one that might giue me the wiſhed Comforts of Society, by her Refuſall to adde Degrees to my Sorrow. Oh make not void the Ende of my Being! giue not ſuch an euil Recompence to my Aduentures I bury not all theſe Quali-

ties

ties thou hast put in this Essence, by this one Disaster. Witnesse oh ye Heauens, vnder whose azured Roofe I now am, the Sorrow I suffer, and witnesse oh ye greene Trees, that if you were sensible of my Complaint, would spend yourselues in gummy Teares, what Agony perplexeth mee! And if the Maker of Creatures ouerlooke his Workes, let him now appeare and redresse the Miseries of his Seruant.

WITH that a still and quiet Ayre breath'd through the Leaues of the Trees, and a Voyce issued thereupon, and said, What requirest thou, oh thou Son of *Pourous*? And *Wyse* made Answer, That he onely desir'd that the Woman with whom he had met, might afford him the Comforts of Society in the Copulations of Marriage; which Request was granted on these Iniunctions, that he should erect Pagods for God's Worshipp, and adore Images under greene Trees, because God had vnder them manifested himselfe by Vision to him.

So *Iciunogundab* (for so was the Woman called) feeling the Motions of Affection to renewe in her, at the next Meeting gaue such Expressions of Loue to *Wyse*, as fully accomplish'd his Demaund: So conuersing together, they made good the nuptial Ends, in a fruitfull Generation. So the South as the other Parts of the World became inhabited.

C H A P. VI.

Of the meeting together of the foure Brethren at the Place of their Birth; their Diuisions and Dissentions; the great Euils amongst their Generations bringing a Flood which destroyeth them, and so the first Age of the World concludeth.

EVERY Thing by naturall Motion passeth to his owne Place; so the Brethren hauing peopled the World in these foure Parts, turne their Course to the Place where they first breathed their vital Ayre; for *Brammon* hauing peopled the East, with all such as was of his Cast or Tribe, was carried with a naturall Desire to go and conclude his Dayes where he began, and to possess the People of that Place with the true forme of diuine Worshipp, that so all the World might retaine one Vniformity of Religion, not rending God's Worship into Parts with the Factions of vnsettled Opinions, as also not willing to lose so great a Joy as his Eies should conuey unto him in the Sight of his Parents and his Brethren, to the former of which Religion had enioyn'd him, to the latter all the Expressions of a Brother's Loue.

CUTTERY also, the next that had accomplit the End of his Trauaile, began to long after the Sight of the Place that brought him forth, that he might there to his Father, Mother, and Brethren, shew the Blessings of God, in his Wife and Progeny, and acquaint them with the Story of his Occurencies, and leaue a Race of Souldiers there also in his Posterity.

SHUDDERY, turned also by the same Inclination, had his Desires bent to his Birth-Place, being bigge with the Eminency of his accidentall Fortunes, which had lost their Greatnesse, if his Parents and Brethren had lost the Knowledge of them, to feede which Humour, as accompanied with other Respects, formerly mentioned, drew him to give his Appearance among the rest.

LASTLY, *Wyfe*, to communicate his Arts, whose aduenturous Trauaile was no lesse memorable than the rest, transporting his Sonnes and Daughters ouer the feuerall Seas, left them in feuerall Places, and repaired to his Birth-Place, to pay his Duty to his Parents, and his Loue to his Brethren.

IT so happen'd that God, that would not crosse any Part of their Intentions with euill Successe, did referue them to finde the Happinesse of their Meetings in their feuerall Turnes and Successions, as their Workes were in order accomplish'd, their feuerall Arriuals being congratulated with Feastings and Triumphs, meete welcome for such Guests. It was not to be doubted but *Pourous* and *Parcoutee* grew young againe, hauing such a Season of Happinesse reserv'd to smile vpon them towards the Sunset of their Age, such as were able to make their forewasted Powers, spent with Yeeres to renew their Vigour; euery one of them when their Ioye grew stale, giuing a fresh Renewance of Gladnesse to their Parents, by their successiue Arriual. Neither could it bee imagin'd but that the Brethren accounted that the blessed Time that lost all Remembrance of Trouble, which wee thinke too importunate a Disturber of our Ioyes.

BUT Ioye is neuer of long lasting, but after the Passage of little Time hath his Abatement: This the Brethren being sensible of, laid aside the Thoughts of their Trauailes, and the Remembrance of their late Comforts, and as Men newly transplanted to bring forth the Fruites of their being in that Place, begetting new Generations there, that the World might bee compleately populous, and instructed in their feuerall Qualities; by *Brammon* in Matters of Religion; by *Cuttery* in Matters of Rule and Domination; by *Shuddery* in Matters of Trafficke and Merchandizing; and by *Wyfe* in the Inuention of the Handycrafts, of which soure Casts the World consisted, euery one of them liuing in his feuerall Qualitie, keeping his Tribe free from Confusion or enterfeering, and thus the World became peopled.

BUT Multitude and Concourse that vseth to be the Nurse of Mischiefe; for where there are many Men there will be many Euils, and Prosperity, that makes vs forgetfull of ourselues; and Length of Time, that renders to us the worst at our latter Endings; began to confound all Goodnesse, and turne euery Thing out of Order; for *Brammon* grew neglectiue of his Piety, and *Cuttery* grew cruell and full of Vsurpation; and *Shuddery* grew deceitfull in the Waights and Ballances, and practised Cosenage amongst his Brethren; and *Wyfe* lost his Conscience in his Dealings, and became a Spend-Thrift, making the Profits that came by his Inuentions, but the Furtherers of Riot and Excesse; and as they were thus euill in themselves, so they were euill one towards another; for *Brammon* stomacked *Cuttery's* Greatnesse; and *Cuttery* forgat to giue *Brammon* the Preheminence of his Birth, and as if his Might had been sufficient to giue him the Right of Priority, placing all Excellency in Rule and Authority, condemn'd the still and solitary Spirit of his Brother, as vnworthy of Respect and Eminence, yea prized his owne Lawes and Government before God's Lawes, because they came from *Brammon*, whom he disesteemed. On the other Side, hee pleased himselfe with the Slaughter of those that displeased him, layd Taxations vpon *Shuddery*, and drayned the Profit of *Wyfe's* Labours, and like a great Tide made all runne along with his owne Current, whilst they requite his Iniuries in Cosenage and griping vpon their Brethren in Fraud and Circumuentioun; these Euils of Example were Seedes of Wick-

ednesse, that no doubt would grow in their Posterity. And this Dissention among themselves did boade a Breach of that sweete Harmonie that concurred to the World's first Constitution.

WYSE likewise seeing *Brammon* to lose his Respect, the more to make him despised sought to bring in a new Forme of Religion, communicated to him in Vision concerning the Worshipp of Images, and bowing to Pagods vnder greene Trees, with other new Ceremonies; which since *Brammon's* Booke contained not, the Dispute was great whether they should be receiued as canonicall, but vpon *Wyse's* Affeueration that they were receiued from God, they were receiued as Part of the ceremoniall Law.

THUS euery Day presenting new Platformes of Wickednesse, and Sinnes that made a Noyse, God grew angry, and the Heauens were cloathed with Blacknesse and Terror, the Seas began to swell as if they meant to ioine with the Cloudes in Man's Destruction, great Noyse was heard aloft, such as vseth to dismay mortal Wretches, and Thunder and Lightning flashed from the Poles, such as seemed to threaten a finall Wracke to the Earth; but as if the World needed cleansing of his Defilement and Pollution, there came a Flood, that couered all Nations in the Depths. Thus the Bodies had their Iudgement, but the Soules were lodged in the Bosome of the Almighty, and so concluded the first Age of the World, according to the Tradition of the *Banians*.

C H A P. VII.

Of the second Age of the World, begunne by Bremaw, Vyftney, and Ruddery; of their Creation, Affignation to their seuerall Workes; their Time of Continuation upon the Earth, and the Meanes vsed for the Restauration of the World againe.

IT had now (saith the *Banian*) beene to little End for God to difannull his owne Creatures, for now his Wisdome and Power must haue again layne obscured; but though his Iustice were so great that he would not let Wickednesse goe unpunished, yet he would againe haue a World of new Creatures, to whom his Wisdome, Power, and Mercy might be declared.

SEEING therefore the first Age miscarried by their Sinfulnesse, (for whose Purity God had so well prouided) the Almighty determined to beginne the second Age by three Persons of greater Perfection and Excellency than the other, called, *Bremaw*, *Vyftney*, and *Ruddery*.

THE Almighty therefore descending from Heauen vpon a great Mountaine, called *Me-ropurbatee*, vpon the Top of the same the Lord pronounced his Word, and said, Rise vp *Bremaw*, the first of liuing Creatures in the second Age. The Earth did then render from her Wombe *Bremaw* at the Voyce of God, who did acknowledge and worshipp his Maker: And by a second and third Command from the same Place, raised *Vyftney*, and *Ruddery*, who with no lesse Reverence adored their Maker likewise.

BUT

BUT God that maketh nothing without his Vfe or End, did not make theſe to liue idle, but to be ſerviceable in the World's reſtoring; to the firſt therefore, which was *Bremaw*, hee gaue the Power to make the Creatures, becauſe (ſay the *Banians*) as great Perſons doe not their Worke but by Deputies, ſo neither was it fit God ſhould be ſeruile to the Creatures, but giue them their Being by his Inſtruments. To the ſecond, which was *Vyſney*, hee gaue the Charge to preſerue the Creatures, for that as it was his Mercy to cauſe them to bee, ſo it was his Prouidence to keepe them in their Being. But to the third, which was *Ruddery*, hee gaue Power to deſtroy his Creatures, becauſe he knew they would bee wicked and deſerue a Iudgement amongſt them.

Now as God had giuen to theſe Perſons Power to doe theſe great Workes, ſo it was meete they ſhould be fitted with Meanes capable for the Diſcharge of their ſeueral Charges. That *Bremaw* therefore might haue Power to make the Creatures, he indued him with the Abilities of Creation and Production. Secondly, that *Vyſney* might preſerue the Creatures, the Lord gaue all Things into his Power, that might tend to the Preſeruatiſon of thoſe that *Bremaw* ſhould make, therefore hee made him Lord of the Sunne and Moone, of the Cloudes, Showers, and Dewes that fall vpon the Earth, Lord of the Hills and Valleys, Diſpoſer of the Changes of the Yeare, the Conſerrer of Riches, Health, and Honour, and whatſoeuer tended to the well Being of Man, and the reſt of the Creatures. Laſtly, that *Ruddery* might bee a fit Executioner of God's Juſtice, God gaue into his Poſſeſſion whatſoeuer might tend to the Deſtruction of liuing Creatures; therefore *Ruddery* was made the Lord of Death and Iudgement, and whatſoeuer might tend to the Punishment of Man, whether it were Sickneſſe, Famine, Warre, or Peſtilence, or any Thing elſe that might bee a Plague for Sinne.

ACCORDING alſo to the ſeueral Affignations of theſe Perſons to their particuler Charges, they were allotted a determinate Time of abiding vpon Earth. Becauſe the Work of the Creation was concluded in the ſecond of their Ages (which was a Worke assigned to *Bremaw*) therefore *Bremaw* was to be taken vp to the Almighty in the Concluſion of the ſecond Age. And becauſe the other Ages were multiplied with People by ſome that were reſerued from Deſtruction, therefore *Vyſney* was kept on Earth till he had doubled *Bremaw's* Tearme of Time, as of whoſe Preſeruatiſon there was longer neede. And becauſe the World ſhould End in Deſtruction, therefore the Continuance of *Ruddery* was three Times ſo long, that when the great Day of Iudgement ſhould come, he might deſtroy all the Bodies, and carry the Soules with him to the Place of Glory.

NOUGHT wanted now, but that they ſhould euery one in their ſeueral Turnes ſhew the Powers conferred vpon them. So *Bremaw* conſulting with himſelfe, how he might fulfill the Charge impoſed vpon him, grew extraordinarily afflicted in his Body, the Strangeneſſe of which Anguiſh vexing him in euery Part, boaded ſome Alteration or vnexpected Euent; when loe ſuch Trauaile as happeneth to Women in Labour ſeazed him, and a certain Tumour and ſwelling of his Body withall, according to the ſuddaine ripeneſſe of the Burthen within, diſtended his Bowels more and more, and gave newer and greater Extremities to him in this Agony, till the Burthen (though *Bremaw* farre exceeded the Stature of common Men) made two Ruptures, the one on the Right Side, the other on the Left; when behold two Twinnes, the one Male, the other Female, to wit, Man and Woman did betray themſelues to the World in full Growth and perfect Stature; who thus produced and informed concerning God by the Inſtructions of *Bremaw*, the Man was by him named *Manow*, and the Woman *Ceteroupa*. So giuing Worſhippe to God the Creator, and Reuerence to *Bremaw* the Producer, with a Bleſſing of Multiplication pronounced vpon them, they were ſent to the *Eaſt*, to a Mountaine called *Munderpurwool*, thence to ſpread their Generations to the Weſt, North, and South, ſo they departed, and *Ceteroupa* brought forth three Sonnes, and three Daughters; the eldeſt

eldest Sonne was called *Priauretta*, the second *Outanapautha*, the third *Soomeraut*; the eldest Daughter's Name was called *Cammah*, the second *Soonerettaw*, the third *Sumboo*. As these grew in Yeers, they were in their severall Orders disperfed severall Wayes, viz. *Priauretta* and *Cammah* to the West, to the Mountaine called *Segund*; *Outanapautha* and *Soonerettaw* to the North, to the Mountaine *Bipola*; *Soomeraut* and *Sumboo*, to the Mountaine *Supars*, all which brought forth plentiful Generations. Thus *Bremaw* made Man and Woman, and replenished the Earth with the rest of the living Creatures.

VISTNEY likewise did provide all Things necessary that might be to the Sustainment and Preservation of the living Creatures, that *Bremaw* had made, giving them in Enjoyment of such Blessings as were needfull to a well Being.

To conclude, *Ruddery* did disperse Afflictions, Sicknesse, Death, and Iudgement, according as the Sonnes of Men did by their Wickednesse invoke this Smart upon themselves. And this was the Order God tooke for the restoring of People to inhabit the Earth in the second Age of the World. Now how God provided for the Establishment of Religion in this second Age, that these that lived might feare and worshippe him, shall be declared in the Chapter next following, as it is unfolded by the Tradition of the *Banians*.

C H A P. VIII.

How God communicated Religion to the World by a Booke delivered to Bremaw, the particular Tracts of the same: The first Tract thereof touching the morall Law laid downe, with the Appropriation of the same to the severall Casts, and a Confutation of the Erroars thereof.

GOD knowing that there would be but euill Government, where there was not the Establishment of his Worshipp and Feare, after the World was replenished anew, bethought himselfe of giving them Lawes to restrain that euill in them that was the Cause of the Destruction of the former Age.

DESCENDING therefore on the Mountaine *Meropurbatee*, he called *Bremaw* to him, and out of a darke and duskie Cloude, with certain Glimpses of his Glory, he magnified himselfe to *Bremaw*, telling him that the Cause why hee brought Destruction on the former Age, was because they did not obserue the Instructions contained in the Booke delivered to *Brammon*: So delivering a Booke out of the Cloud into the Hand of *Bremaw*, commanded him to acquaint the People with those Things contained therein. So *Bremaw* made knowne the Sanctions and Lawes vnto the disperfed Generations.

OF the Contents thereof, if any desire to be informed, the *Banians* deliver that this Booke by them called the *SHASTER*, or the Booke of their written Word, consisted of these three Tracts. The first whereof contained their morall Law, or their Booke of

Pre-

Precepts, together with an Explication vpon every Precept, and an Appropriation of the Precepts to their severall Trybes or Casts. The second Tract vnfolded their ceremonial Law, shewing what Ceremonies they were to vse in their Worship. The third Tract distinguish'd them into certain Casts or Tribes, with peculiar Obseruations meete to each Cast or Tribe: Such was the Summe of this Booke deliuer'd to *Bremaw*, of which Particulars if any desire more distinct Knowledge, we shall propose the Pith and Substance of this in that which followes.

FIRST then the Tract that containeth the morall Law, and was by *Bremaw* publish'd to the Naions, comprised in the same eight Commandments; which are the following.

*The first Commandement, Thou shalt not kill any lining Creature whatsoever it bee, ha-
uing Life in the same; for thou art a Creature of mine, and so is it; thou art in-
dued with a Soule, and it is indued with the same; thou shalt not therefore spill the
Life of any Thing that is mine.*

*The second, Thou shalt make a Covenant with all thy five Senses. First with thine Eyes,
that they behold not Things that bee euill. Secondly with thine Ears, that they heare
not Things that bee euill. Thirdly with thy Tongue, that it speak not Things that bee
euill. Fourthly with thy Pallate, that it taste not Things that bee euill, as Wine or
the Flesh of lining Creatures. Fifthly with thy Hands, that they touch not Things
defiled.*

*The third, Thou shalt duely obserue the Times of Deuotion, thy Washings, Worshipping,
and Prayers, to the Lord thy God: With a pure and upright Heart.*

*The fourth, Thou shalt tell no false Tales, or vtter Things that be vnttrue, by which
thou mightest defraud thy Brother in Dealings, Bargaines, or Contracts, by this Cosen-
age, to worke thine own peculiar Aduantage.*

*The fifth, Thou shalt be charitable to the Poore, and administer to his Need, Meate,
Drinke, and Money, as his Necessity requireth, and thine owne Ability inableth thee
to giue.*

*The sixth, Thou shalt not oppresse, iniure, or doe violence to the Poore, vsing thy Power
vniuusly to the Ruine and Ouertthrow of thy Brother.*

*The seuenth, Thou shalt celebrate certaine Festiualls, yet not pampering thy Body with
Excesse of any Thing, but shalt obserue certaine Seasons for Fasting, and breake off
some Houres of Sleep for Watching, that thou mayst be fitter for Deuotion and Ho-
lineffe.*

*The eighth, Thou shalt not steal from thy Brother any Thing, how little soeuer it bee, of
Things committed to thy Trust in thy Possession or Calling, but shalt content thy selfe with
that which hee shall freely giue thee as thy Hyre, considering that thou hast not Right
to that which another Man calleth his.*

THESE eight Commandments are bestowed amongst the foure Tribes or Casts, appro-
priating to each two Commandments in severall.

FIRST, *Brammon* and *Shuddery*, the Priest and the Marchant-Man, are bound in great-
est Stricthesse of religious Obseruance, and to hold the greatest Agreement in their
Worshippe;

Worshippe; and *Cuttery* and *Wyfe*, the Ruler and the Handycrafts Man, do most con- respond in theirs.

To the *Bramanes*, which are the Priests, they gave the first and second Commande- ments, as placing the strictest Part of Religion in these two Things. First in the Pre- feruation of liuing Creatures from Destruction. Next in Abstinence from Things for- bidden, as in the eating of Flesh, or drinking of Wine; to which Obseruance they doe also strictly enioyne the Merchant-Men.

NEXT, more particularly they apportion to *Shuddery*, as most proper to his Profession; the third and fourth Commandments, which two Precepts inioyn to Deuotion, and binde from Cosenage in their Dealings, a Sinne too incident to those that are conuersant in the Ballance and Waights, who are so mysterious in that Particular as may well neede an Act of Religion to restrain them from such Fraudulency.

To *Cuttery*, their Rulers or Magistrates, they attribute the fift and sixt Commandements, as knowing Oppression to bee a Sinne most common to the Mighty, and inioyning them to Charity, who are best able to relieue the Necessities of the Poore.

To *Wyfe*, the Handycrafts Men, they referre the seuenth and eighth Commandements, who haue neede of some free Times of Enjoyment, yet giuen to Lauishment of their Get- tings, if they were not admonished by their Law; as also binding them from Theft, a Sinne to which they may be inuited by Opportunity, as they discharge the Duties of their Callings in other Mens Houses.

IN fine, to all these they owe a generall Obseruance, but are more particularly cautious in keeping the Commandements appropriated to their owne peculiar Tribe or Cast.

SINCE then the Lawes or Precepts of any Religion, are no farther to be allowed, than they seeme to be well grounded, and to carry Truth and good Reason with them, me- thinks by the Way, here is something to be excepted against in this *Banian* Law, which distinguishing them from Men of other Religions, may bee examined whether it may haue Allowance or no.

THE principall Part of their Law, admitting nothing prodigious to Opinion, we passe ouer; onely that which cometh into Exception, is that which is laid downe in the first and second Commandement, and is enioyned the *Bramanes* and *Banians* to obserue, viz. First, that no liuing Creature should be killed. Next, that they should not taste Wine, or Flesh of liuing Creatures.

CONCERNING the first, that they should not kill any liuing Creature, the Reason by which they confirme this Precept, is, because it is endued with the same Soule that Man is.

THIS we deny; for the *Banians* here seeme to halt in their Philofophy and the Learn- ing of the Ancients, who haue deliuered, that there is a threefold kinde of Soule. First, a vegetant Soule, such as is in Hearbes and Plantes. Secondly, a sentient Soul, such as is in Beasts. Thirdly, a reasonable Soule, such as is in Man; which Soule hath more noble Acts to distinguish it selfe from the other two; as also that when the other doe *interire cum corpore*, perish with the Body, this suruiue, and therefore is not the same Soule, as shall hereafter be prooued.

BUT that this Tenent of theirs denying the Slaughter of living Creatures for Man's Use is nothing soueraigne, may appeare by Scripture, which after the Flood declareth Gods Allowance in this Particular, *Gen. ix. 3. Euery mouing Thing that liueth shall be Meate for you, euen as the greene Hearbe haue I giuen you all Things*: Next by the Custome of Nations, who differenced in other Points of Religion; yet hold consent in this slaughter of living Creatures; adde vnto this the Practise of *Pythagoras*, one whose Name they adore, and who did lay the Ground whereon this Secte leaneth; he killed an Oxe, as *Athenæus* euicteth, *lib. 1. Dipnosoph.* in this Distichon.

*Incluta Pythagoræ cum primum inuenta figura est,
Incluta, propter quam victima bos cecidit.*

NEITHER haue they been abhorrent to this Practise themselues, if the Report of History may be credited; for *Cæsar Rodigin.* reporteth; That the antient *Indians* (which are the People now in mention) when *Liber Pater* discouered those Parts, were cloathed with the Skinnes of wilde Beasts, which were before by them slaughtered. Neither is this obserued by the *Cutteries* now, and therefore may seem to be a Tradition of their owne deuising, neither from the Beginning by them practised, nor by authenticke Law enioyned, that it should be an essentiall Part of their Religion.

AND so we come to their second Commandement, which containeth in it two Prohibitions; to be excepted against. The first, forbidding to drinke of Wine: The next of eating of Flesh.

To the first, whereas the *Bramanes* and the *Banians* abstaine from Wine by a religious kinde of Forbearance, at all Times and Seasons, without the absolute Use of the Creature, we answer, that this is a Tradition voyde of Ground or Reason.

FIRST, it is against the common End and Use of the Creature; which God hath made to comfort the Heart of Man, obseruing these Cautions. First, that Men drinke not too much for the Quantity. Secondly, for the Manner, not in Boasting or Ostentation. Thirdly, for the Time, that it be not when religious Fasts require Forbearance. Fourthly, for the Place, that it be not where the Use of the Creature may bring Scandall.

NEXT, those that haue abstained from Wine, haue abstained for diuers Endes, but not precisely obseruing the Points of this *Banian* Injunction. The *Romans* did forbid their Servants the drinking of Wine, but it was because they might not forget the Bonds of Duty towards their Masters. They did also inioyne their Women to abstaine from Wine, but it was as *Valer. Max.* reports, *Lib. 2. cap. 1. Ne in aliquod dedecus prôlaberentur, quia proximus à Libero Patre intemperantiæ gradus ad inconcessam Venerem esse consuevit*: Least they should fall into defame, for that the next Neighbour to Intemperancie is unbridled Lust. The *Carthaginians* forbad their Soldiers the Iuyce of the Grape, but it was least Drowsinesse should oppresse them in their Watch to a publicke Perill. The *Egyptian* Priests called *Sarabaitæ*, did for temperate Ends abstaine from Wine, but it was not for euer. That false Prophet *Mahomet*, by his Law forbad the drinking of Wine, but it was a Tradition and Imposture of his owne, and the very *Mullaes* and Priests do not obserue it alwayes at present, as I my selfe haue beheld. The *Leuites* were forbid to drinke Wine, *Leuit. x. 9.* but it was onely before their Entrance into the Sanctuary, that, as *Tremelius* obserueth, they might not deliuer the Counsels of the Lord with a troubled Minde, but know what was fit for their Administration: This was no perpetuall Prohibition. The *Nazarites* Vowe was to drinke no Wine, but that was not euer, but in the Dayes of Separation, *Numb. vi. 2, 3.* The *Rechabites* vowed to drinke no Wine, but that was arbitrary, and not by religious Obligation, and not for euer, but for thirty Years, the Space betweene *Iebu* and *Ioachim* the latter; and *Zedekiah* King of *Iudah*. The ciuill Abstinence neuerthelesse is not to be condemned; but this absolute Disannulment of the Use of God's Creature.

AGAINE

AGAINE, the Confirmations of Men most temperate doe condemne this Interdiction of Wine. *Gallen* called it the Nurse of old Age: *Mnelytheus* allowed Men *laxare habenas*, to loose the Reynes in merry and harmlesse Potations. Rigid *Seneca* said, though a Man ought not by drinking to drowne his Sence, yet hee might by drinking drowne his Cares. *Plato* that leaned to some of the Opinions that this People hold, said that Wine was a Remedy of God against old Age, that a Man might haue *Vinum liberaliorem Vini*, a more liberall Use of Wine; and others thinke, that *Pythagoras* did not altogether abstaine from the Greeke Wines. To conclude, Historie reported of these ancient *Indians*, that they were φιλοῖνοι i. e. *Vini amatores*, Louers of Wine. *Cæsar. Rhodigin. Lib. 18. cap. 31.* reporteth, That at the Death or Funerall of one *Calanus*, there was a Strife or Contention managed *Acratoposia*, of Healths drinking, and he that gained the Victory, who was called *Promathus*, emptied foure great drinking Bowles. So that this Law prohibiting the Use of this Creature, was not from the Beginning, neither is obserued of all, and therefore seems no Prohibition worthy of Obseruance or Iniunction.

To the second Prohibition, laid downe in their second Commandement, concerning the eating of Flesh, we thus make our Entrance.

FIRST, it is certaine, that these *Bramanes* or *Banians* will not eat of the Flesh of liuing Creatures, that haue either had Life in them, or the Likenesse thereof. Egges therefore come within the Precincts of their Abstinence, because they suppose the Life to be in the Shell, by which they become hatched and animate. Roots also that are red are abstained from, because they hold Consanguinity with the Colour of Blood. Neither will they cure their Feauers by *Plebotomy*, but by Fasting, because they suppose some of the Life issueth with the Blood. The Reason why they would deterre Men from eating of Flesh, is because they suppose there is a kind of *Metempsychosis*, or Passage of Soules from one Creature to another, that the Soules of Men did enter into other liuing Creatures, which should make Men to abstaine from tasting of them. Which Opinion of theirs, that it may appeare to bee vaine, we shall shew first who were the Authors of this Opinion concerning such *Metempsychosis*, and how it hath had its Succession of Maintainers. Secondly, What is the Effect and Substance of this Opinion. Thirdly, shew the Reasons by which it is maintained. And lastly, proceed to the Refutation of the same.

FIRST then, for the Originall of this Opinion. Though certainly these *Indians* are a People ancient, yet may it not be thought, that this Opinion began first amongst them. First, because History that is the Light of Times, affirmeth them to be Slaughterers of liuing Creatures. Next, because *Plato* and *Pythagoras*, that haue Name for defending this *Metempsychosis* or *Metempsychomatosis*, have an honoured Mention among the People. It is likely therefore that they haue met with some of their Writings, in this Particular, by which they haue become knowne to them. Thirdly, because *Iamblicus* with *Chæremon* the *Stoicke*, thinke it to be first maintained amongst the *Egyptians*: That from the *Egyptians* then it came to the *Grecians*; that after it had been rife amongst them, it was made more tenable by the Wits and Learnings of *Pythagoras*, *Plato*, *Empedocles*, *Apollonius Tyaneus*, and *Proclus*, and might in *Liber Paters* Discoueries of those Parts, be disperfed amongst this People, as well as by a Scholler of *Pythagoras*, who spread it in *Italy*, where it found Favour with *Numa Pompilius*, that superstitious Emperour, and was maintained by the *Albanenses*, and *Albigenses*, confuted by *Athanasius*.

SECONDLY, touching the Substance of this Opinion that gained the Patronage of so great Schollers. They did hold, that there was a Passage of Soules of one Creature into another, that this Transmeation was of the Soules of Men into Beasts, and of Beasts
into

into Men: Hence *Pythagoras* auerred himselfe to be *Euphorbus*, and *Empedocles* in his Verse afterwards affirmed himselfe to bee a Fish. This made it an abominable Crime to eate Flesh, least, as saith *Tertullian* in *Apologet. cont. gent. cap. 48. Bubulam de aliquo proauo, quispiam obsonaret*: Some should eate vp the Oxeflesh, that had swallowed vp his Great Grandfather's Soule. This Opinion gayned Propugnation and Defence by *Pythagoras*, and *Plato*, by this Meanes; because that beleeuing the Soules Immortality, it might gaine Assent with others by this Thought of its suruiuing in other Bodies, after its Relinquishment of the Deceased, as *Greg. Tholoff.* affirmeth in his *Syntax. Art. Mirab. Lib. 8. cap. 11.*

THIRDLY, the Reasons by which they do induce Assent to this Transanimation of Soules, were these; because the Soul was impure by the Sinnes and Corruptions of the Body, therefore it was needfull it should be sublimed from this Corruption, by such Transmeation out of one Body into another, as Chymical Spirits gaine a purer Essence by passing through the Still or Limbecke diuers Times; every Distillation taking away some of his grosse Part, and leauing it more refined. Again, because it was meete the Soul should make a Satisfaction for the Filthinesse it had contracted, by remaining in the Prison of the Body, an Exile from Blessednesse a longer Time, till this Passage from one Body to another had so purified them, that they might be fit to enter into the *Elysium* or Place of Blisse.

LASTLY, in Confutation of this Opinion for Prohibition of eating of Flesh from Supposall of a *Metempsychosis*, we maintaine that there is no such *Metempsychosis*, or Transanimation of Soules.

FIRST, the Immortality of the Soule wee euince, without this *Chymera* of the Fancy, by an Argument drawne from Man's Dissolution: This is the Nature of all Things that are compounded, that they should be resolued into that which they were at first before their Coniunction. Man is compounded of Soule and Body, the very Dissolution of these two in Death declareth this; for that cannot be separated that was not before conioyned. This Composition was by Life, and a Creature without Life, being in the Soule alone, it is manifest that the Soule had it before euer it came into the Body, or else that which was dead could neuer haue liued by the Meanes of that which was likewise dead. If the Soul had this Life before the Body, it must needes haue the same after in his Separation, and by Consequence is immortall.

NEXT, in Confutation of their Reasons for this Opinion, we answer, First, that the Soule is not cleansed by such Transmeation from Body to Body, but rather defiled by that Filthinesse those Bodies contract, as Water becometh defiled by Infusion into an vnclane Vessell. Much more, since they affirme the Soules of Men enter into Beasts, which are Creatures of greater Impurity. Besides, those Spirits that are subtiliated by Stills and Lymbecks, the Fire is effectual to their subliming, but the Bodies haue not the Goodnesse in them that may tend to the Soules greater Purity, in such Transmeation. To conclude, it is improbable the Soule should be enioyned to such a Satisfaction for Sinne, as tendeth to its greater Defilement. These Reasons therefore auaille little to confirme the Soules Transmeation in the Mannér premised.

WE in the last Place shall proue this *Metempsychosis*, to be no other than a vaine Imagination, by the Reasons following.

I. THEN, that the Soules are not deriued from one another *per traducem*, by way of Traduction, appeareth by *Adam's* Speech to *Eue*, Gen. ii. 23. *This is Bone of my Bone,*

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and

and *Flesh of my Flesh*: He doth not say, Soule of my Soule, and Spirit of my Spirit. It appeareth then, that though shee received her Body from *Adam*, yet she had her Soule from God. And this is that which *Zachary* affirmeth, *Zach. xii. 1. The Lord formeth the Spirit of a Man within him*: Whence *Augustine* saith, *Eam infundendo creari, & creando infundi*, That the Soule being put into Man was created, and by creating was into Man infused; if therefore God created some, why not all?

2. OF spiritual Things and corporal there should seeme the same Manner of Increase; but the Bodies haue new Beings, therefore the Soules.

3. IF the Soules were purified by their Passage from one Body to another, then that Man that had the Soule last, should be capable of all that Knowledge that was enjoyed by them that had it before, and so the Infant should be an experienced Creature in past Occurrences: But we discern no such extraordinary Ripeness of Knowledge in one more then another, but that all our Habits are gained by Industry; which whilst *Plato* would excuse, saying, that the wandering Soules did receiue from the Diuell a Draught of the Cuppe of *Oblivion*, and so were forgetfull of that which is past, *Irenæus* thus taunteth him: If *Plato* had Tryall that his Soule was obtused with such a Draught, I wonder that he could remember, that his Soule had lost her Remembrance.

LASTLY, if this were true, it would follow, that the Soules of Beastes should be immortal, which would be absurde to thinke in these better knowing Times. Having therefore proued this Opinion of Passage of Soules out of one Body into another to be a Fancy, and nothing reall, this may bee no iust Cause to detaine them from eating the Flesh of Creatures, that haue had Life in them. Neither would they, if there were great Reason to the contrary, permit it as they doe in the Casts of *Cuttery* and *Wyse*, whom if they pleased they might restraine by the like Iniunction. All which thus evidenced, this already delivered may be sufficient to publish concerning the first Tract in the Booke deliuered to *Bremaw*, touching the morrall Law.

C H A P. IX.

Of the second Tract of the Booke deliuered to BREMAW, containing their cerenomianall Law, in their Washings, Anointings, Offerings under greene Trees, Prayers, Pilgrimages, Inuocations, Adorations; together with the Formes of their Baptizings, Marriages, and Burials, customary amongst them.

THE second Tract of the Booke deliuered to *Bremaw*, comprized certain ceremonial Injunctions by them to be obserued in the Particulars following; the Knowledge of which being something materiall to set forth the Religion of this People, shall be the Subject of this present Chapter.

FIRST then, they are enioyned to frequent Washings of their Bodies in Riuer; the Original of which Custome they say began with this second Age of the World, and was made a Part of their Worshipp, to keepe in memory the Destruction that was brought vpon the World, for their Defilement and Sinne. The Ceremony obserued in their Washings is this: First, to besmeare their Bodies in the Mudde of the River, the Embleme of Man's Filthinesse and Corruption by Nature; then walking into the Riuer, and turning their Faces towards the Sunne, the *Bramane* utters this Prayer: *Ob Lord, this Man is foule and polluted as the Clay or Mudde of this River, but the Water thereof can purge off the Defilement; doe thou in like manner cleanse away his Sinne.* So diuing and plunging himselfe three Times in the River, whilst the *Bramane* iterateth the Name of the Riuer wherein he washeth, call'd *Toppee*, with the Names of other Riuer in *India*, celebrated for these customary Washings, as *Gonga* and *Nerboda*, with other like Riuer, the Party shaking in his Hand certaine Graines of Rice, as his Offering on the Water, receiuing Abfolucion for Sinnes past, is there dismissed.

SECONDLY, they vse a certaine Vnction in the Forehead of red Painting, that hauing certaine Graines sticke in the glutinous Matter, is as their Testimony that God hath marked them for his People: This is no other then to keepe in minde the Memory of their Baptisme, which accordingly as the Mark vanisheth, is daily by them renew'd, according to their Washings, with the Vtterance of certaine Words accompanying the Action, to put them in minde to bee such as becommeth God's Marke.

THIRDLY, they are enioyned to tender certaine Offerings and Prayers vnder greene Trees, the Originall of which Custome they deriue from *Wyse*, to whom they say God appeared by Vision vnder a Tree, as is formerly mentioned, with Iniunction of Worshipp in those Places; so that the *Bramanes* vnder such greene Trees, erect Temples to Pagods, in which they giue Attendance to performe religious Rites and Ceremonies, to such as repaire thither. The Tree peculiarized for this Worshipp, is called by some, as by *Pliny*, and others, *Ficus Indica*, the *Indian Fig-Tree*; and by *Goropus Becanus* affirmed to bee the Tree of Life that grew in the Garden of *Eden*; how farre forth to be beleued, I refer to Sir *Walter Raleigh's* first Booke of the History of the World, Part I. Chap. iv. Parag. 1, 2, 3. where the more probable Opinion is giuen. Certaine it is, that to this Tree much is attributed by them, and they suppose some notable Mischance shall happen to that Party that violateth or iniureth the least Bowe or Branch of the same. It is a Tree of fertill Growth, whose Branches be spreading, ample, and spacious, from whose Boughes so dispred, doe descend certaine Stemmes, that rooting themselues anew in the Earth, propagate an Offspring, and so dilate it, that it seemeth beyond the Custome of other Trees to be capacious. To this Tree when they repaire, they thither bring Offerings, there they receiue Vnctions, and there are Sprinklings of seuerall colour'd Powders; there they pay their Adorations, which they number by the Clapper of a little Bell; there they pray for Health, for Riches, for Fruitfulnesse of Issue, for Successe in Affaires; there they often celebrate their Festiuals with great Concourse. In which May-Game of Superstition to make further Inquiry, would be but vaine and fruitlesse.

FOURTHLY, they are enioyned to certaine Prayers in their Temple, which may hold some Resemblance with common Seruice, were it purged of superstitious Ceremonie; the Summe of which Devotion, is the Repetition of certaine Names of God, dilated and explained, where also they vse Proceffions, with Singing, and loud Tinkling of Bells, which chaunting is of their Commandements, with Offerings to Images, and such like impertinent Seruices,

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FIFTLY, they are enjoined to Pilgrimages to Riwers farre remote, as to the Riuer *Ganges*, there to wash their Bodies, and to pay their Offerings; that the Concourse of People repairing thither is great, and the golden Offerings of Treasure and Jewels throwne into his siluer Waues, vnualuable; hee is likewise esteemed blessed and purified from Sinne, that can dye with a Pallate inoystned with that Water.

SIXTLY, another Portion of their Worshipp they bestow in Inuocation of Saints, to whom they attribute the Powers of giuing Successe to seuerall Affaires; they therefore that would bee happy in Marriage, inuoke *Hurmout*; they that are to begin the Workes of Architecture, *Gunnez*; they that want Health, *Vegenaut*; the Souldier in his Assault in Fcates of Armes cryes, *Bimobem*; the Miserable inuoke *Syer*; and they that are in Prosperity, giue their Orisons to *Mycasser*.

SEUENTHLY, their Law bindes them to giue Worshipp to God, vpon Sight of any of his Creatures, first presented to the Eye after the Rising Sunne; especially they pay their Deuotion to the Sunne and Moone, which they call the two Eyes of God; as also to some Beasts which they hold more clean then others, they giue extraordinary kinde Vñage: As to Kine, and Buffaloes, to whom they attribute so much Innocence and Goodnesse by the Soules of Men entring into them, that they besmeare the Floores of their Houses with their Dung, and thinke the Ground sanctified by such Pollution.

In the eighth Place, touching their Baptizings or naming of their Children, the Ceremony thereof is different in the Cast of the *Bramanes*, and other Casts; for those that are of the other Casts, are onely washt in Water; then some of the Kindred of the Party deliuered, menaceth the Point of a writing Penne against the Forehead of the Child, with this short Prayer, That God would write good Things in the Front of that Child. All those then that are present saying Amen to that Prayer, they giue to the Child the Name by which hee shall bee called, and so putting an Vñction of red Oyntment in the midst of his Forehead, as a Signe that the Infant is receiued into their Church, and marked for one of God's Children, the Ceremony is absolued. But then the Children that are of the Cast of the *Bramanes*, are not onely washed with Water, but anointed with Oyle, with certaine Words of Consecration, in this Manner: *Oh Lord we present vnto thee this Child, borne of a holy Tribe, annoynted with Oyle, and cleansed with Water*; vnto which adding the former Ceremonies, they all pray that he may liue a righteous Obseruer of the Law of the *Bramanes*; so enquiring out the exact Time of the Child's Birth, they calculate his Natiuity, gathering by the Position of the twelue Signes of Heauen, the Chances or Mischances that may happen vnto him; all which they conceale, and at the Day of the Child's Marriage, (which they account one of the happiest Dayes in his Life) publish the Dangers past, and the coniecturall Euils to come in the Sequeale of his Life.

In the ninth Place, concerning their Marriages: It is considerable, that the Time is different from the Custome of other Nations; for they marry about the seventh Yeere of their Age, because they account Marriage one of the most blessed Actions of Man's Life; to dye without which, they account is a great Vnhappinesse, which often happeneth by Protractation and Delay of Time; as also that the Parents might before their Death see their Children disposed, which cometh to passe by these earely Coniunctions. Next for their Contract in Marriage, the Parents of the Children doe prepare the Way by priuate Conference; the Intention and Purpose being made knowne, and betwixt them agreed vpon, then there are Messengers and Presents sent to the Parents of the Mayden to bee married, with the Noyse of Trumpet and Drumme, and the singing of Songs in the Praise of the Perfections of the Bride, which may truly
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give her the Merite of one worthy to be couered and fought vnto; which Presents being accepted, then there are Gifts sent backe to the Bridegroom, in token of their Acceptance of the nuptiall Proffer, with like Singing of Encomiasticks in Praise of the Bridegroom, setting him forth to bee so well compos'd, as may well deserue Acceptation. So the *Bramanes* appointing a Day for the Solemnization of the Marriage, theret is a certaine Show, to publish to the whole Towne this Marriage intended. This Show is first by the Bridegroome, who in nuptiall Pompe, attended with all the Men's Children in the Towne of the same Tribe, some on Horsebacke, some in Pallankins, some in Coaches, all adorn'd with Iewels, Scarfes, and pageant-like Habiliments, make their Curfsitation round about the most publicke Streets in the Towne, with Trumpets and Kettle-Drummes, and gilded Pageants. The Bridegroom is distinguish'd from the rest by a Crowne on his Head, deck'd with Iewels very rich. And having thus publish'd himselfe, the next Day followeth the Bride in like Pompe crowned, attended with all the Girles of the same Tribe, in no lesse Brauery and triumphant Accommodation, expos'd to View of the Spectators. The Day drawing to his Decline, they repaire home to accomplish the full Rites of Marriage. The Ceremony obserued in their Marriage is, that they neuer are conioyned together but at the Going-downe of the Sunne, at which Time a Fire is made, and interpos'd betweene the married Couple, to intimate the Ardency that ought to be in their Affections; then there is a silken String that incloseth both their Bodies, to witnesse the insoluble Bond of Wedlocke, that in Marriage there ought to be no Defertion or Forsaking one another. After this Bond there is a Cloath interposed betwixt them, shewing that before Marriage they ought not to make their Nakednesse knowne one to another: This Custome, they say, was taken from the Meeting of *Brammon* with *Sauatree*, who, because they were naked, couered their immodest Parts, till the Words of Matrimony were vtter'd. So the *Bramanes* pronouncing certaine Words enioyning the Man to afford all Things conuenient to the Woman, and charging the Woman to Loyalty in the Marriage Vowe, with Pronunciation of a Blessing of fruitfull Issue to them both, the Speeches concluded, the Cloath interposed rest away; the Bond by which they were engirt vnloosed, and after that full Freedome to communicate themselues to each other. Dowry there is none giuen, that the Drifts of Marriage might not be mercenary, saue the Iewels worne on the bridall Day; and to the Feast none repaire but those of the same Cast. To conclude, in Marriage they haue some particular legall Iniunctions, by which the Tribes are differenced; as first, that no Woman may be admitted to second Marriage, except in the Tribe of *Wyse*, which are in the Handycraftsmen. Secondly, that Men in all Tribes are admitted to second Marriages, except in the *Bramanes*. Thirdly, that euery Tribe do marry of such as are of his owne Cast; therefore the *Bramanes* must marry with such as are descended from the *Bramanes*; and the *Cutteryes* with such as are descended from the *Cutteryes*; so likewise the *Shudderies*. But the *Wyses* are not onely enioyn'd to match into their owne Tribe, but into such as be of their owne Trade; as a Barber's Sonne to a Barber's Daughter, and so of others, to keepe their Tribes and Trades from Commixtion.

LASTLY, as for their Burials, this is their Custome: When any Man is desperately sicke, and past hope of Recouery, they inioyne him to vtter *Narraune*, which is one of the Names of God, importing Mercy to Sinners, of which Mercy at that Time he standeth most in need. His Spirits languishing, they stretch out his Hand, pouring faire Water into it, as the Offering of his Life, praying to *Kistneruppon*, the God of the Water, to present him pure to God, with this Offering of his Hand. His Life being departed, they wash his Body as a Testimony of his Cleannesse and Purity: This is the Ceremony obserued in the Visitation of their Sicke. After this, for the Buriall of their Dead, it is after this Manner: First, they beare the dead Body to a Riuer's Side, appropriate to such Purpose, where setting the Corps downe on the

Ground, the *Bramane* uttereth these Words: *Ob Earth, wee commend unto thee this our Brother; whilst he liued thou hadst an Interest in him; of the Earth he was made, by the Blessing of the Earth he was fed, and therefore now hee is dead we surrender him unto thee.* After this putting combustible Matter to the Body, accended and lighted by the Helpe of sweete Oyle, and aromaticall Odours strowed thereon, the *Bramane* saith, *Ob Fire, whilst he liued, thou hadst a Claime in him, by whose naturall Heate he subsisted; wee returne therefore his Body to thee, that thou shouldst purge it.* Then the Sonne of the Deceased taketh a Pot of Water, and setteth it on the Ground, vpon which he setteth a Pot of Milke, when throwing a Stone at the lower Pot, he breaketh it to Sheards, which rendereth the Water to Losse, and perishing; the Vessel of Milke about defrauded of his Support, powreth forth his Humidity on the Ground likewise, vpon which the Sonne thus moralizeth the Action; That as the Stone by his Violence caused the Vessels to yeeld forth their Humour, so did the Assault of Sicknesse ruine his Father's Body, and bringe it to Losse as Milke or Water, that is spilt on the Ground, neuer to bee redeemed. The Body then being incinerated, or burnt to Ashes, they disperse the Ashes abroad into the Ayre, the *Bramane* uttering these Words: *Ob Ayre, whilst hee liued by thee he breathed, and now hauing breathed his last, we yeeld him to thee.* The Ashes falling on the Water, the *Bramane* saith, *Ob Water, whilst he liued thy Moysture did sustaine him, and now his Body is dispersed, take thy Part in him.* So giue they euery Element his owne; for as they affirme Man to haue his Life continued by the foure Elements, so they say he ought to be distributed amongst them at his Death. After this funerall Solemnity, the *Bramane* presenteth to the Sonne or neereft Kindred of the Deceased, a Register of the Deceases of his Ancestors, as also readeth to him the Law of Mourners. That for tenne Dayes he must eate no Beetle, nor oyle his Head, nor put on cleane Cloathes, but once euery Month throughout the whole Yeere, on the Day of the Month in which his Father deceased, must make a Feast, and pay a Visitation to that Riuer that drunke vp his Father's Ashes. Since these Lawes and Iniunctions, there hath sprung vp a Custome amongst them, that the Women that suruiue their Husbands, should offer themselues vp alieue to be sacrific'd in the Flames with them, which to this Day is obserued in some Places, and for some Persons of greater Worth, though the Examples be more rare now than in former Times; of which Custome *Propertius* thus speaketh.

*Fælix Eois lex funeris vna maritis,
Quos Aurora suis rubra colorat aquis:
Namque ubi mortifero iacta est fax vltima læto,
Vxorum suis stat pia turba comis;
Et certamen habent læthi, quæ viva sequatur
Coniugium: pudor est non licuisse mori.
Ardent victrices & flammæ pectora præbent,
Imponuntque suis ora perusta viris.*

The English.

*A happy funerall Law those Indians hold,
Where bright Aurora shines with Beames of Gold:
For when in fiery Brands the Husbands lye,
The Women stand with hanging Tresses by;
And strive who to their Husbands first may turne
A Body chast into the flaming Vrne:
Whilst to the Fire they yeeld a constant Brest,
And with parcht Mouthes do kisse their Loues to Rest.*

BUT though *Propertius* maketh this to bee a Witnesse of their coniugall Chastity, yet *Strabo* maketh the Ground thereof to bee the *Indian* Womens Disloyalty to their Husbands, who in former Times, by secret Meanes, vntimely poyson'd them, to enioy their Paramours; the *Raiabs* therefore, to restraine this Practise, did procure the *Bramanes* to make it an Act of Religion to interdict second Marriages to the Women, and that after the Decease of the Husband, the Woman should no longer suruiue, that so they might become more carefull of their Preseruatiō. The chaster Sort, to gaine an Honour out of the Infamy cast vpon their Sexe, did by voluntary Sufferance remooue all Suspicion of such Machination of Euill, since they were so ready to cope with the Terror of Death, to confirme their Loue; the Ceremony whereof is this: When their Husbands dye, they array themselues in their best Ornaments and Iewels, and accompany the Body to the funerall Pit, singing all the Way encomiasticke Songs, in praise of their deceased Husbands, expressing a Desire to be with them. The Body then being layd in the Graue, the Woman with a chearfull Countenance imparteth her Iewels to her dearest Friends, leapeth in to the Corps, whose Head shee layeth in her Lappe; the Musicke sounding aloud, the Pile is kindled by the Fire, and set on a Flame, whilst she maketh herselfe a Martyr to approue her Loue.

THESE Obseruances, partly inioyned by their Law, and by themselues instanced in their present Practise, may haue beene sufficient to giue you Information what might be the Substance of the second Tract of the Booke deliuered to *Bremaw*. What the third Tract importeth, and how it is confirm'd by their present Manners and Customes, wee shall glance at in the following Chapters.

C H A P. X.

Of the third Tract deliuered to Bremaw, concerning their foure Tribes or Casts; their Iniunction to follow that Order of Government, and so touching the first of those Tribes, called the Bramanes; the Deriuation of the Name, their Kindes, the Number of their Casts, their ministeriall Discharge, Studies, and Schoole Discipline.

AFTER the Consideration of the Ceremonies enioyn'd and obseru'd by them in Matters of their Worshippe, as it was the Subiect of the second Tract of the Booke deliuer'd to *Bremaw*; now followeth the third Tract, declaring in what manner of Order or Distinction they should liue, and what was meete for euery one to obserue in his owne particular Tribe,

AND because there could bee no Inuention more commodious for the Government of the World than was vsed by the foure Tribes in the first Age; as to haue *Bramanes* to instruct the People in Matters of Religion, to haue *Cutteryes* that should sway the Scepter, and keepe Men in Obedience; to haue Merchantmen that should vse Trafficke and Trade, as did *Shuddery*; to haue seruile and manufactory Men, that should serue the Vses of the World in the Handicrafts, as did *Wyse*; therefore they were by this Tract bound to keepe their owne peculiar Tribe or Cast, and to obserue what was proper

proper to the Faculties of each in feuerall; which accordingly was done, and is yet continued so farre as it lyeth in their Power to conferue this ancient Forme of Government and Policie; wherein if I shall somewhat digresse from their Iniunctions, which for the most part present Things lesse pertinent to be knowne, to a more particular Display of their Manners, I shall better discharge the Parts required in this Tract.

THE *Bramanes* then being the first of these Tribes, something shall be noted in particular touching them; and first of the Name *Bramane*. *Suidas* is of opinion, that they are call'd *Bramanes* of one *Brachman*, that was the first Prescriber of their Rites. *Posellus Lib. de Origin. Cap. 13. & 15.* affirmeth them to bee descended from *Abraham* by *Cheturah*, who seated themselves in *India*, and that so they were call'd *Abrabmanes*; the Word suffering a *Syncope*, they in the Tract of Time, for Breuity of Pronunciation became call'd by the Name of *Bramanes*. But they neither know of any such as *Brachman*, neither haue they heard of *Abraham*, but affirme they receiue this Name of *Bramanes* from *Brammon*, which was the first that euer exercis'd their priestly Function, as they finde by Recorde; or else from *Bremaw*, by adiection of this Particle (*nes*) who was the first of the second Age, to whom the Law was deliuer'd.

TOUCHING the kindes of these *Bramanes*, taking them for such as discharge the priestly Office amongst the People, they are of two sorts. First, the more common *Bramanes*, of which there are a greater Number in *India*: Or the more speciall, of which there be fewer; and these be call'd by the *Baniāns*, *Verteas*, by the *Moores*, *Sevrahs*.

THE common *Bramane* hath eighty two Casts or Tribes, assuming to themselves the Names of that Tribe; which were so many wise Men or Schollers fam'd for their Learning amongst them, call'd *Augurs*, or Soothfayers, of such a Place of Dwelling. Thus the Prime of them was call'd *Visalnagrananger*, that is, the Augur of *Visalnagra*; the second *Vulnagrananger*, that is, the Augur of *Vulnagra*, a Towne so call'd; and so of the rest, according to these eighty two Casts to be distinguish'd, being *Bramanes* of the Discipline of such an *Augur*.

THESE *Bramanes*, as they discharge their ministeriall Function, in praying with the People, or reading their Law, haue some peculiar Iniunctions: As first, that they should straine their Bodies into certaine mimicall Gestures, so as may most face the People to gaze vpon them and listen to them; that they pray with both their Hands open to Heauen, as ready to receiue the Things they pray for; that they pray with demissive Eyelids, and sitting with their Knees deflected vnder them, to shew their Feare and Reuerence. Next, that they must neuer reade of the Booke deliuer'd to *Bremaw*, but it must be by a kinde of Singing, and quauering of the Voyce, which they say was not onely practis'd by *Bremaw*, when it was publish'd, but was also inioyn'd by God, that they might make his Law as the Matter of their Reioicing.

THE *Bramanes* are likewise the Seminaries of Discipline amongst the younger sort of that Cast, whose Orders both in their Initiation and Entrance into that manner of Learning is obseruable; as also no lesse in their Confirmation and Ordination to the Priesthood; for first, about the seuenth Yeere of their Age they are receiued to Discipline, being cleane wash'd, to intimate the Purity of that Cast; then they are receiued naked, to shew that they haue stript off all other Cares, to apply themselves to Study; then their Heads are shauen, a long Locke being onely left on the hinder Part of the Head, to shew that they must not forsake their Study; if they doe, by that Locke they shall be drawne backe againe: They are bound to a *Pythagorean* Silence and Inten-

tion, and prohibited hauking, spitting, or coughing; wearing about their Loynes a Girdle of an *Antilop's* Skinne, and another Thong of the same about their Necke, descending vnder the Left Arme. And about the foureteenth Yeere of their Age (if they be capable) they are admitted to be *Bramanes*, exchanging those leather Thongs, for four sealing Threds, that come ouer the Right Shoulder, and vnder the Right Arme, which they sleepe withall, and neuer put off, but weare them in Honour of God, and the three Persons, *Bremaw*, *Vistney*, and *Ruddery*, and as the Badge of their Profession; in which Ordination they are enjoyned: First, not to alter their Cast or Tribe. Next to obserue all Things enjoyned in the *Bramanes* Law. Lastly, not to communicate the Mysteries of their Laws to any of a different Religion. These be the most of the principal Things obserued by these *Bramanes*.

Now for the more speciall *Bramane*, by them called the *Vertea*, he is some Man of the Cast of the *Shudderyes*, or Merchant-Men, who for Deuotion taketh this Condition on him; he is one that for his Habit weareth a woollen Garment of white, descended to the middle of his Thigh, leauing the lower Parts naked; his Head is alwayes vncouered, as a Witnesse of his perpetuall Reuerence of God aboue; they doe not shaue, but plucke off all the Hayre on their Heads, saue some small Remainder on the Crowne; the like they do from their Chinne also.

OF this sort of *Bramane* there be severall Casts likewise; one is called the *Soncaes*, and these goe not to Church, but performe diuine Rites at home. Another is of the *Tuppaes*, these go to Church to pray. A third is of the *Curthurs*, and these pray by themselves, without Society. A fourth called the *Onkelaus*, and these endure not Images. A fift called the *Pushaleaus*, the most strict of them all.

THESE kinde of *Bramanes* haue a Festiuall called *Putcheeson*, which is kept once every Month, by five Days Solemnization, but betwixt each Day of the five they keepe a Fast; this Feast is kept at the ablest Mens Houses, and commonly at those Times a Pension is given, to restrain the Death of Cattell, or other liuing Creatures.

MORE strict they seeme to be in many Things than the common *Bramanes*, for the other are not forbidden Marriage, these are: More abstinent they are in Dyet; for out of the former Feasts they eat nothing but what is giuen them, and reserue nothing for another Meale. More cautelous they are for the Preservation of Things animate, for they will drinke no Water but boyl'd, that so the Vapour, which they suppose the Life of the Water, may goe out. They disperse their very Dung and Ordure with a Beasome, least it should generate Wormes that bee subject to Destruction; and they keep an Hospital of lame and maimed flying Fowle, redeemed by a Price, which they seeke to restore: They haue all Things common, but place no Faith in outward Washings, but rather embrace a carelesse and fordid Nastinesse. And this is sufficient to note concerning this kinde of *Bramane*.

C H A P. XI.

Concerning the second Tribe or Cast called the CUTTERYES, presenting them in their flourishing Estate, their declining Estate, and their present Estate.

THE second Cast or Tribe being the *Cutteryes*, had their Denomination from *Cut-tery*, the second Son of *Pourous*, who, because Domination and Rule was committed vnto him, therefore all Souldiers and Kings are said to be of this Tribe. That Particular of *Bremawes* Booke that concerned this Cast or Tribe, contained certaine Precepts of Gouvernment and Policie, the Knowledge of which being but of common Import, I rather chuse to omit, and proceede to shew some other Things notable concerning this Tribe, touching their State or Condition. These *Cuteryes* may then be considered, either according as they were in their flourishing Estate, or else in their declining Estate, or in their present Estate.

As they were in their flourishing Estate, they were the antient Kings and Rulers of *India*, especially of that Part called *Guzzarat*, and were called by the Name of *Raiabs*, which signifieth a King, whereof some were of greater Dominion than other, according as they were of greater Force. These *Raiabs* had principally foure Men about them of Eminency. The first of which were the *Bramanes*, who by Southsaying and Augury did shew the Kings what Time was most meete to beginne their Designs to prosecute them with Successe. The second was one called the *Pardon*, which was a Man of Policy in the Carriage of State Businesse, and dispatched all Matters of Iudicature, hauing Reference to the King for Iustice. The third was one that was called the *Moldar*, or the King's Chamberlaine, who was most commonly present with the King, as the Companion of his Conuersation. The fourth was the Generall of the King's Armies in the Field, called *Disnacke*, who was sent abroad about all Expeditions of Warre. These were the foure that had chiefe Eminency about the King. Furthermore, these *Raiabs* are said to have thirty fixe Tribes, as the noble Families whence they were descended; some were of the Cast or Tribe of *Chaurah*, some of the *Solenkees*, some of the Tribe of *Vaggela*, some of the *Dodepuchaes*, some of the *Paramas*; that so no Man of obscure Birth might presse to Dignity, but being descended from some of the thirty fix Families; thus the *Raiabs* liued in their flourishing Estate.

Now touching their declining State: It is recorded in their History, that one *Ranne Deuill*, a vertuous Woman, did at her Death prophesy the Decline of the *Banian* State, in the Time of *Rauisalde* chiefe *Raiab*, the Beginning of which Decline should be in his next Successors Days, which they say accordingly happended, as shall appeare by the Story following.

It was then deliuered in their History, that there was a *Raiab* called *Rauisalde*, who had a Sonne called *Sydeyalsalde*: *Rauisalde* suffering the common Change of Mortalitie, his Sonne was carefull to expresse his Duty to his deceased Father, in a costly Monument, at a Place called *Sytheapolapore*, which being finished with great Curiosity of Art, and Cost correspondent to that Curiosity, being pleased with the Worke, and desiring to keepe his Father's Memory and his owne lasting by that Monument, he consulted with the *Bramanes*, to know whether that Temple should long abide, or if that Pile of goodly Work-

Workmanship should suffer Ruine; by whom it should be defaced. It was diuined to him by one *Madewnaiger*, one famous in the Discipline of the *Bramanes*, that one *Sultan Alaudin*, a *Patan*, King of *Delee*, should deface the same, as also gaine some great Conquest in *Guzzarat*. *Syderaysaldee*, hopefull to prevent the Defacement of this Temple, by some timely Composition, dispeeded his *Bramane Madewnaiger*, and his *Pardon*, to *Delee*, to inquire out the said *Alaudin*, and by a Summe of Money to procure the Peacc of his Father's Bones, and the sparing of the Temple. But coming thither they could finde no such Man of any Eminency, but another in the Gouvernement: Onely by strict Inquisition they met with a Wood-gatherer there, who had a Sonne so called; thither they repaire to the Amazement of *Alaudin's* poore Parents; they make knowne the Reason of their comming, and finde the Boy administering Food to a young Kid in his Father's Backside. The *Bramane* proposing to him the high Fortunes that should betyde him in being King of *Delee*, and in the Conquest of *Guzzarat*, as also the End of their Message, that *Syderaysaldee* did greet him, and did desire him that when those Things should happen, and he should inuade *Guzzarat*, that he would forbear to deface the Temple and Monument of his Father erected at *Sythe-polalporc*, as a Motiue to which Fauour, *Syderaysaldee* did freely present him with a Summe of Money, which Summe they tendered to *Alaudin*. *Alaudin* boldly answered, that hee was not in Appearance capable of any such Fortunes, but if the Heauens had so set it downe in their great Volume, he could not alter it, but must lay waste the Temple, and in the Majestly of his Nature refused the Gift and Treasure brought him. His Parents better instructed by their owne Necessitie what was meete for him to doe, than his heroicke Disposition would be taught, importuned him to take the Treasure, vrging their owne Needes, and how conuenient a Helpe it might bee to raise him to those Fortunes that were to him diuined. So apprehending the Counsell to be but reasonable, hee tooke the Treasure, and gave an *Escript* or Writing, that albeit the Heauens had decreed that he should scatter some Stones of that Building, yet hee would picke them out of the Corners thereof in such Manner, as should fulfill his Fortune, and make good his promised Fauour to *Syderaysaldee*, in the sparing of that Temple and Tombe of his Father. By this Money of Composition, *Alaudin* gathered Souldiers, and betooke himselfe to Armes, wherein he prooued himself so resolute, that he gained great Fame, whereunto his diuining Fortunes became such a Sparre, that he was made King of *Delee*, and after that made inuasive Conquests on *Guzzarat*, fulfilled his Promise to *Syderaysaldee* in Treatie on the fore-mentioned Businesse. In which Conquest he ouerthrew many *Raiabs*, to the great Ruine and Decline of the *Banian* State: But growing weary of this long Warre, and many *Raiabs* flying to Places inaccessible, led with a Desire to returne to *Delee* his Natiue Place, he committed the further managing of these Warres to one *Futtercon*, that was his Cup-bearer, in this Manner: For *Alaudin* considering how great he was grown from nothing (and that accidentally) he determined as accidentally to heape his Fortune vpon another, purposing ouer Night with himselfe, that whosoever did first present him the next Morning with any Gift, on him to confirme the Gouvernement of that Part of *Guzzarat* hee had conquered. It so fell out, that whilst this Secret was lodged vp in the King's Breast, that the fore-mentioned *Futtercon*, the King's Wine-Keeper, by the Rising-Sunne, tendered a Cuppe of Wine to the King's Hand; who smiled and looked favourably vpon him, and in the Prefence of his Army, confirmed him his Successor in the Gouvernement of that he had woone, inioyning them all so to acknowledge him, and to do whatsoever he should command in the further Prosecution of that Conquest: So *Sultan Alaudin* departed to *Delee*, and the said *Futtercon*, did further inuade *Guzzarat*, and so did the rest of the *Mahometans* that succeeded him, to the Decline of the *Banian* State and Regiment.

Now

Now for their present Estate, some of the *Raiabs* yeelded, others flying to Retyrements impregnable, lay in the Mawe of the Countrey, and could not be conquered euen to this Day: But making Outroades, prey on the *Caffaloes* passing by the Way; and sometimes come to the Skirts of their strongest and most populous Townes, hauing many resolute Souldiers to goe on in these Attempts of Rapine, called *Rashpootes*, which implyeth as much as the Sonnes of Kings; for being of the Cast of the *Cutteryes*, it is like they were nobly descended, and some of the Progeny of those that were ouerrunne in the *Guzzarat* Conquest. Of those that liue unconquered at this Day, such a one is *Raiab Surmulgee*, liuing at *Raspeeplaw*; *Raiab Berumshaw*, at *Molere*; *Raiab Ramnagar*; *Raiab Barmulgee*, and the great *Rannah*, who hath fought many set Battels with the *Moguls* Forces. This may be obseruable concerning the Cast of the *Cutteryes*.

C H A P. XII.

Of the third Tribe or Cast called the SHUDDERYES, of the Meanning of the Name BANIAN, of their Casts, and the Forme of their Contracts, in Buying and Selling.

THE third Sonne of *Pourcus* being called *Shuddery*, and the Profession appointed him to follow being Merchandize, all such as liue in the Nature of Merchants are comprized vnder this Name, and belong to this Cast: That which the Booke deliuered to *Bremaw* contained concerning this Tribe, was no other than a Summary of religious Aduertisements, proper to the Carriage of this Profession, enioyning them to Truth in their Words and Dealings, and to auoid all Practises of Circumuection in Buying and Selling. What may be further worthy of Note concerning this Tribe (being those that are most properly called *Banians*) at present is either concerning the Name *Banian*, the Nunber of their Casts, or the Forme of their Contracts of Buying and Selling.

FIRST, vnder the Name of *Banians* is comprized either such as are Merchants only, or Brokers for the Merchant, for nothing is bought but by the Mediation of these, who are called *Banians*, which importeth as much as in the *Bramanes* Language wherein their Law is written, as a People innocent and harmlesse, because they will not indure to see a Fly or Worme, or any Thing liuing iniured, and being stricken, beare it patiently without resisting againe.

NEXT for the Number of their Casts, they are equall to the *Bramanes*, being the selfe same Casts, chusing either to be vnder their Discipline, that are *Visalnagrunaugers*, or *Vuhnagranaugers*, from the peculiar Instruction of which *Bramanes* they are guided in Matters belonging to religious Worshippe, for being most likely vnto the *Bramanes* in their Law, they more strictly follow their Iniunctions than the other Tribes.

LASTLY, their Forme of Contract in Buying and Selling is something notable, and distinct from the Custome of other Nations; for the Broker that bateth the Price with him that selleth, looseth his *Pamerin*, that is folded about his Waste, and dispreading it upon his Knee, with Hands folded vnderneath, by their Finger Ends the the Price of Pounds, Shillings, or Pence is pitched, as the Chapman is intended to giue; the Scller in like Manner intimateth how much he purposeth to haue, which silent kind of Composition they say their Law enioyneth as the Forme of their Contract.

C H A P. XIII.

Of the fourth Cast called the WYSES; the Meaning of their Name; their Kindes, and seuerall Castes; BREMAW's Time is expired; he is tooke vp to Heauen; the second Age is concluded by the Destruction of Winde and Tempest.

LASTLY, as the fourth Soone of *Pourous* was called *Wyse*, and was the Master of the Mechanicks or Handycrafts, so all Manufactory-Men were to belong to the Cast of the *Wyfes*. Those Directions that were in *Bremaw's* Booke for these, were in Precepts touching their Behauiours in their Callings.

THIS Name *Wyse* implyes as much as one that is Seruile or Instrumentary, for this Cause, as it may be supposed, because they are Seruile or Helpful to such as neede their Art, as was *Wyse*, and those descended from him, who are indued with diuers Inuentions; these People are at this present most ordinarily called by the Name of *Gentiles*.

WHICH *Gentiles* are of two Sorts or Kindes: First, the purer *Gentile*, such as liueth obseruant of the Dyet of the *Banians*, abstaining from Flesh and Wine, or vsing both very feldome; or else the *Gentile Visceraun*, called the impure or vncleane *Gentile*, which taketh a greater Liberty in Dyet, eating Flesh, or Fish, or Things animate; such are the Husbandmen or inferior sort of People, called the *Coulees*.

THE purer fort of *Gentile*, as they hold greatest Relation in their religious Liberty with *Cuttery's*, so they agree in the Number of their Casts, hauing sixe and thirty, according to the Number of the Trades or Professions practised amongst them. In the Particular of their Handycrafts this is obseruable, that they make as few Instruments serue for the effectuating of diuers Workes as may bee, and whatsoeuer they do, is contrary to the Christian Forme of Working, for the most Part. Such is the Substance of the third Tract of the Booke deliuered to *Bremaw*, concerning the foure Tribes or Casts, fomewhat accomodate to their present Manners.

THIS Booke, comprizing in it the Platforme of Religion and Gouernment thus deliuered to *Bremaw*, was by him communicated to the *Bramanes* of those Times, and by them published to the People, shewing what Religion they should observe, and how they should liue in their seuerall Tribes or Casts. After which, according to the Prescrip-

tions therein, the Rulers did keepe the People in the Order of Gouvernment: the Priests or *Bramanes* did giue Aduise in Matters of Religion: The Merchants did follow Traffique and Merchandizing; and the Handycrafts-Men did follow their feuerall Professions, seru-
ing the Needs of all Men that had Use of them. All Things hauing a good Beginning in this second Age, Religion was embraced, Prayers were made to God, and the three Persons, *Bremaw*, *Vifney*, and *Ruddery*; the Bankes of the Rivers were frequented, and daily Washings were not neglected.

BUT after the People were multiply'd, the succeeding Generations were not of the primitive Integrity, but the lower the Times grewe, the worfe they were at the Bottom. The *Bramanes* grew hypocriticall and Lip-laborious; the *Cutteryes*, or Rulers, fivelled with Pride and Ambition, cryed out for larger Territories, meditating vniust Ampliations of Gouvernment. The Merchants grew full of Fraudulency in their Dealings; and the Handycrafts grew idle, and ouervaluing their Labours.

IN this Vproare of Vngodlineffe, the Lord grew angry, and full of Indignation, and descended on Mount *Meropurbatee*, acquainting *Bremaw* with the Wickednesse of the World, who descended and premonished them of the Iudgement to come, which a while hushd the Cry of their Wickednesse; but they fell to their old Euils againe. *Bremaw* then interceded for them, but the Almighty would not be pacified, but took *Bremaw* vp into his Bosome, the Time of his Abod on Earth being expired, that he might not behold the Euils of the Time to come.

THEN the Lord made knowne his Purpose of destroying the World to *Vifney*, whose Nature and Office being to preserue the People, did intercede for them: But the Lord would not be pacified, but gaue Charge to *Ruddery*, whose Office it was to bring Iudgement and Destruction on Sinners, to cause the Bowels of the Earth to fend out a Winde, to sweepe the Nations as the Dust from the Face of the Earth.

So *Ruddery* enraged the Windes in the Bowels of the Earth, which brast forth into Eruptions, and the great Body of the World had her Trepidations and Wauerings; the Day seem'd to change Colour with the Night, and the Mountaines and Hills were hurled from their Foundations; and, as some report, the Riuer *Ganges* was carried from her wonted Rote, to runne in a new Chanell; so the Tempest destroyed all People, sauing a few that the Lord permitted *Vifney* to couer with the Skirt of his Preseruatiō, referued to be the Propagaters of Mankinde in the third Age; and so this Age concluded.

C H A P. XIV.

Shewing the Beginning of the third Age; the Restauration of the same by RAM; new Euils bring a Iudgement, concluding the third Age by an Earthquake or Chasma.

R UDDERY hauing restrained the Windes from their former Violence, all now was hushd; but miserable and lamentable it was to behold the Earth so desolate and voyd of Inhabitants, more miserable to see the Carkeises that were scattered on her Surface, some blowne from the Tops of high Mountaines, others bruised to Mass, all ruined

ruined and destroyed; so that the Almighty repented him of his owne Worke, and *Ruddery* was sorry that he should be an Instruement of so great Fury and Destruction.

BUT because the Head of all the former Disorders was from the Wickednesse and ill Government of the Kings and Rulers, therefore the Lord vtterly rased out all of the Tribe or Cast of the *Cutteryes*; those that were preferued from Destruction by the Skirt of *Vistneys* Preferuation, being some few of the other three Casts or Tribes.

Now because these four Casts were so necessary to the World's Government, that it could not subsist without them, though the Cast of the *Cutteryes* perished intirely, for their Wickednesse; yet, that they might be renewed againe from a holier Beginning, the Lord appointed that from the *Bramanes* the Line of the Kings should be renewed. So the Chiefe of the *Bramanes* that was then preferued by *Vistney*, was called *Ducrat*; the next Child that was borne after this Destruction, and which was the youngest of foure, was chosen to propagate the Race of their Kings, and Rulers, who being religiously educated, might as well fauour Piety as Pollicy, and with Holinesse and Prudence gouerne Men in their feuerall Tribes.

So he did many worthy Acts, and exceedingly maintained Religion, was a Patron to the *Bramanes*, and Churchmen, and his Name was *Ram*; who became so memorable for his worthy Deeds, that his Name is made honourable in the Mention amongst them even to this Day, that whensoever they meete and salute one another, they cry *Ram, Ram*, as a Word importing the Wishes of all Good.

IT is like that after him there ruled many worthy Kings, but Tract of Time rendering euery Thing worse at the latter Ending then at the Beginning, brought forth such as followed the Course of the antient Wickednesse, and new Ambitions, and new Hypocries, and new Frauds and Circumuentions, and daily Breaches of the Law deliuered in *Bremawes* Book, began afresh to inake Intrusion amongst them.

So the Almighty was againe angry, that after so many Iudgements, the People would not be warned to his Feare, therefore by God's Appointment, *Ruddery* caused the Earth to open and swallow them vp aliue, reseruing only some few of the foure Tribes, as a last Tryall for the new peopling of the World againe. And such was the Conclusion of the third Age of the World.

C H A P. XV.

The fourth and last Age of the World; VISTNEYES Rapture to Heaven, the BANIANs Opinion touching the final Conclusion of the World, and in what Manner they suppose it shall be.

AFTER this, the Almighty againe commanded, that the World should bee peopled by those that were reserued, amongst whom there was one *Kyflney*, a famous Ruler and pious King, of whose Vertues they have ample Record, as being one most notable in the last Age, which they thinke now by the Course of Time to be deuolued

uolued vpon us; he did wonderfully promote Religion, vpon which there was a reformed Beginning of Goodnesse.

By this, *Vifney's* Time (as they fay) being expired, in this Place and Vale of Mortality; the Lord tooke him vp to Heauen, there being no further neede of his Preferuation, for when this Age is concluded, there shall be a final End of all Things.

BUT the *Bramanes*, though they suppose Time to be running on the fourth Age of the World, yet they suppose this Age shall bee longer than any of the rest, in the End whereof they say *Ruddery* shall be rapt up into Heauen. These Ages they call by foure Names: the first, *Curtain*; the second, *Duauper*; the third, *Tetraioo*; the fourth, *Kolee*.

CONCERNING the Manner of this final Iudgement, they hold it shall be more dreadfull than any of the rest, and that it shall be by Fire; that *Ruddery* then shall summon vp all the Power of Destruction; that the Moone shall looke red; that the Sunne shall shed his purling Light like flaming Brimstone; that the Lightning shall flash with Terroures, the Skies shall change into all Colours; but especially Fiery Rednesse shall ouerspread the Face of Heauen; that the foure Elements of which the World at first was constituted, shall be at Opposition and Variance, till by this Agony she be turned to their first Confusion.

AND that the finall Consummation of the World should be by Fire, they gather hence; of such as was the Beginning of the World, of such shall be her Dissolution; but the Principles of the World's Constitution were these foure; Earth, Ayre, Water, and Fire; therefore by them shall she be destroyed, which also they gather by the Destruction of the seuerall Ages: For the People of the first Age were destroyed by Water; the People of the second Age were destroyed by Winde, which they account the Ayre; the People of the third Age were destroyed by Earth; and the People of the last Age, shall be destroyed by Fire.

THEN (say they) shall *Ruddery* carry vp the Soules of all People to Heauen with him; the rest in God's Bosome, but the Bodies shall all perish; so that they believe not the Resurrection, for they say, Heauen being a Place that is pure, they hold it cannot be capable of such grosse Substances.

The Author's Conclusion to the Reader, together with a Censure on the material Parts of this Relation.

THUS worthy Reader, thou hast the Summe of the *Banian* Religion, such as it is; not voyd of vaine Superstitions, and composed Forgery, as well may bee iudged by the precedent Discourse, wherein, as in all other Heresies, may be gathered, how Sathan leadeth those that are out of the Pale of the Church, a Round, in the Maze of Errour and Gentilisme. I might leaue the Particulars to thy Censure, as well as to thy Reading; but since I haue detected such grosse Opinions in this Sect, I cannot let them passe without a Rod trust at their Backes, as a deserued Penance for their Crime.

To helpe thy Memory therefore in a short Revisé of their forementioned Vanities; what seemeth their first Age to present, but a Figment of their owne deuising, to confirme them to be the most antient of all People? As if like the *Egyptians*, in the second Booke of *Iustine*, they onely would boast of Antiquity; and to lay the first Ground of Re-

Religion and Gouvernment, when the *Scythians* had better Arguments to plead than they. How fabulous and like an old Woman's Tale seemeth their deuised *Medium* for the World's Propagation, in placing foure Women at the foure Windes? And for the second Age and the World's Restauration therein, if by those three Persons, *Bremaw*, *Vistney*, and *Rud-dery*, they glaunce at the Trinity, how prodigious haue they made that Mystery, making it rather a Quaternity, than a Trinity? What a monstrous Fancy haue they formed and shaped for the peopling of that Age? and if they ayme not at a Marke so sublime, what Men shall deserue the Attributes to them appropriate? Touching their Law, the maine Pillars thereof haue been demolished in its Confutation: *The Kingdome of God consists not in Meates and Drinkes*. For other their Ceremonies and Rites, contained in their second Tract of the Booke, what Man of reasonable Vnderstanding doth not wonder at their Superstitions, which place their Faith in outward Washings, Lotions, and Sprinklings? In Worshipp of Sunne, Moone, and other liuing Creatures, in Paintings, Vnctions, and garish Proceffions, in Offerings vnder greene Trees, in Cringings, Beckings, and Bowings to Images, and other multifarious Ceremonies? All Euidences of Braines intoxicate with the Fumes of Errour and *Polytheisme*. As for their foure Tribes or Casts, as in all Things else, how Pythagorically they stand vpon the Number of Foure! the World was formed of foure Principles, diuided into foure Points of the Compass, to endure for foure Ages, planted by foure Men, matched to foure Women, restored againe by foure, and to be demolished by foure seuerall Destructions, in foure seuerall Elements: And to conclude, like *Sadduces* denying the Resurrection, in which consists the Hopes of the Blessed; of which *St. Paul*, 1 Cor. xv. 29. *If in this Life only we haue Hope in Christ, we are of all Men most miserable*.

ALL these declare how they haue made their Religion a composed Fiction, rather than any Thing reall for Faith to lean on. Though then the Nouelty of this Relation may make it gratefull to any, who like an *Athenian* desireth to heare some Thing strange or new: I know not wherein it may be more profitable, then to settle vs in the Solidnesse of our owne Faith, which is purged of all such Leuities; for the Vainnesse of Errour makes Truthes greatest Opinion, which duely considered may well moue vs to say,

*Micat inter omnes
Iulium Sydus, velut inter ignes
Luna minores.*

*That our great Light outshines all these as farre,
As Siluer Moone outshines each lesser Starre.*



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A
DISSERTATION
ON THE
RELIGION and MANNERS
OF THE
BRAMINS.

Extracted from the

MEMOIRS
OF THE
Rev. ABRAHAM ROGER, a Hollander.

DISSEMINATION

RESEARCH REPORT

B. G. / M. I. / S. /

M. F. / M. O. / S. /

NOT OFFICIAL - CONFIDENTIAL

P R E F A C E.

THE Brachmans, so famous in Antiquity, were not only a Sect of Philosophers, but a People spread up and down that Part of Asia which now goes by the Name of Indostan. The Tenets of their wise Men, who were firnam'd Gymnosophists, from their going almost naked, were so very near a-kin to those of the Egyptian Philosophers, from whom Pythagoras borrow'd the greatest Part of his, that we may reasonably presume, the Gymnosophists of the Indies were a Colony of the Egyptians, whose Posterity subsists to this Day. The distinguishing Tenet of both of these, was the Metempsychosis or Transmigration of Souls.

'TIS probable that the Name of Brachmans, ^a Bramins, or Bramines, (for Writers have employ'd these three Words indifferently) is derived from Brahma, which is the Name of one of their Legislators, ^b whose Memory was long had in Veneration by those People, because of the excellent Order he establish'd in the Indies; where, some have assur'd, his Writings are still prefer'd by the Learned of the Country. But as Idolatry is one of the ill Effects that flows from the immoderate Gratitude which Mankind have paid to illustrious Personages, who had done great Services to Mankind, the Veneration which they first had for Brahma, degenerated afterwards into superstitious Fictions; and his Followers, not satisfy'd with having rais'd him above all his Contemporaries, pretended he was more than Man. They ^c imagin'd that God having made a Resolution to create the Universe, began his Work by the Creation of three Beings, who boasted the utmost Perfection, viz. Brahma, who was to create the World; Beschén, whose Office was to preserve, and Me-hahdue to destroy it. Possibly if we knew the true Etymology of these three Words, we then might have some Grounds to believe, that they thereby intended to denote, the Almighty Power, the Providence, and the Justice of God, which they might have express'd after an allegorical Manner, and according to the Genius of the Easterns.

'TIS generally thought, that Brahma the Law-Giver ^a divided the People into four Castes or principal Tribes. The first is that of the Brachmans, or Bramins, which is the most noble. Out of this Tribe only, all their Sacrificers, School-Masters, and Judges of the Nation, are elected. The second is that of the Rageputes, or Rasboutes, who are educated only in the military Way, and are employ'd in defending or enlarging the Frontiers. The third are the Banians, whose only Business is Trade, in setting Artificers to Work, and in selling their several Manufactures, by Wholesale and Retail. The fourth is that of the Artificers, who are sub-divided into several others, according to their respective Trades. 'Twas necessary for me to give this general Idea of this People, in order for our better understanding the Relation which the Banians have to one another, (whose Opinions relating to the four Ages of the World, may be seen in ^c Mr. Lord's Dissertation) and the Bramins, who are mention'd in this Place.

^a Methinks Exactness requires that we should call the whole Nation *Brachmans*, and those of the first Caste or Tribe *Bramins*. However, as this is not yet establish'd, we dare not presume to make this Distinction.

^b History of the Empire of the Great Mogul. Hague Edit. 1708. p. 56.

^c Bernier's Voyages to Mogul, Vol. II. p. 139.

^d History of Mogul, *ibid*.

^e See the preceding Dissertation by Mr. Lord.

I DO not intend to trouble the Reader with a tedious Collection of what the Antients have writ concerning the Brachmans, or Indian Gymnosophists, but shall confine myself wholly to the modern Brachmans; and, the better to avoid Confusion, shall divide this Dissertation into two Parts. In the first I shall treat of their Tribes, their Manners, and civil Ceremonies. The second will consist wholly of their Tenets and religious Ceremonies. But in like manner as a Tartar, who should undertake to give his Countrymen an Account of the Tenets and Ceremonies of the Christians, would be oblig'd to distinguish between the several Branches thereof, viz. the Church of England, that of Rome, of Geneva, and that of the Greeks; so that I may not ascribe to all the Bramins in general, such Things as may possibly relate to one particular Sect only, it may be proper to inform the Reader, that the Bramins here mention'd are those who inhabit the Peninsula of India, particularly the Coast of Coromandel. The Reverend Mr. Abraham Roger, who resided ten Years at Paliacate, where he made exact Enquiry into the Lives and Principles of the Bramins, among whom he liv'd, has given us a very ^a valuable Relation on that Head, he himself being an Eye-Witness to what he relates. Though his Manner of writing is harsh and uncouth, and encumber'd with a great Number of useless Remarks, I yet hope that the Reader will not be unsatisfied with the Extracts I have made from him, since I have ^b transcrib'd the most essential Particulars from his Work, and endeavour'd to give it in tolerable Language; and whenever I borrow any Particulars from other Authors who have writ on the Bramins, I shall take care to quote their Names.

^a The Title of this Work in the Translation, is, A Door open'd to the Knowledge of occult Paganism: Or, a true Representation of the Life, Manners, Religion, and divine Service, of the Bramins, who inhabit the Coasts of Coromandel, and the neighbouring Countries, by Abraham Roger, &c. Printed at Amsterdam for John Schipper, 1670. in Quarto.

^b The Name of the Translator is Thomas la Grue, A. M. and M. D.



put out his Eyes; for, according to their Principles, any Person who kills a *Bramin*, is guilty of one of those five Sins, the Forgiveness of which it is extremely difficult to obtain. And, on the other Side, whoever has been so unhappy as to kill one, is by the *Vedam* condemn'd to twelve Years Pilgrimage, to ask Alms, and to eat always out of the Skull of the murder'd *Bramin*. The Time of his Penance being expir'd, he is to build a Temple in honour of *Eswara*, and be very liberal to the Poor. However, the killing a *Bramin* who was going to War, would not be so heinous a Crime, and a Man would in this Case be absolv'd for building a Temple, provided he were rich enough to do it.

THE second are the *Settreas*, who are the Quality of the Country, and are the *Rajabs* or Nobles: The Kings are of this Caste, whence it is that they take upon themselves the Title of *Raja of Rajas*, the *Noble of Nobles*. This Tribe was antiently divided into two Branches only; the first of which was call'd *Sourivansjam*, and the second *Somovansjam*, both Names borrow'd from the *Samscortan* Tongue, which, among them, is the Language of the *Literati*, as the *Latin* among us, and in which *Souri* signifies the Sun, and *Somo* the Moon. Besides these two Branches, several others have been form'd, who have degenerated by marrying beneath themselves, so that the two former make no scruple to marry with one another, but they have the utmost Contempt for the rest.

THE Duty of the *Settreas* is to defend their Country, and to see that the *Bramins* don't fall into Poverty. The Administration of all civil Affairs is committed to them; but as they are oblig'd to live upon the Income of their Estates, and are not allow'd to have the least Dealings in Trade, a great Number of Children is a Burden to them; whence it frequently comes to pass, that their Children are oblig'd to serve the rich in quality of Soldiers, in order to procure themselves Subsistence.

THE *Veinsjas* are the third Caste, who are divided into *Comitiis* and *Sitti Veapari*, each of whom pretend to be the true *Veinsjas*. They subsist by Traffic, and, like the *Bramins*, abstain from every Thing that has Life; whereas those of the second and fourth Tribe, eat Fish and Flesh, that of the Cow excepted, which they are all forbid to eat, in the same manner as the *Jews* and *Mahometans* are prohibited Swines Flesh. I shall observe, by-the-by, that this Abstinence from Cow's Flesh, is less the Result of Superstition than * Policy. Oxen are the most useful Beasts in the *Indies*, and are used instead of Horses for Travelling, carrying Burthens, and Drawing; not to mention the great Benefit of Cow's Milk, as will be observ'd in the Sequel.

THE *Soudras* include the common People. This Caste is subdivided into a great Number of others, who have each their particular Name, which is generally borrow'd from their respective Trades. The Castes of *Soudras* have a mutual Emulation among themselves, and all endeavour to rival each other; and whoever among them observes any Innovation, is sure to oppose it. There is one among them which is recogniz'd by the rest, as chief in Dignity, viz. that of the *Vellalas*, some of whom are employ'd in the Magistracy, while others subsist by Ploughing. The Caste of *Ambria* claims the second Place, some of whom gain their Livelihood by Sowing, and others by attending upon the Great. The *Paliacattas* are employ'd in Masonry. There is a Caste, call'd the *Cauvreas*, which consists of a great Number of People; 'tis also call'd the

* The above-mention'd Author of the History of *Mogul*, besides this political Reason, relates, That under the Reign of *Akebar*, some Person went up the *Ganges* in search of its Source, and that they fancied they had found it in a high Mountain, which seem'd to have been cut by Art into the Shape of a Cow's Head. He adds, that the chief Hope of the Happiness of the Life to come, among the *Indians*, consists in dying in the Waters of the *Ganges*, and holding a Cow by the Tail at the same Time.

Tribe of the *three hundred*, and is the Receptacle of all such as don't know to what Tribe they belong. Some of these are in public Employments, others are Painters, Callico-Printers, or Soldiers. There are a great Number of other Castes, whose Names and usual Employments are as follows. The *Sitty's* are Merchants, if they have any Money to trade with, but otherwise they are Porters, and carry Burdens. The *Paly's* sell Poultry and Swine; some either sow, or apply themselves to Painting, or embrace the military Profession, for which they were formerly very famous. The *Yenca's* are Weavers; the *Cottevaniens* Fruiterers, particularly for the Fruit of^a *Pifan*; the *Illevaniens* are Fruiterers, and deal in Figs, Cocoa; and the *Jagara*, or Black-Sugar; the *Sitticarams* are Merchants, whose kind of Traffic differs from that of the *Sitty's*; the *Caltajas* are Gold-Smiths, Lock-Smiths, Stone-Cutters, Carpenters, and Masons; the *Carteans*, the *Patnouvas*, and the *Macovas*, are Fishermen; the first fish with large Nets, the second with less, and the third after a different Manner; the *Conacapules* are Writers; most of the *Gurreas* and the *Bargeurras* Shepherds; the *Riddis*, the *Camavars*, and the *Bergaivilalas*, are most of them Ploughmen; some of these are Soldiers; the greatest Part of the *Innadis* are Soldiers, and very few apply themselves to Husbandry; most of the *Mautreas* go into the Field; the Tribe of *Tolawa* is extinct, and exists only in Name; the *Kaicules* are generally despis'd, and most of their Wives are Prostitutes, which nevertheless is not consider'd as an Infamy; some are Jugglers, Mountebanks, and Rope-Dancers; others are Weavers; some sow; others turn Soldiers; but the most abject of all the Branches of the fourth Caste, is that of the *Pallas*, who are held almost in as great Contempt as the *Perreas*, of whom mention will be made in the Sequel. Among the *Soudras* they also reckon the Family of the *Correvas*, a wandering and vagabond Set of People, who have no other Habitations but little portable Huts, which they carry on their Asses when they travel. They stand a small Time at the Gates of Cities, to sell *Youpou* and *Tatous*, or small Fans, to winnow Rice. We cannot better compare them than to those Vagabonds, who every now and then strol through the Cities in *France*, with a Bundle of Mouse-Traps and such Trifles. Some of these go to the Sea-Side for Salt, which they carry up into the Country. Their Poverty and Misery secure them from being tax'd; and as to their Wives, they tell Fortunes.

THE *Perreas* are the Refuse of the whole Nation, nor have they the Honour to be consider'd as a Caste. They are look'd upon as unclean, and are not suffer'd to live in the same Street with the rest, but have a separate Quarter allotted them in every City. Their Villages are always at a Distance from others; they also have their Wells apart; and for fear lest any Person should through Inadvertency go and draw Water out of them, they are oblig'd to scatter Bones all around, as a Mark to keep every one from coming to them. They dare not walk in the Streets, nor go into those Villages which the *Bramins* inhabit, nor enter into the Temples of *Visnou* and of *Esvara*, lest their Uncleanliness should infect the *Bramins* and the Temple. They dig the Ground, follow Hedging and Ditching, build Houses for the common People, and, in a word, exercise all such Employments as the rest think beneath themselves. Their extreme Poverty makes them feed upon all kind of Animals, without the least Reluctance, not excepting the Cow, nor even the Flesh of such Beasts as come in their Way, though they are dead and stinking; which makes them still more odious and contemptible to the *Bramins*, who are surprizingly nice in eating. Who would imagine that such miserable Wretches should ever take it into their Heads to prefer themselves to other People? 'Tis nevertheless certain, that Pride, which is to be found in Rags, has also infected the Minds of the *Perreas*. These imagine themselves to be much superior to the *Siriperes*, another Branch of this fifth Family, most of whom are Tanners and

^a 'Tis the Indian Fig-Tree.

Leather-Dressers, and some Soldiers. The *Perreas* would not condescend to eat in the House of a *Siripere*, but the *Siriperes* make no scruple of eating in that of a *Perrea*. The *Siriperes* acknowledge their Inferiority, and use certain Marks of Respect, which they are oblig'd to observe, such as holding their Hands on high, and not daring to sit down in the Presence of a *Perrea*. One of these, at *Paliacatta*, in 1640. having fail'd in his Duty in this Respect, the *Perreas* laid hold of him, and cut off his Hair, which is the greatest Affront that could possibly have been put upon him. Another Hardship to which the *Siriperes* are oblig'd to submit, is, that whenever they marry, they are not allow'd to make a *Pandal* with more than three Pillars to it. The *Pandal* is a kind of Arbour, or Bower, rais'd before the Doors of young married Women. They set up three or four Poles, seven or eight Foot in Length, round which the Leaves of the *Pisan-Tree*, the Symbol of Joy, are entwin'd: These Poles support others that are laid cross-ways, which are cover'd with Leaves, in order to form a Shade. The *Siriperes*, as was before observ'd, are allow'd to set up no more than three Pillars, and the infringing of this Custom would be more than sufficient to occasion an Insurrection. When any Artificer of the fourth Caste dies, in case his Relations are willing to go to the Expence of having *Siriperes* at his Funeral, the latter are oblig'd to cut off their Beards, and to follow the Body; and for this they are allow'd a Sute of Clothes and a *Fanum*, or a *Fanum* and a half, which is a Piece of Money worth about three Pence Half-Penny, Dutch Money.

THIS Precedency among the four principal Tribes is grounded on a very whimsical Reason. They are all of them descended from *Brahma*, but then, say they, the *Bramins* came out of his Head, the *Settreas* from his Arms, the *Veinsjas* from his Thighs, and the *Soudras* from his Feet.

CHAP. II.

Of the different Sects among the BRAMINS.

THE *Bramins* are divided into several Sects, whence there results a Difference in Manners, and these are six in Number, viz. the *Vistnouvas*, the *Seivias*, the *Smaertas*, the *Schaervaeckas*, the *Pasendas*, and the *Tscheetes*.

THE *Vistnouvas* are so call'd, because they acknowledge no other God than *Vistnou*. Some *Soudras* assume the Quality of *Daetsjeri*, i. e. Servants. The *Bramins* are also call'd *Daetsja*, or *Dasa*, which also signifies Servants, but with this Difference, that the *Bramins* are Servants of God, and the *Soudras* those of the *Bramins*; who assure them, that they are infinitely more agreeable to *Vistnou* upon that Account, and also that such *Soudras* as die in defending or preserving of the *Bramins*, go after their Deaths into *Devendre-Locon*, a kind of Paradise, which will afterwards be mention'd.

THE *Vistnouvas* are of two sorts; the one are call'd *Tadvadi-Vistnouvas*, or *Madva-Vistnouvas*. *Tadvadi* is a Word in the *Samscortam* Language, signifying a Divine, from *Tadva*, Divinity. *Madva* is the Name of their Founder. The other sort of *Vistnouvas* are call'd *Ramanouja*, from *Ramanowa-Atsjaria*, Author of that Sect. The *Tadvadi* are distinguish'd by a red Streak, which they themselves daily make, from the Nose to the Forehead, and on the Temples, and by a little round Mark, which they themselves

themselves make at the joining of the Arm and the Shoulder-Blade, and on the two Nipples. They pretend that this is *Vishnou's* Mark; that it defends them from the Devil, and *Yamna* the Judge of Hell. They promise *Vishnou* not to serve or acknowledge any other God but himself, and add, that a virtuous Life must illustrate this Promise, and that otherwise they will be punish'd for breaking their Vows. The Chief of the *Tadvadi* lives at *Combeconne*, a Place known in *Palliaccate*. He has generally a Bamboo Cane in his Hand, and is oblig'd either to live single, or relinquish all his Possessions when he marries.

THE *Ramanoujas* draw with *Namou*, a kind of Chalk, a Figure resembling the Letter Y, which extends from the Nose to the Forehead; but they mark themselves, once for all, with Fire, at the joining of the Arm and the Shoulder-Blade: This, they say, is sufficient, and dispenses them from the Necessity of marking their Bodies daily. They are a kind of *Quietists*, and assert, that 'tis sufficient for a Man to give himself once to God with a Sincerity of Heart, and to have made a Vow of being his only; and that if they should happen to lead ill Lives after this, *Vishnou* would not punish them for it; for, say they, he never abandons those he has once lov'd. A Father does not kill his Son when he has committed a Fault, and 'tis impossible for Man to live without Sin. These *Ramanoujas* go bare-headed, and with their Hair cut very short, except that they leave a Tuft upon the Crown, which hangs behind in a Knot. Their principal Chief resides at *Cansjevaram*, a famous City of the Kingdom of *Carnata*. He has the Privilege of wearing a Piece of Linen Cloth wound round his Head whenever he speaks to any Person. They boast their being better Men than the *Tadvadi*, because they never meddle with Traffic, nor frequent ill Houses, and punish with great Rigour all such as are catch'd in them; whereas the *Tadvadi* may go into them without being censur'd for it.

THE second Sect of the *Bramins* is that of the *Seivias*, who acknowledge *Eswara* for the sovereign God, making him superior to *Vishnou*. Such of the *Soudras* as join themselves to the *Bramins* of this Sect, are call'd *Tangam*. The *Seivias* are known by three or four Streaks, which they make upon their Heads with Cow-Dung Ashes. Some wear a *Lingam* about their Necks, which is a Stone of a certain Shape, and others wear it in their Hair. Their Children of eight or ten Years old also wear it; but then 'tis covered with Wax, and is tied about their Arms with a small Cord. This *Lingam* is a public Testimony of their being wholly devoted to *Eswara*; and the *Soudras* who wear it abstain, like the *Bramins*, from every Thing that has Life.

THE third Sect is call'd *Smaertas*, and was founded by *Sancra Atjaria*. The *Smaertas* say, That *Vishnou* and *Eswara* are one and the same God, and worshipp'd only under different Representations or Images, and don't approve of the Disputes which the two preceding Sects have among themselves about either of these Names. These are not distinguish'd from one another by any exterior Mark, and have few Followers among the common People; for besides that they couch their Doctrine under very mysterious Terms, and speak of it in the most pompous Phrase, a Spirit of Moderation is not so apt to engage the Populace, as those particular Opinions which are inculcated with an Air of Enthusiasm.

THE fourth Sect is that of the *Schaerwacckas*, who are a kind of *Epicureans*, that don't believe in the Immortality of the Soul, and treat every Thing they hear mention'd concerning a Life to come, as foolish and ridiculous; if we except this Particular, they may be said to lead very regular and exemplary Lives.

THE fifth Sect, call'd the *Pasendas*, look upon every Thing which the three first maintain as fabulous, and agree with the fourth in their Notions of the Mortality of the Soul; but they are far from being as strict in their Morals. The *Pasendas* abandon themselves to Vice without the least Restraint, and are so wretchedly dissolute, that they have no Regard to any Degree of Consanguinity in their Debaucheries, but say, that every Woman is their own Wife while they are enjoying her. The Members of this Sect dare not always own themselves to be of it, for some of them have been torn to Pieces, from a Hatred of their impious Doctrine.

THE *Ischeēas* are the sixth Sect. These pretend that *Ischeēi* is the true God, and that *Viṣṇou*, *Eṣwara*, and *Brahma* are his Creatures, and exist only through him. They refuse to follow the Precepts of the *Vedam*, and reject every Thing that cannot be demonstrated by the Testimony of the Senses. The three last Sects are look'd upon as Heretics, and are too odious to gain over many Followers.

C H A P. III.

Of the Vanapraftas, the San-jasis, and the Avadoutas.

THE *Bramins* have also their Anchorets, who distinguish themselves from the rest of Mankind by a peculiar Way of Life, to which they ascribe a certain Degree of Perfection. Those of the first Tribe are call'd *Jaguis*; those of the Caste of the *Soudras* are named *Joguis*. There are three kinds of *Jaguis*, viz. the *Vanapraftas*, the *San-jasis*, and the *Avadoutas*.

THE *Vanapraftas* live retir'd in the Woods, together with their Wives and Children, and feed only on such Herbs and Fruits as they can get without Labour. A great many scruple to pluck up even the least Root, and would imagine they committed a Sin, were they thus to dislodge the Soul of a Plant from the Body in which it resided. This is look'd upon as a very holy Way of Life.

THE *San-jasis* affect a greater Abstinence, and abstain from Marriage, Betel, and all Pleasures in general. They are allow'd to make but one Meal, and to live on Alms; and instead of a Copper Cup, which others generally carry about them, are permitted to use earthen Ware only. Their Clothes are dy'd with red Earth, and they have a long Bamboo-Cane in their Hands. They are forbid to touch either Gold or Silver, much less to carry any about them: They are not permitted to have any fix'd Habitation, nor suffer'd to lie two Nights together in the same Place, once a Year excepted, when they are allow'd to continue two Months together in the same Place. They then make choice of such a Spot as is thought to be holy, and there they are suffer'd to spend not only two Months, but all their Life-Time, if they think proper. They are bound to be always ready to oppose six Enemies, viz. 1st, *Cama*, Lust; 2d, *Croota*, Anger; 3d, *Lopa*, Avarice; 4th, *Madda*, Pride; 5th, the Love of the Things of this World; 6th, *Matṣara*, a Thirst for Revenge. Those only of the Tribe of the *Bramins*, who lead this kind of Life, are call'd *San-jasis*; for if they are *Sattreas*, or *Veinsjas*,

Peinsjas, they are called *Perma-Ampba*; and if *Soudras*, they are then call'd *Joguis*. The ^a last indulge themselves in greater Liberties than the true *San-jafis*.

THE *Avadoutas* leave their Wives and Children, and abandon even what the *San-jafis* keep, such as an earthen Porringer, a Bamboo-Cane, Clothes, &c. All they are worth in the World, is no more than a little Piece of Linen Cloth, with which they cover the *Pudenda*, and there are some of them who don't even take this Precaution, but go stark-naked. They rub their Bodies with Ashes, and whenever they are hungry, they go at once into any House, when, without so much as speaking one Word, they only hold out their Hands, and immediately eat whatever is given them. Some of these will not even give themselves the Trouble to ask for Alms in this Manner, but lay themselves down on the Bank of some River, where the Country People, who look upon these Rivers as holy, never fail to bring them Milk and Fruits in Abundance; so that these lazy Religious are not so miserable as some People may imagine.

CHAP. IV.

Of the Vedam, and the Privileges it allows the BRAMINS.

THE *Vedam* is the Book of the Law among these People, and contains all they are to believe or practise. 'Tis written in the *Samscartan* Tongue, which is understood by such of the *Bramins* as never traffic. It was divided into four Parts, viz. 1st, *Rogo-Vedam*, which treats of the first Cause, of the first Matter, of the Angels, of the Soul, of Rewards and Punishments, of the Generation and Corruption of Creatures, of Sin, and in what Manner it may be remitted, &c. 2dly, *Iffoure-Vedam*, which treats of the Powers that preside over, and govern all Things. 3dly, *Sama-Vedam*, containing a System of Morality, to prompt Men to the Practice of Virtue, to shun Vice, and hate the Wicked. And 4thly, *Addaravana-Vedam*, which treated of their religious Ceremonies, Temples, Sacrifices, and Feasts. This last Part has been lost for many Years, and 'tis to this the *Bramins* impute the Diminution of their Honours and the Power they formerly enjoy'd. The *Vedam* is here of indisputable Authority, they are oblig'd to submit to its Decisions whenever it is alledg'd to them; however, as they used to dispute frequently on the Manner of interpreting it, the Sense of it has been fix'd by the *Jastra's*, or Declarations.

THIS Book allows the *Bramins* five Privileges. The first is, to celebrate the *Jagam*, which is a Feast accompanied with a Sacrifice. They strangle their Victims, whether it be that they are forbid to shed the Blood of any Animal; or, in order to have it more entire. They afterwards cut it up, then burn it, at the same Time repeating certain Prayers adapted to the Solemnity; but reserve the Heart, which they divide among those *Bramins* that assist at the Feast, who are not allow'd to eat Flesh on any other Occasion. A great many *Bramins* shun this Solemnity, purely from the Horror with which they are seiz'd at the Thoughts of eating the Victim.

^a The *Jesuits*, in the *Latin* Relation of their Missions in the *Indies*, in 1598. and 99, relate, that they saw a *Jegui* who had quite shut himself up in an iron Cage, except his Head and Legs, and that he walk'd in this Manner; without being able to sit or lie down. On the Sides of this Cage were an hundred Lamps, which were lighted up at certain Times by four *Jeguis*, who accompanied him. This Fellow thus equipp'd, started along with as much Vanity and Self-Love, as if he had been a Sun that gave Light to the Universe. *Nova Historica Relatio de rebus in India Orientali à P. P. Societatis J. gestis. Moguntia 1601.*

THE Celebration of the *Jagam* is very expensive; for the Person at whose Expence it is made, is oblig'd to maintain all the *Bramins* who assist at it, though they should amount to a thousand; and they sometimes continue at his House, ten, twenty, and even thirty Days. He was formerly oblig'd to give them whatever they should take it into their Heads to ask of him, but now he is quit for treating them. They perform this Sacrifice purely that they may deserve to go to *Devendre-Locon*, which is the Mansion of the Blessed, where *Devendre* will preside over them. Such of the *Bramins* as hope to go into Heaven itself, take care never to celebrate the *Jagam*.

THE second Privilege of the *Bramins*, is their being allow'd to instruct the *Sattreas* in the Manner of celebrating this Feast; from which the *Veinsjas* are excluded, and much more the *Soudras*.

THE third Privilege is the Permission of reading the *Vedam*.

THE fourth is a Liberty of teaching it to other *Bramins* and the *Settreas*, who, because they have learnt it of the *Bramins*, are therefore allow'd to read it, but not to teach it to others. The *Veinsjas* dare not read it, nor repeat any Part of it, nor even hear any of it repeated; but there is not the same Prohibition with regard to the *Jastras*. As for the *Soudras*, they are not allow'd so much as to speak of the *Vedam*, or even to learn the *Jastras*.

THE fifth Privilege is the being allow'd the Liberty to beg. The other Tribes are suffer'd to give Alms, but they are not permitted to receive any; and indeed there is nothing the *Bramins* recommend so much in their Writings, as Alms-Giving and Charity, provided it be exercis'd towards themselves; but they never fail to hint, that they are no ways meritorious when bestow'd on any other Persons. As for themselves, they only extend their Charity to some few *Bramins*; and all they would answer a *Soudra*, who should tell them of their great Necessity, would be *Po, Po*, i. e. *Go on, Go on*. They get the most Alms from the Devotees on those solemn Days which are call'd *Samcramanam*, and at the Burials of those who leave Something behind them. Some of them are so infatuated with the Merit of this Charity, that the Alms they bestow on the *Bramins* and *Joguis*, brings them to utter Ruin; and indeed their Doors are continually crouded with them.

C H A P. V.

The Employments and Maintenance of the BRAMINS.

THE *Bramins* are the Instructors of the People, whom they are oblig'd to educate in Reading, Writing, and Accompts, and to instruct their Disciples in all Things relating to Religion. If they have enough to live upon, they are not allow'd to take any Recompence; but if poor, they have the Liberty of receiving from their Disciples whatever may be necessary for their subsisting in a decent Manner. Their Kings are oblig'd to provide for them, to enable them to teach *gratis*; but the Number of *Bramins* is so great, that 'tis impossible to provide for them all. We are assur'd that they possess a third Part of the Revenues of the Country, notwithstanding which, great Numbers of them are reduc'd to the Necessity of Begging; others traffic, or prac-

the Physic. They are forbid to follow any mechanic Trades, under which, Husbandry, Painting, &c. are rank'd. They cannot do certain Offices without derogating from their Quality, such as washing the Feet, folding Betel, &c. for any Person whatever, not though it were for the King himself; and a *Bramin* who should demean himself in this Manner, would be degraded and drove from the rest: But they may be Secretaries, Ambassadors, and Counsellors, and these Employments are generally exercis'd by them only.

To such *Bramins* as the King maintains he gives Villages, but not in quality of their Pastors or Teachers, as our Rectors, but as Proprietors and Possessors. It has sometimes happen'd, as under the Reign of *Rama Raja*, whose Memory is still curs'd upon that Account, that the Kings have claim'd those Possessions, or commanded the *Bramins* to give them the Half of the Revenue of those Villages; but other Kings, either mov'd with Compassion, or tir'd out with their Complaints, have dispens'd with this Division of their Revenues. But the *Bramins* fearing lest they should be dispossest of the Villages one Time or other, to assist the Exigencies of the State, upon pretence that they have enjoy'd them long enough, ask leave to allow certain Persons who are extremely poor, a Share in their Villages, which they have no sooner obtain'd, but they make a private Engagement with some of their Relations. This Permission is engraved on Copper, and all such Villages as are divided in this Manner, are not liable to be demanded back again; for the Kings who succeed the Donor, would be afraid that the Complaints of the Poor would make them obnoxious to *Visnou*, or *Eswara*.

C H A P. VI.

Ceremonies used by the BRAMINS after the Birth of their Children.

IT is Birth, and not the embracing their Doctrines, that constitutes the *Bramins*. They say that the Imitation of their Life leads to Heaven, but that it cannot make him a *Bramin* who was not born such. The *Bramins* consider their Children as unclean till the tenth Day after their Birth, during which no Person is allow'd to touch them, except such as tend them. The House they are born in is unclean, and no one can enter it without being polluted. The tenth Day the House and the Childbed-Linen which the Mother used, are purified: They throw out all the earthen Ware that is to be found in the House, and clean all the Copper Vessels. The twelfth Day they light the Fire *Homam*, which is look'd upon as very holy, and repeat certain Prayers: The Fire being out, they give the Child some of the Names following: *Nainopa*, *Naraina*, *Beireva*, *Damersa*, *Padmanaba*, *Rago a*, *Tirrenata*, *Marlepa*, *Devela*, *Tamopa*, *Carpa*, *Vellopa*; *Rama*, *Sanera*, *Goyenda*, *Varreda*, *Veinketi*. After the Child is named they bore his Ears, to signify the^a Servitude he vows to *Visnou*, or *Eswara*. This Ceremony is sometimes suspended till such Time as they give the Child the *Dsandhem*, but never longer.

^a We meet with a like Custom of boring the Ears of voluntary Slaves, *Exod. xxi. 6*.

THE Child is not look'd upon as a *Bramin* till he has receiv'd this *Dsandbem*, which is a kind of little Shoulder-Belt, made of three Strings, each of which has nine Threads of Cotton, which the *Bramins* only are allow'd to make. He is carried in a Sling, which comes over the Left Shoulder, and hangs under the Right Arm. Children may receive it at five Years of Age, but they sometimes stay till they are ten; but the Poverty of the Parents generally occasions this Delay, this Ceremony putting them to some Expence. They are oblig'd to light the Fire *Homam*, and burn *Ravafitou-Wood* in it, which they look upon as the holiest of all Trees: This Fire is plac'd on a little Eminence, over which they raise a kind of Canopy with their Clothes spread; underneath are the *Bramins*, who throw into the Fire *Nili*, or Rice, with its Chaff; Butter, *Zingeli*, a Seed with which they make Oil for Burning; Wheat, boil'd Rice, and Incense, during which they repeat certain Prayers. All the *Bramins* who are invited to this Ceremony, which lasts four Days, have their Expences bore by the Child's Parents.

THE young *Bramins* who have receiv'd the *Dsandbem*, go by the Name of *Bramasariis* till they are married. The *Vedam* prohibits their having any Commerce with Women, or to eat Betel, which is a Provocative to Love, during the Time they continue single: They are allow'd to make but one Meal a-Day, which they are to procure by Begging; however they mind these Precepts very little, that excepted which relates to Betel.

WHEN a Person has once receiv'd the *Dsandbem*, he is oblig'd to wear it all his Life-Time; and if it should happen to break through wearing, he is not to eat till he has got himself another, and till then the rest are not obliged to look upon him as a *Bramin*. But to prevent these Accidents, they always have a new one every Year at the Feast of *Trafvanala-Poudeva*, that happens in *August*, which is the Season of their giving the *Dsandbem* to Children. The other Families may also wear it out of Devotion, but then they are oblig'd to purchase it of the *Bramins*.

THESE *Bramasariis* learn to read, to write, to cast Accompts, &c. of those *Bramins* who are appointed to teach. Every Family make it a Point of Honour not to send their Children to School to such Masters as are of an inferior Caste; but the *Settreas*, for instance, send their Children to the *Bramins*, or to the Masters of the same Caste with themselves. None of the three first will condescend to teach the Children of the *Perreas*, and the *Soudras* only will admit them into their Schools.

C H A P. VII.

Of the Philosophy of the BRAMINS.

WE don't find among the modern *Bramins* any Footsteps of the Philosophy for which their Ancestors were so famous; and as for ^a Astrology, they are so grossly ignorant of this Science, that their ablest Men scarce know how to calculate an Eclipse of the Sun or Moon, and the Conjunction of the Planets, not to mention that they

^a Astronomy, I suppose.

are ignorant of the Causes of it. That which they give for the Eclipses of the Sun and Moon, is as follows :

VISTNOU and *Eswara* held one Day a Council with the ^a *Devetas* and *Ratsjasjas*; that is, with the Angels and Devils; in order to find out Something, the Possession whereof might be a Preservative against Hunger, Thirst, Weariness, and even Death itself. The Result was, that they should throw into the Sea the Mountain *Merouva*, which is of pure Gold, whose Top touches the empyreal Heaven which stands over the eight Worlds, and whose Foot reaches down to the Bottom of the Abyfs; that they should whirl that Mountain about as a Turner turns his Work, and should make use of the great Serpent *Sesja* instead of a Rope. The *Devetas* and *Ratsjasjas* being employ'd in turning this Mountain about, several Prodigies appear'd, and among the rest a Poison call'd *Kalekote-Visjam*, of so venomous and dreadful a Nature, that the whole World was alarm'd at it, and implor'd the Succour of *Vishnou*. *Eswara*, in order to rid them of this Poison, put it into his Mouth, but it stuck in his Throat, whence he is surnam'd *Nile-Canta*, or Black-Throat. After this there appear'd a Woman exquisitely beautiful; her *Vishnou* married, and 'tis she is at this Time his Wife *Latsemi*, whose Temple is within that of *Vishnou*. After this, what they were in Search of appear'd, viz. *Amortam*, being a Liquor like Milk; for which Reason the *Bramins*, though they dare not drink Water in a House, may yet drink Milk, from its Resemblance to *Amortam*.

No sooner was the *Amortam* found, but *Vishnou* put an End to the Fatigue of the *Devetas* and the *Ratsjasjas*, and to ease their Weariness, order'd them to draw up in two Lines, that he might give them some of that Liquor to drink, which they had procur'd by their Labour. He made the *Devetas* taste of it, but not being willing to indulge Immortality to the *Ratsjasjas*, he gave them a different Liquor. Two of the latter, whose Names were *Ragou* and *Ketou*, suspecting their Companions would not have the same Liquor as the *Devetas*, chang'd Place, and put themselves among the latter. Accordingly they drank *Amortam* with the rest; but the Sun and Moon perceiv'd the Fraud, and gave *Vishnou* Notice thereof, who immediately cut off their Heads, which were immortal, because of the *Amortam's* continuing in them, it not being yet got down into their Bodies, which were shap'd like those of Serpents. These two Heads began to protest against the Injustice of *Vishnou*, saying, *Why do you treat us in this Manner for having drank Amortam? did not we labour as much as the rest?* *Vishnou* answer'd, That from that Time forward they should remain without Bodies, but that their Heads alone should enjoy as much Pleasure as if their Bodies had been join'd to them. *Ragou* and *Ketou* have entertain'd a mortal Hatred against the Sun and Moon for making this Discovery: They fight against them from Time to Time; and the Darknefs which happens during Eclipses, is owing to *Ragou* and *Ketou's* having swallow'd one or both of their Enemies.

^a *Bernier* calls it *Dentas*; perhaps he had writtess *Devatas*, by pronouncing it almost as if it had been written *Dev-tas*, which would be the same Thing.

C H A P. VIII.

The Marriages of the BRAMINS.

SUCH *Bramins* as have Sons, endeavour to marry them betimes; the Rich are more hasty in this Matter than the Poor, but those of the three first Castes never marry them till such Time as they have receiv'd the *Dsandbem*. Those of the first are oblig'd to make choice of such young Women as have not yet the Marks of Puberty. The Parents of those young Women who have them before they get Husbands, conceal that Circumstance very carefully, for fear it should prevent their ever being married. But the Parents of such young Men as are afraid of this, provide for their Sons Girls who are still younger, to prevent their being impos'd upon. The *Settreas* don't observe this Custom so exactly as the *Bramins*; however all those who conform themselves to it, have the greatest Respect shewn them.

WHEN a *Bramin* goes to demand a young Woman in Marriage for his Son, he pays the highest Regard to Presages. If he meets a sinister Sign in his Way, he then postpones the Affair to some other Day; in case he has a bad Sign a second Time, he again puts it off; but if the same happens a third Time, he then lays aside all Thoughts of the Match, from a firm Persuasion that it would be unhappy. To hear a Serpent nam'd the first Day a *Bramin* is going upon such an Affair, is a bad Sign; but the seeing one is enough to make him lay it wholly aside. The *Veinsjas* have a particular Custom among them, and that is the melting down a Half-Pagod, or Half-Ducat of Gold; in case the Gold, after 'tis thus melted down, appears with a shining Hue, 'tis then a propitious Sign; but in case it be dull, they change their Resolutions; however, the *Bramins* laugh at this kind of Divination.

THE Man whose Daughter is sought for in Marriage, desires to see the Youth who is to be his future Son-in-Law, when he enquires into his Substance. In case he finds Matters to his Satisfaction, he then allows him to visit her in Presence of her Parents; and then if the young Couple are pleas'd with each other, and the Parents give their Consent, they are immediately married. The Consent of the *Soudras* must be purchas'd, and they oblige the Lover, before they allow him to marry their Daughter, to give them a certain Sum of Money over and above the Bargain; and this they call a Gift, for they would be asham'd to have it thought they sold their Daughters.

WHEN the Parties are agreed, they make choice of a fortunate Day; for these People have a Calendar, in which the lucky and unlucky Days are set down. Then the Relations on both Sides meet, and perform a Ceremony which answers to our Betrothings. The Bride's Father presents Betel to the Bridegroom's Relations, and declares to the Company, that he has given his Daughter to — N —, a Member of the Family of the Persons present. This being done, the Bridegroom's Relations give Betel to those of the Bride, when they make the same Declaration, and take the Company for Witnesses; and when this is perform'd, the Couple are married, provided it be at a proper Time; for they are not allow'd to marry in all Seasons of the Year. There are certain Months appointed for that Purpose, and these are *February, May, June, October*, and the Beginning of *November*; as also certain stated Hours in those Months, all which they observe very carefully.

* In the French 'tis *en forme de pot de vin*, which answers to the Term used by the common People in buying certain Things, when they ask for a *Blessing*, which is Something over and above.

WHEN the Time for consummating the Marriage is come, they light the Fire *Homam* with the Wood of *Ravastou*.^a The *Bramin* blesses the former, which being done, the Bridegroom takes three Handfuls of Rice, and throws it on the Bride's Head, who does the same to him. Afterwards the Bride's Father clothes her in a Dress according to his Condition, and washes the Bridegroom's Feet, the Bride's Mother observing to pour out the Water. This being done, the Father puts his Daughter's Hand in his own, puts Water into it, some Pieces of Money, and giving it to the Bridegroom, says at the same Time; *I have no longer any Thing to do with you, and I give you up to the Power of another*. The *Tali*, which is a Ribbon with a golden Head hanging at it, is held ready, and being shewn to the Company, some Prayers and Blessings are pronounced, after which the Bridegroom takes it, and hangs it about the Bride's Neck. This Knot is what particularly secures his Possession of her; for before he had tied the *Tali* on, all the rest of the Ceremonies might have been made to no Purpose; for it has sometimes happen'd, that when the Bridegroom was going to fix it on, the Bride's Father has discover'd his not being satisfied with the Bridegroom's Gift, when another Offering more has carried off the Bride with her Father's Consent. But when once the *Tali* is put on, the Marriage is indissoluble; and whenever the Husband dies, the *Tali* is burnt along with him, to shew that the Marriage Bands are broke. Besides these particular Ceremonies, the People have Notice of the Wedding by a ^b *Pandal*, which is rais'd before the Bride's Door some Days before. The whole concludes with an Entertainment which the Bride's Father gives to the common Friends; and during this Festivity, which continues five Days, Alms are given to the Poor, and the Fire *Homam* is kept in. The seventh Day the new-married Couple set out for the Bridegroom's House, whither they frequently go by Torch-Light. The Bride and Bridegroom are carried in a Sedan, pass through the chief Streets of the City, and are accompanied by their Friends, who are either on Horseback, or mounted on Elephants. In case the Bride is not of an Age fit for consummating the Marriage, her Relations don't leave her above three or four Days in her Husband's House, after which she is brought back to that of her Father; but if she is arriv'd at Puberty, she stays with her Husband.

THE *Bramasariis* no longer go by that Name when they are married, but are call'd *Grabastas*, and on that Occasion they add three Strings more to the *Dsandhem*. They are oblig'd to increase it in the same Manner every ten Years, and at the Birth of every Child. But though the *Vedam* is express on this Head, they yet don't scruple very often to neglect its Injunctions. The *Bramins*, who are forbid to go with their Stomachs bare, think it sufficiently covered when they have got these Strings on.

THE above-mentioned think it derogatory to their Character to marry Women of another Caste; not but some of them, when they are not pleased with their Parents Choice, marry Women of an inferior Caste, when they happen to fall in love with them; but their marrying a Woman of the Caste of the *Soudras*, is thought to be so criminal an Action, that if a *Bramin* happens to have any Children by such an one, he is excluded Heaven as long as that unworthy Race continues upon Earth. Their *Poranes*, or Chronicles, relate, that the *Bramin Sandragoupeti Naraia* was seiz'd with the deepest Affliction when his Son *Barthronkerri*, whom he had had by a Wife of the Caste of the *Soudras*, had married three hundred Wives; concluding that the prodigious Number of their Descendants would frustrate him of the Enjoyment of the Felicities of the Life to come for a long Series of Years.

^a These People pretend, that the *Bramins* among Men, the Cow among Quadrupeds, the *Garouda* among Birds, the *Ganges* among Rivers, and the *Kavastou* among Trees, are particularly pleasing to God, and ascribe a particular Holiness to them all.

^b I have already describ'd the *Pandal*.

INCEST is one of the five Sins, the Remission whereof is not easily obtain'd. The Man is by the *Vedam* condemn'd to lose the guilty Parts, and as they will not suffer the Wound to be dress'd, the Operation is always mortal; but the Woman is not punish'd, it being always suppos'd the Man had seduc'd her.

THE Degrees of Consanguinity among them are pretty near the same as with us, except that they allow the marrying of two Sisters. They make a Distinction between Cousin-Germans and Nieces, a Man may marry the Daughter of his Aunt by the Father's Side, or their Sister's Daughter; but the Marriage would be incestuous, were they to marry either their Uncle's Daughter by the Father's Side, or their Brother's Daughter. The *Soudras*, who are less scrupulous on this Head, marry indifferently their Brother's or Sister's Daughter.

As Polygamy is not prohibited by the *Vedam*, the four Castes are left to their Liberty on that Article, and the *Poranes* mention several *Bramins* whose Reputation was not injur'd by a Plurality of Wives.

WHEN a *Bramin* finds that his Wife has violated the Faith she owed him, he may confine her at Home, but must take care not to let the World know any Thing of it. Some among them chuse rather to dissemble such an Affair, by guarding against it for the future, particularly if they love their Wives, and are absolutely bent upon enjoying them. However, if once the Crime is divulg'd, the other *Bramins* look upon the House as polluted, refuse to eat, or even enter into it; in which Case the Husband prepares a Feast, and invites the *Bramins* and *Sansjasis* to partake of it. The Adulteress waits upon the Guests on this Occasion, and when once the *Bramins* have condescended to take any Victuals from her Hands, the rest of the Company don't scruple to follow their Example; and when this is done, the Husband may keep his Wife as before, without reflecting the least Dishonour on himself.

CH A P. IX.

Of the Lucky or Unlucky Days, and of the Panjangam.

THE *Bramins* are superstitiously of Opinion, that there are certain Days on which it would be impossible for them to succeed in any Affair whatever. But this fatal Prejudice often makes them neglect the most favourable Opportunities, when they happen to fall out on such a Day as is mark'd an unlucky one in the *Panjangam*, i. e. in an Almanac, in which both the lucky and unlucky Days are set down.

THIS *Panjangam*, which they look upon as infallible, is of two Kinds, ^a The one was made by *Brahaspeti*, Doctor of the *Devetas*, or good Angels, wherein he has set down the lucky and unlucky Days, and even such as are but half lucky, or so during a few Hours only. A new one is annually made on this Model, which serves for a Guide to the Country People. The other *Panjangam*, they say, was compos'd by *Succra*, Doctor of the *Ratsjasjas*, or Devils. This is so very particular, as to take notice of every Hour in the natural Day, which this People divide into sixty Hours.

^a *Brahaspeti* signifies the Planet *Jupiter*, and *Succra Venus*. The Reader will afterwards find, that *Brahaspeti-Varam* is *Thursday*, and *Succra-Varam* *Friday*.

'Tis plain that they must often let Opportunities slip, if, to the great Number of Days and Hours during which they are diverted from attempting any Affair, we should add their great Credulity with regard to Signs and Presages. 'Tis a good Sign when they see the Bird ^a *Garrouda*, or that call'd *Pala*, flying before them, and cross-ways, from Right to Left. Other Birds are, on the contrary, of good Augury, if they fly from Left to Right. If a Magpye, of which there are great Numbers in that Country, happens to touch any Person in its Flight, they immediately conclude that such Person, or one of his Relations, will die in six Weeks. If any one happens to sneeze while a Person is going out of the House, he turns back against immediately.

THE Bramins begin the Year with the new Moon of *April*, by a Feast which they call ^b *Samvat-Naradi Panduga*. The Year is divided into twelve Months, *viz*: *Tjeitram*, April; *Veinjacam*, May; *Jcistam*, June; *Ajadam*, July; *Sravanam*, August; *Badrapadam*, September; *Asvaim*, October; *Carticam*, November; *Magisaram*, December; *Poujam*, January; *Magam*, February; *Palgouvam*, March. But as these Months, which are lunar ones, would not agree exactly with the solar Year, they intercalate or add a thirteenth Month every three Years, in the same Manner as we ^c add a Day to *February* every Leap-year.

THE seven Days of the Week are called, in the *Samscortam* Language, by the Names that answer to the seven Planets, and are as follows: *Suria-Varam*, Sunday; *Jendra-Varam*, Monday; *Angaraca-Varam*, Tuesday; *Butta-Varam*, Wednesday; *Barbaspeti-Varam*, Thursday; *Succra-Varam*, Friday; *Senni-Varam*, Saturday. *Sura* signifies the Sun, and *Jendra* the Month, or the Moon. Sunday is also called *Adita-Varam*, and Monday *Somo-Varam*.

As the antient Greeks computed by Olympiads, each of which consisted of ^d four Years, and the Roman Chancery had its Indictions, each of which were fifteen Years; so the Bramins have a Revolution of threescore Years, at the End of which they begin another. They do not distinguish each of their Years numerally, that is, they don't say the 30th or 40th Year, but each Year has its particular Name. Here follows these Names in the Order in which they are placed; but for Brevity sake, it may be proper to acquaint the Reader, that the Word *Samvatfaram*, signifying the Year, is added to each. 1 *Prabava*, 2 *Bipava*, 3 *Suckela*, 4 *Pramadonta*, 5 *Prajopatti*, 6 *Augiresa*, 7 *Tsrimocha*, 8 *Bhava*, 9. *Jouva*, 10 *Dhatou*, 11 *Esvara*, 12 *Baboudban-ja*, 13 *Pramadi*, 14 *Vierama*, 15 *Visjou*, 16 *Tsidtrabbanou*, 17 *Tjabbanou*, 18 *Tarana*, 19 *Paartouva*, 20 *Veiba*, 21 *Thervafittou*, 22 *Tservadari*, 23 *Vierothi*, 24 *Vicronti*, 25 *Carram*, 26 *Nandana*, 27 *Visi-ja*, 28 *Tseja*, 29 *Maumaltha*, 30 *Dormeki*, 31 *Hevelembi*, 32 *Villembi*, 33 *Vicari*, 34 *Tjareverri*, 35 *Plauva*, 36 *Tshopo-Cortou*, 37 *Tjoba-Cortou*, 38 *Credi*, 39 *Vijavafou*, 40 *Parabava*, 41 *Palavanga*, 42 *Kileka*, 43 *Tjaumea*, 44 *Tjadarena*, 45 *Virodi-Cretou*, 46 *Pradavi*, 47 *Paramadisa*, 48 *Ananda*, 49 *Ratjaja*, 50 *Nata*, 51 *Pingata*, 52 *Calisti*, 53 *Tsidarti*, 54 *Raudri*, 55 *Durmati*, 56 *Dundoubi*, 57 *Rudiro-Dgari*, 58 *Ractatfi*, 59 *Crodova*, 60 *Tjaja*. The present year 1735, is *Vijavafou*, the 39th of that Period.

HOWEVER, this way of computing Years is not universal, they having a Method of fixing the Date, when any considerable Event is to be transmitted to distant Posterity. As the Christians have their *Æra*, and the *Mahometans* their *Hegira*, so the Bramins

^a It is a red Sparrow-Hawk with a white Neck.

^b *Panduga* signifies a Feast or Holiday; *Samvatfaram* a Year, and *Adi* the first Day of every Month.

^c The Chinese and other People of *India* do the same.

^d Sometimes five.

make the Reign of *Salavagena*, of whom the most astonishing Things are related, their *Epocha*. They pretend that he is the same with *Brahma*, who coming to live again upon the Earth, assumed that Name. *Salavagena*, according to the Calculation made by the Rev^d Mr. *Royer*, on the Informations of a *Bramin*, died Anno 2563 of our Vulgar *Æra*, near the End of the Reign of *Vicramaarca*, of whom Miracles, no less surprising, are related. Here follows some of his Adventures.

THE *Bramin*, *Sandragoupeti* abovementioned, married four Wives of four different Castes: She of the *Bramin* Tribe was delivered of *Veneroutsfi*; the second, who was of the Tribe of the *Settreas*, brought *Vicramaarca* into the World; the third, being of the Tribe of the *Veinsjas*, was the Mother of *Betti*; and the fourth, who was of the Tribe of the *Soudras*, was delivered of *Barthrouberri*. *Vicramaacra* was a Monarch equally dreaded and belov'd by his Subjects; but, reflecting one Day on the Shortness of Man's Life, he grew sad, and fancying he should not long enjoy the uninterrupted Prosperity with which he was crown'd, fell into a deep Melancholy, and consulted his Brother *Betti*, to whom he always applied in any Affairs of Importance. Here follows the Result of their Consultation. There is in the Middle of the World a Tree, call'd ^a *Oude-taba*, which shoots up out of the Earth at Sun-rise, and growing in Proportion as that Planet moves higher, touches it with its Top when it comes to the Meridian; after which it sinks downward with the Day, and hides itself in the Earth when the Sun is under the Horizon. Set your self on that Tree at Day-Break, says *Betti* to *Vicramaarca*, and this, as it rises, will carry you up to the Sun, of whom you must demand a longer Term of Years than is indulg'd to the rest of Men.

THE King followed his Advice, but being mounted to a certain Height, felt himself scorch'd with intolerable Heat; this however did not damp his Courage, and the Sun, who was not displeased with his Design, softened the Violence of his Rays, cool'd him, and promised to grant him his Request. Thou, says he to him, shalt sit a thousand Years upon thy Throne, during which neither thy Health or Strength shall be impair'd by any kind of Disease. No sooner was the Tree sunk down level with the Earth, but the King went and told his Brother of the Success of his Petition. The Sun has granted you a thousand Years, says the faithful *Betti*, and I myself will procure you a thousand more. Since a Promise has been made you, that you shall sit a thousand Years on the Throne, whenever you shall have sat six Months thereon, spend the remaining Half Year in travelling, by which Means you will double the Time which has been allotted you. *Vicramaarca* also followed this Advice, and met with a very singular Adventure in his Travels. The Servants of *Jegisfara* disputed about dividing an Inheritance which that holy Man had bequeathed to them. This Inheritance consisted in a Purse, which whoever possess'd should never want Money; in a Dish, that would be ever fill'd with Meat; in a Stick shap'd like a Crook, which whoever was Master of, need never to stand in fear of an Enemy; and lastly, in ^b a Shoe, whose Virtue was such, as to convey in an Instant to whatever Place the Wearer shall desire to go. *Vicramaarca* met them as they were squabbling, each resolving to make choice of which of them he thought proper, when making himself the Umpire, he put on the Shoe, took the Purse, the Dish, and the Crook, and vanish'd in a Moment, leaving the Wranglers in the utmost Confusion, and vex'd at the Heart for having disagreed in the Manner they had done. The Writers of the Histories of the *Bramins* mention a great Number of Miracles of the same Stamp, wrought the by two Brothers in their Travels.

THE Number Sixty is not only us'd for the enumerating of their Years, for the *Bramins*, instead of dividing the natural Day into twenty-four Hours, as is the Custom among us,

^a i. e. The Tree of the Sun.

^b This Whim is very like *Fortunatus's* Cap.

divide it into sixty Hours, viz. the Day into thirty, and the Night into as many. They have a kind of *Clepsydra*, or Hour-Glass, which measures Time by the running of Water. This *Clepsydra* is only a Copper Bowl with a Hole bored in it; this they leave floating on the Water, and when it is full, they empty it, and strike the Hour of the Day or Night on the Copper Vessel.

CHAP. X.

The Daily Exercises of the BRAMINS.

THE *Bramins* are obliged to observe certain Ceremonies, which it is impossible for them to dispense with, without violating the Law. I shall relate what is enjoined them. In regard to all obligatory Duties, 'tis easier to say what ought to be done, than what is really perform'd.

THE *Bramins* are obliged to wake two Hours, or one at least, before the Dawn, and begin by repeating the several Names of God. In case they have no Business that obliges them to rise so soon, they then may lie half an hour longer in Bed, and repeat the Name of God to themselves; however, 'tis better to rise at once. Having eased Nature, they wash their Hands, their Face, and Feet, and set themselves down either on a Board or a Carpet, but never on the bare Earth; nor on their Beds, with their Faces turn'd towards the North or East, but never to the South or West. The Reason why they turn towards the East, is because the Sun rises in that Quarter of the Heavens; and towards the North, because those Places which they look upon as most holy, are on that Side with respect to them. They afterwards begin to sing the Story of *Gasjendre Mootsjam*; but in case the Sun is not yet risen, they sing some Hymn: This being done, they rise, wash their Mouths and their Teeth; or if there be any sacred River near their Houses, or some *Tan*, i. e. Pool of Water, they then go and wash themselves in it: But in case there be none, they bathe at home, and put on clean Clothes.

THE *Bramins* call such Clothes clean as have not been put on since their being wash'd, or have been wetted since they were worn; they are look'd upon as clean so long as they are not worn or touch'd by any Person. But as Silks are spoiled by wetting, they have found out a Remedy in this Case, by declaring that Silk Clothes are naturally pure. However, if any one were to eat with a Silk Gown on, it would immediately become unclean; and for this Reason they throw it off before they set down at Table.

BEING dress'd, they sit down again in the same Place, and take some Well-Water just drawn; for if it were a Day old it would be too stale; in this they dip that Thing with which they mark their Faces, pour Water into their Hands thrice, and throw it as many Times into their Mouths, observing not to touch it with their Hands. This being done, they repeat the twenty-four Names of God, which they call *Making Japon*, by touching so many Parts of the Body.

AT Sun-Rise they pour Water thrice into the Hollow of their Hands, and throw it on the Ground, repeating a short Prayer at the same Time. This Ceremony, which is perform'd for the Sun's Sake, is grounded on a Chimæra of theirs, viz. that the Sun rises between certain Mountains, and is oblig'd to pass thro' a narrow Passage, which is in-

fasted by certain *Genii* or Spirits, who endeavour to check his Progress. Some *Bramins* one Day threw up Water into the Sun, which made such a Noise as frighted away those Devils, and put them to Flight. *We are very sensible, say the modern Bramins, that what we now do is of no Manner of Advantage to the Sun; however we thereby give him a Testimony of the Good-Will we bear him, in Imitation of those who really succour'd him.*

THEY afterwards begin again to throw Water thrice into their Mouths, as they pay their Adorations to the Sun, and to the Beings who preside over the Worlds situated under the Heavens. If they are of the Sect of the *Vishnouvas*, they take a kind of Chaplet, the Beads whereof are made of a very fragrant Wood called *Toleja*; but the Beads of those of the Caste of the *Seivias* are made of Coral or Crystal. Some put this Chaplet about their Necks, others hold it in their Hands, but hid under their Coats, or in a Pocket made for that Purpose. At the End of every Prayer they let drop a Bead. Those who have not much Time to spare, say only twenty-eight Prayers; such as have more Leisure, repeat one hundred and twenty eight; but such Devotees as have nothing to do, say over a thousand.

THESE Prayers being ended, they worship *Salagrammas*, and wash it with clean Water. This is an Idol made of a particular Stone, having a Hole in it, in which they say are the Coats of Arms of God. *Tiertum* is the Name of the Water wherein they wash it, which is kept for another religious Use, as we shall see hereafter. The Idol *Salagramma* being thus washed, is dress'd in a clean Sute, or wrapp'd up in Linen, and anointed with a Perfume composed of Sandal, odoriferous Flowers, and Leaves of *Toleja*. The same Ceremony is perform'd before another little Idol of Copper, on each Side of which they light up one or more Wax Tapers, according to their Substance or Devotion. They present it Victuals just dress'd, or else Fruits or Milk. They scatter Flowers over it, turn thrice, and sometimes more, round it, and at every Turn they fall prostrate on the Ground, with their Hands clasp'd, and their Arms stretch'd out. They afterwards set the Idol on the Ground, take the *Tiertum* or Water with which they had washed *Salagramma*, throw it once on their Heads and thrice in their Mouths, with a few Leaves of *Toleja*, and anoint their Foreheads with some *Angaram*, which is a Preparation of the Gum call'd *Benjamin*. They tell us that the *Angaram* has the Virtue of fortifying the Mind against Sin, but then it must have been offered to the Idol; as also the *Toleja*, which they put into their Ears, to prevent the Impurity they might otherwise contract by touching a dead Carcass or a *Soudra*. The Virtue of the *Tiertum* is such, as to purify them from all the Sins they may have committed from their Infancy. After having presented the whole Company with *Tiertum*, they burn a little Incense, and then have the Liberty to go and breakfast with those *Bramins* who assisted at the Ceremony. They pray before and after Meals, wash their Hands, throw Water thrice into their Mouths, make *Japon*, and take *Tiertum* again; and after this are altogether as pure as before. They repeat this Ceremony as often as they imagine they have been polluted.

IF they do not breakfast, nor eat before Noon, the Ablution at Day-Break is not sufficient; they therefore repeat it, and return to their Idol, before which they strew Flowers, or for want of these, some *Toleja*, and present it with whatever they are to eat; for the *Bramins* dare not take any Sustenance before it has been offer'd to it.

A LITTLE before Sun-Set, they wash afresh, mark themselves, perform *Japon*, and give Water to the Sun. If they are *Grabastas*, i. e. married, they sup. I have already observed that the *Bramasariis* and the *Sansjasiis* make but one Meal a Day. Lastly, they say a Prayer, and after that go to rest.

IN the Morning, at Noon, and in the Evening, they, after they have perform'd the Ceremony of the twenty-four Names of God, read the *Poranes*, or antient Chronicles; and this Book is had in such great Veneration among these People, that they carefully observe to wash their Ears, in order that being pure, they thereby may be more worthy to hear so holy a Work read.

NEVERTHELESS this Exercise is not so punctually observ'd, but that a great many *Bramins* dispense with several Circumstances in it. However, they are indisputably oblig'd to perform the *Tiertum* and the *Japon*; and if one single Person in a House performs every Thing enjoin'd in this Chapter, that alone suffices for the whole Family. Indeed very few execute punctually all the Things prescribed by the Law, except those who are employed in the public Worship of the Idols.

C H A P. XI.

The Story of Gasjendre Motsjam, which is sung by the Bramins at Day-Break.

THE *Bramins* sing every Morning at Day-Break a Hymn, containing the Story of ^a *Gasjendre Motsjam*, the Substance whereof is as follows. In one of the seven Seas of Milk is a Mountain call'd *Tricovetta-Parvatam*, ten thousand Leagues high, and as many broad. This Mountain has three Summits, one of which is of Gold, the other of Silver, and the third of Iron, each of which is adorn'd with precious Stones. A *Deveta*, call'd *Indre Duomena*, who rides up and down Heaven and Earth in a Chariot, which flies swifter than the Wind, stopping at this Mountain, found a Place in it which he thought very proper for himself and his Wife to divert themselves; and after having washed himself therein, he saw a *Monefvara* pass by, but did not pay him the least Honour. These *Monefvaras* are, however, of a Nature more holy and more exalted than that of the *Devetas*; for the latter will not be admitted into Paradise; but after the finishing of their Course must return back into the World. The *Monefvara* was so much the more offended at the Incivility of the *Deveta*, as he knew that his Pride, not his Ignorance, had made him guilty of it. *Thou*, says he to him by way of Curse, *shalt become an Elephant, and instead of Women shalt have no other Company than that of female Elephants*: For these People call the Proud, Elephants, in the same Manner as we give the Name of Asses to the Stupid and Ignorant.

THE *Deveta* terrified at his Doom, would fain have made amends for the Fault he had committed, and for that Purpose humbled himself and sued for Pardon; but all he could obtain, was, that he might resume his first Shape after a certain Term of Years. But the Decree was irrevocable, so that he was changed into an Elephant on the same Mountain, and had ten ^b *Lac-Cotis* of Females, with whom he lived for a long Series of Years, without dreading either Tygers, Lions, or other wild Beasts. As he was one Day going to drink at a Pond, a Crocodile seiz'd his Foot, and tho' he made a great Struggle, would not let go his Hold till he tore it off. Returning to drink at the Pond, the Crocodile laid hold of him a second Time, but was not able to tear off his Foot. Upon this a Combat ensued, which lasted for a thousand Years. The Match was not equal, for

^a *Gasjem* signifies an Elephant, *Indre*, Chief or Head, and *Motsjam*, Preservation.

^b A *Lac* is an hundred thousand, and a *Coti* ten *Lacs*; so that ten *Lac-Cotis* make ten Millions.

the Strength of the Elephant diminished daily, whereas that of the Crocodile increased, because it was in its own Element. At last the Elephant was defeated, which put an End to his Metamorphosis; and being restored to his former Shape, the first Use he made of his Reason was to think upon God, to pray to him, and compose spiritual Songs during the Melancholy which prey'd upon him. However, he grew so weak, that he was unable to repeat the Name of God; when *Vishnou*, mounted on the *Garouda*, came to his Assistance, and gave him his Weapons, made of Diamonds, call'd *Jeckeram*. With these *Indre Doumena* knock'd the Crocodile on the Head, and drew near his Deliverer, to thank him, who seeing him oppress'd with Weariness, cured him of it with a single Touch. He then was restor'd to his former State, and testified his Gratitude to *Vishnou*, by the Worship and Honours he paid him; and *Vishnou*, on the other Side, granted a plenary Indulgence to all such as should repeat this History.

C H A P. XII.

Of the Food and Fastings of the Bramins.

THE two Castes of the *Settreas* and of the *Soudras*, eat Fish and all kind of Flesh, that of the Cow excepted; but the *Bramins*, who are more rigid Observers of the Law, and the *Veinsjas* their Imitators, abstain from every Thing that has Life. This Abstinence, which they have in common with the *Pythagorean* Sect, results very naturally from the Doctrine of Transmigration. It is an evil Action, say the *Bramins*, to dislodge the Soul from the Body of an Animal, where possibly it is more happy than it will be in the Body, into which it will pass after its Exit from this. The *Settreas* justify their Conduct, by saying that human Souls transmigrate into Plants as well as into the Bodies of Animals; and that it is less criminal to kill one single Beast for the Food of several Persons, than to root up several Plants, or, which is the same, to dislodge several Souls, for the Feeding of one single *Bramin*. To this the Latter answer, that the Souls inclosed in Plants, do not lose so much by their Change of Body, as those which are drove from the most contemptible Animal. Some of them agree, that it were indeed to be wished Men could subsist without rooting up Herbs and destroying them, but conclude, that it is an unavoidable Evil. Others among them are so infatuated with these Notions, that they endeavour to subsist wholly on Leaves and Fruits, and observe carefully not to touch any Thing that might any way prejudice the Plant; however it is certain, that very few are so very scrupulous on this Head. The general Opinion is, that if a Man were obliged either to make choice of Death, or to eat Flesh, it were better for him to chuse the latter, and afterwards atone for his involuntary Faults by Purifications.

As the *Bramins* are prohibited the eating Fish and Flesh, and are not allow'd to subsist upon any Thing but Rice, Roots, and Herbs, in their several Seasons, they therefore feed upon nothing that may either provoke Appetite, or prompt them to pass those Bounds which Frugality prescribes. Water is their usual Drink, but they sometimes take a little Milk; and for this Reason, such of them as are in good Circumstances always keep Cows of their own. I have already observed, that there are five Sins, the Pardon whereof the *Vedam* declares is not to be obtained but with the utmost Difficulty. These are, 1st, For a Man to lie with his Mother. (*N. B.* under the Word Mother, a Mother-in-Law and the Wife of a Doctor are comprehended.) 2dly. To kill a *Bra-*

min. 3dly, To steal Gold. 4thly, to get drunk. And, 5thly, To keep Company with those who are guilty of these Crimes.

THE *Bramins* have a kind of Treat which lasts during the whole Month of *December*. They rise before the Dawn, wash themselves, and present to their Idol Rice mix'd with a kind of Grain, Sugar, and certain Fruits. This Entertainment is made in commemoration of the Advantage that was antiently obtain'd by *Pendewa*, which is the common Name that is given to five Brethren, viz. *Darmerafou*, *Bimas*, *Naggula*, *Adjuna*, and *Sabadewa*, who were Contemporaries with *Vishnou*, when he liv'd on the Earth and went by the Name of *Kristna*. These five Brethren had a Kinsman, *Duriodena* by Name, who was the eldest of an hundred and one Brothers. *Adjuna* the Fourth, unable to agree with *Duriodena* about the Division of certain Lands, they resolv'd to stake them on the Chance of a Dye: Accordingly they play'd, but *Duriodena* having false Dice, won the Game. The five Brethren stak'd their Liberty, lost it, and afterwards ventured their Wife *Draupeti*, and lost her also. They still continued playing tho' they had nothing left to lose; and bound themselves, in case they should be Losers this Time, to confine themselves twelve Years in the Woods without going once near any City, and that the thirteenth they should quite conceal themselves from human Eyes; and added this Penalty, that in case they should fail in the last Article, they should be oblig'd to return into the Woods, and continue in them twelve Years longer. They play'd again, but lost this Game also. *Duriodena*, to insult their Affliction, endeavour'd to undress *Draupeti* before them, and to demean her like a Slave who was entirely at his Disposal. However, she held her Clothes fast; but it being impossible for her to struggle much longer, she recommended herself to *Kristna*, then at *Metura*, who heard her Prayers notwithstanding the great Distance. But now, tho' she no longer held her Clothes, yet her new Master, tho' he employ'd all his Strength, was not able to pull them off; so that he let her alone. Let us, says she to him, play together, and in case I happen to lose, my Person shall be entirely at your Disposal. But now the false Dice lost all their Virtue; and she not only recover'd her own Liberty, but also that of the five Brethren her Husbands. She was for playing on in order to win back the Lands, but *Duriodena* had Sense enough to leave off. The five Brethren made an ill Use of their Liberty, for they again staked it upon the same Conditions as before, and happening to lose, submitted to what they were bound to perform. When the Time was expired, they went to *Duriodena*, and said to him as follows: Thou didst win our Land with false Dice; if thou art willing to divide them, let us do so; but if thou dost rather chuse playing, let us play, or otherwise let the Fate of Arms decide who shall possess them. *Duriodena* chose the latter, and it was to no Purpose that their common Friends endeavoured to reconcile them; and each Party pitch'd upon Champions to support their respective Interest. *Kristna* said, Let who will chuse me, I am resolv'd not to fight, and will only guide the Chariot^a. *Duriodena* finding that *Kristna* would not fight, but on the contrary seem'd inclin'd to favour one of the five Brethren, did not value whether he was of his Side or not. The Battle began in *December*. They feasted very plentifully before Sun-Rise, fought all Day, and returned back together after Sun-Set. This continued all the Month long. Notwithstanding that *Duriodena* was reinforc'd with all his Brothers and Friends, yet the five Brethren recover'd their Lands. It is in commemoration of this Battle, and of *Kristna's* and those of his Party's eating at this Time, that the *Bramins* feast in this Manner in *December*.

As the *Bramins* are prepossess'd of their Superiority over the rest of the Castes, they therefore refuse to eat in any House but that of a *Bramin*, nor even so much as to drink

^a The Historians who have written the Wars of *Asia*, mention this Custom of fighting on Chariots. *Xenophon* *Cyrop.* vi. *Strabo* 17. *Diod Sicul.* vi. 1.

a Glass of Water ; but they do not scruple to drink some *Tager*, i. e. curdled Milk or Cream, because it is of the same Nature with the *Amortam*. They would not even condescend to eat in the House of a *Bramin* who is of a different Sect from themselves. No *Bramin* will allow another to see him eat, not even the King himself. If therefore one of these marries a Wife of an inferior Caste, she is not indulged the Honour of seeing him eat ; and in case he should be so complaisant as to give her that Liberty, and it should afterwards come to the Ears of the other *Bramins*, they would immediately shun him as a base and unclean Person.

THEIR Fasts are fixed to certain Days, and kept very strictly: They fast the eleventh Day after the Full-Moon, and the eleventh after the New ; and abstain, during the sixty Hours of the Day and Night, from all kind of Sustenance, even Betel itself, and employ all that Time either in Prayer or Reading. Such of the *Bramins* and *Soudras* as are of the Sect of the *Seivias*, have a Fast which is peculiar to themselves, viz. every *Monday* in *November*. They never eat a Morfel of any Thing till they see the Stars in the Sky, or that the Hour for their Rising is come. In the second Part we shall shew the Reason of their Fasting in this Manner.

C H A P. XIII.

Customs observ'd during the Sickness, or at the Death of the Bramins; and of their Burial.

WHEN a *Bramin* falls sick, tho' the Vessels be ever so much over-charg'd with Blood, they yet always prefer Abstinence to Bleeding ; but then they frequently make him fast so long, that he quite loses the Habit of Eating ; by which Means he is unable to swallow, when they afterwards think proper to give him Sustenance.

WHEN the Symptoms of Death appear, a *Bramin* is sent for to pray with the sick Person, and Alms are given to the Poor. In the mean Time, the sick Person is repeating continually the Name of God ; and when he is no longer able to do it, his Friends ring it incessantly in his Ears. The *Vedam* declares, that as God has promised to assist those who think on his Name, and repeat it, he is obliged to succour them in this Extreme ; but in case their Speech fails them, and their Friends do this Office for them, it is the same Thing as if they themselves had performed it. If the sick Person is married, and his Senses are not yet gone, he asks his Wife whether she will be burnt or buried with him. If she answers in the Affirmative, she is obliged to stand to her Promise, and it then becomes her Duty, because of the Oath by which she bound herself at her Marriage, in presence of the *Bramin* and the Fire *Homan*. She then had taken an Oath, that her Soul should not be separated from that of her Husband, and she could not, without being guilty of a great Sin, violate an Oath which the Presence of the *Bramin* and the Fire had made sacred. In case she has any Children, and loves them better than she did her deceased Husband, then she is at Liberty either to live with them or die with him. If she dreads the Fire, she must not be forced to throw herself into it, but the general Opinion is, that no virtuous Woman will refuse to make herself a Sacrifice on this Occasion ; for, according to the *Vedam*, the Duty of a Wife consists in the three following Particulars :

THE first is, a blind and implicit Complacency for all the Desires and Wishes of her Husband. The Example of *Draupeti*, who was a complete Model of Virtue and Patience, is quoted on this Occasion. Her Husband destroy'd his Health and consum'd all his Substance in maintaining ill Women. Disease, which is the just Punishment inseparable from so dissolute a Way of Life, tho' it depriv'd him of Strength and Vigour to continue it, did nevertheless permit his Passions to rage with the same Impetuosity. He declared he should die in case he was not indulg'd to frequent those Strumpets; but the generous *Draupeti* replied, *Do not grieve; I myself will carry you to them.* Upon which she took him on her Back, and was carrying him to the Place where they were, tho' the Night was pitchy dark; but as she was going along, she struck against a Post or Stake, on which a holy Man was fix'd, whose Name was *Gallova*, and put him to some Pain. The choleric Saint, inflam'd with Anger, cry'd out, *He who has put me to this Pain shall die before the Sun rise.* But *Draupeti* being resolved not to lose her Husband, she also cry'd out, *The Sun shall not rise;* and accordingly it continued for several Years under the Horizon, whereupon Mankind in general pray'd that it should rise again. At last *Brahma* and the *Devetas* went to the Woman above-mentioned, to gain her Consent, if possible, that it should rise again, and desired to know what Satisfaction she demanded: But the only Answer she made was, *My Husband, my Husband;* upon which it was said, *This shall be granted thee in the next Life.* She died, and went towards ^a *Surgam*; then returning again into this World, married five Husbands, who were the five Brothers above-mentioned: But as she would have been polluted, had she enjoy'd five Men together, *Brahma* ordered that she should always enjoy one of them during a Year, at the Expiration of which she should fall into the Fire, and cohabit with another Husband according to her Wishes.

THE second Duty of a virtuous Wife, is to observe a great Modesty and Simplicity in her Dress, and not to junket when her Husband is out of Town.

THE third is to die when her Husband leaves the World. However, some Women before they marry, put in this Clause, viz. that they^b shall not be burnt with him, and oblige their Husbands to ratify it; however, the *Bramins*, as was before observ'd, leave a Woman, whom her Husband asks in his expiring Moments, Whether she is willing to follow him to Death, at her Liberty to answer either *yes* or *no*. They themselves confess, that the forcing a Woman to it, either by Violence or Threats, is a Crime that merits Hell. But the *Settreas*, who are the Nobles, constrain their Wives to submit to this cruel Custom, who would think that their surviving them would cast a Stain on their Honour; and once a *Settreas* dying, threescore Women threw themselves on his Funeral Pile, and were there consumed.

THEY believe that when the sick Person is at the Point of Death, two^c *Jamma-doutas* always appear to him, whose hideous Figure terrifies him; but then a *Vistnou-douta* is present at the same Time. In case the dying Man had led a virtuous Life, the latter carries away his Soul in a magnificent flying Chariot; but if he had been a wicked Wretch, one of the *Jamma-doutas* carries him to *Jamma-locon*, or the Place where *Jamma* presides. This Judge orders his Register to acquaint him with the Particulars of the Life of the Deceased, pursuant to the Informations he had receiv'd from *Vistnou*; when these being read, he sends him back into the World, where he skips up and down like a Hob-goblin for ten Days together, till such Time as his Doom is pronounced

^a This Word signifies eight Worlds situated under the Heavens, over which *Brahma* presides.

^b *Joh. van Twiss*, Description of *Guzurat*, Chap. 13.

^c *Douta* a Servant, *Jamma* a Judge of Hell.

'Tis for this Reason that the *Bramins*, after the Death of a Relation, feed a Magpye for ten Days, from a Notion they entertain, that his Soul may possibly be among those Birds.

As soon as the sick Man has given up the Ghost, his Beard is shav'd, he is wash'd, is clothed in a clean Suit, and his Mouth is rubb'd with Lime and pounded Betel, and the Women also rub it with raw Rice. When he is carried from his House to some Place adjacent to the City, he is attended by his Friends, who wash their Hands, and put a little Rice on his Mouth. They wash their Hands a second Time, and begin a *Beteavi* round the Pile on which his Body lies. This *Beteavi* is a kind of Procession which a *Perrea* makes, who is follow'd by certain Persons that beat on a little Drum, when they go thrice round the Corpse. This being done, one of the Company preaches to the rest, in Death's Name, and observes that his Empire equally extends over all Things, over the Young and Old, Rich and Poor; that those who lead a Life of Virtue shall be happy after Death, but that such as tread the Paths of Vice must expect nothing but Torment.

ALL the *Bramins* are not burnt after their Deaths; for some of them are buried. The *Vishnouvas* and *Smartas* are always burnt, from an Opinion which prevails among them, that though they have serv'd *Vishnou* ever so faithfully, they yet contract certain Impurities, which are thoroughly purg'd by Fire. On the contrary, the *Seivias* and *Sansjasis* maintain, that their Sins will not be imputed to them, though they have not exactly fill'd up all the Duties of Life; consequently that they have no Occasion for this Purification, and therefore may be quietly laid in the Ground. The one have an Eye chiefly to God's Justice; the other rely more on his Mercy.

C H A P. XIV.

Of those Women who are burnt or buried with their Husbands.

WHEN a Woman has promis'd to follow her Husband, either to the funeral Pile or the Grave, he is no sooner expir'd, but Preparation is immediately made for the Interment of both, nor can she retract or suspend the Performance of her Promise. She must be consum'd on the same Day, and in the same Fire in which her Husband's Body is burnt. The *Bramins* and *Veinsjas* are vastly rigorous on this Article; but the *Settreas* allow their Wives to burn themselves at different Times, and in different Places, when their Husbands either died in a foreign Country, or many Years before.

NOTICE being given of the Husband's Death, the Woman is set in a Chair before the Door, splendidly dress'd after the Manner of the Country. Then the Instruments begin to strike up; the Drums beat; upon which Betel is given her to chew, and she is entertain'd with Discourse, for fear lest by thinking too intensely on her impending Fate, it should make her repent her Choice. The *Settreas* and the *Soudras* mix something with the Betel, which has the Property of benumbing all the Senses, and locking up the several Faculties of the Soul; but the *Bramins*, say they, never do this, because they would have this Sacrifice a voluntary one.

AT her leaving the House she bids her Friends farewell, having a Citron or Lemon in one Hand, and a Looking-Glass in the other, and all the Time repeating the Name of God incessantly; some use the Word *Naraina*, others *Ramma*, or some other Name. If she is of the Caste of the *Bramins*, or of the *Veinsjas*, she then, instead of a Lemon and a Looking-Glass, holds some of those red Flowers in her Hand which are strew'd in the Temple and before the Idols, and 'tis necessary that these Flowers should have been presented to it. An Idol is also hung about her Neck.

THE Woman being thus equip'd, walks on Foot to the Place where the Corpse of her Husband was burnt; and if she be of the Caste of the *Settreas*, or that of the *Soudras*, she is accompanied by her Relations, who employ a great many Exhortations, and cheer up her Spirits; but if she's the Wife of a *Bramin*, she is drawn on a kind of Sledge. Not far from the funeral Pile is a Pond, where she goes and washes herself. They take off her Jewels and other Ornaments; when a *Bramin* prays by her, and Alms are distributed among the *Bramins*. Being come out of the Water, she wraps herself up in a yellow Shroud, and draws near to the Pile. 'Tis rais'd in a pretty deep Hole, the Earth of which being all thrown on one Side, forms by that means an Eminence, on which she ascends. The Wood with which the Corpse of her Husband had been consum'd, is half burnt, and casts a dreadful Blaze; but to prevent this Sight from terrifying her, they place a Mat betwixt her and the Fire, so that she does not see it. 'Tis on this Eminence that she takes the last Farewell of her Relations, who all exhort her to behave with great Bravery on this Occasion. She then takes some Kitchen Utensils such as a *Pilang*, or a Pestle to pound Rice, a *Soup*, or little Fan to winnow it after 'tis pounded, and tosses them into the Fire over the Mat. She afterwards takes a Pot full of Oil, Part of which she pours on her Head, repeating incessantly the Name of God; when at last, the Mat being taken away, she throws herself into the Fire with the Pot of Oil. She then is immediately cover'd with Wood five or six Foot deep, while others pour Oil and Butter on the Fire to make it blaze the more. Sometimes, when the She-Slaves find their Mistress is greatly afflicted for the Loss of her Husband, they promise her, in case she is resolv'd not to survive him, to burn themselves along with her, and are always as good as their Words. There is less Ceremony us'd upon their Account; they dance near the funeral Pile, and throw themselves into it, one after another*. Thus have we describ'd the Manner in which the Women of the three inferior Castes burn themselves.

THE burning of the Women of the first Caste is accompanied with still more barbarous Circumstances. These ascend the funeral Pile, and lay themselves down by the Corpse of their Husbands, as if they were going to sleep with them. Being plac'd, the funeral Pile is rais'd over them; when the Fire is set to that Part of it that is nearest their Heads, on which Oil and other unctuous Substances had been pour'd, in order to make the Fire sooner catch the funeral Pile, the Wood whereof is of a coarser or more precious kind, according to the Condition and Circumstances of the Deceased. Some of them use a Wood call'd *Aquila Brava*, a sort of Aloe, which grows in the Isle of *Ceilan*, and on the Coasts of *Coromandel*, and others employ^b Sandal-Wood, on these Occasions.

AT *Surat*, over the funeral Pile, a small Hut, made of thick Millet-Straw, entwin'd with small Wood, is rais'd; the Woman goes into this Hut, sits down on the funeral Pile, takes her Husband's Head into her Lap, and puts Fire to it with a Torch, which she holds in her Hand; while a great Number of *Bramins*, with Pokers in their

* *Bernier's Voyages*, Vol. II. p. 113.

^b *Linschot*, Chap. 76. and *Joh. van Twissl's Description of Guzurat*.

Hands, stir up the Fire, which they also light on the outward Part, and even push the Woman forward, in case the Dread of the Fire should make her Attempt to leap out of it ; but this does not any way correspond with the Liberty ^a which they pretend to indulge the Women in on this Occasion.

THE same Preparations are made whether the Woman is to be burnt or buried ; but the Circumstances of the Burial are different. When she is come to the Grave where the Corpse of her Husband lies, she goes down into it, and seats herself on a Bench made of Earth, which is made under a kind of Vault dug in the Earth. Having seated herself, she takes the Corpse in her Arms, throws Incense into a Fire that is just by her, and perfumes her Body. This being done, they begin to fill the Grave gently, and the Woman draws the Earth to her, and disposes it about her with her Hands. When she is up to the Neck in it, two of those who fill up the Grave, take a Carper, and hold it before the Grave, to prevent her seeing what they are going to do. After this they give her Poison in a Shell, which she swallowing down, they then twist her Neck round, so very dextrously, that 'tis impossible for any of the Spectators to perceive it, unless they happen to stand very near her. Both these infernal Tragedies are exhibited to the Sound of Instruments, the Noise of Drums, and the Shouts of all the People present, which drown the Cries of the unhappy Victims ; some of them devote themselves to Death with inexpressible Resolution.

ANY Woman that should refuse to die with her Husband, would be look'd upon as a most infamous Wretch : Their Hair is cut off, they are not allowed to touch any Betel, to wear precious Stones, or marry again, but are expos'd to Insults of every kind ; for which Reason such among them as are inform'd with heroic Sentiments, prefer Death to so wretched a Life. As they are incapacitated from enjoying the most inconsiderable Trifle, and are not allow'd to have the least Honours paid them, they don't inherit the smallest Portion of their Husband's Estate, but lie at the Mercy of their eldest Son, who succeeds to it, and has an absolute Empire over them. If such a Woman has none but Daughters, the Inheritance devolves on her Husband's Brother, who is oblig'd only barely to maintain her and her Daughters ; but this they never fail to reproach her with so long as she lives, and are often hitting her in the Teeth with not loving her Husband, since she had not the Courage to die with him. Add to this their artful Insinuations, in assuring them that if they either burn or bury themselves with their Husbands, they will save their Souls from Hell, although they had a thousand Times deserv'd to go thither ; as also, that all such who thus submit to Death out of pure Love and Affection, feel none of those Torments which the Fire causes on other Occasions. These Things consider'd, we may easily account for their devoting themselves to Death in this Manner. To conclude, the Story of ^b *Calanus*, who liv'd in the Time of *Alexander the Great*, not to mention several Testimonies of antient Authors, are a Proof that the *Indians* have been long us'd to look upon so dreadful a Death as a mere Trifle.

^a *Bernier*, *ibid*.

^b *Quint. Curt. Lib. X.*

C H A P. XV.

Of Mourning, and the Prayers for the Dead.

THE *Bramins* have various Methods of expressing their Sorrow for the Death of their Relations. When one who was older than themselves comes to die, they shave their Beards, and cut off their Whiskers, abstain from Betel ten Days, and eat but one Meal a Day during that Term, which is precisely the Time that his Soul may possibly be condemn'd to skip up and down the World. But in case the Deceas'd were younger, they don't enjoin themselves this Penance: As their Wives are always so, they are consequently never oblig'd to mourn in this Manner for them, much less for their Children. The *Soudras* don't make this Distinction, for they mourn for the Young as well as the Old, and not only shave their Beards, but also their Heads, leaving only a Tuft on the Crown of it, and wrap the rest with a Pungger, instead of a Piece of Linen, which they commonly use for that Purpose, and likewise abstain from Betel for three or four Days. When a *Soudra* loses a Child, he neither has his Beard or Head shav'd, but deprives himself of Betel for the three first Days, and puts a Pungger about his Head.

WHEN any Person in a House dies, all the bearded Slaves shave themselves; and if the Deceased were a Ploughman, of the Family of the *Vettalas*, or of that of the *Ambrias*,^{*} which are the two principal among the *Soudras*, twelve Sorts of Persons are to pay him the last Duties, *viz.* 1. The *Bramins*, who serve the Pagods. 2. The *Bectanis*, or *Perreas*, who beat the Drum. 3. The *Pannejevas*, who play on long horn Flutes. 4. The Goldsmiths. 5. The Carpenters. 6. The Locksmiths. 7. The *Vasseri*. 8. The Barbers. 9. The *Poumaliandes*, who scatter Flowers round the Dead. 10. The *Canapules*, who are Writers or Secretaries. 11. The *Salcvadis*. 12. The *Kaicules*, or *Cortezans*. But now the *Bramins*, the *Canapules*, and *Poumaliandes*, don't practise this Custom. A certain Tax or Duty is paid to all those who come on this Occasion, and a *Vasseri* gives to each Person present a Pungger, which they fix on their Heads so as to let it hang half an Ell down their Backs. They prostrate themselves in the Place where the Alms call'd *Nili* are bestow'd.

THE Fire of the Pile being out, they gather up the Ashes of such of the Bones as are not consumed, and throw them into the *Ganges*; for the Waters of that River being reputed very holy, are therefore of great Comfort to the Soul of the Deceas'd. They also think they shall procure him an abundance of Felicity, by building, pursuant to his last Will, *Tampandals*, or Huts, in the Highways, where all such Passengers as are a-thirst have cold and warm Water given them, or *Canje*, *i. e.* Water in which Rice has been boil'd, and sometimes a few Beans. If this be of no Service to the Dead, 'tis not so with regard to the Living, who in their Journies in that very hot Climate would be almost spent, were it not for some such Refreshment.

THEY often build Pagods over the Graves of the Dead; but as they are thought to be impure, no religious Act is therefore ever perform'd in them. We indeed meet with some Figures, but these are not the Object of any religious Worship, and are at most no more than barely the Images of such Persons as were either burnt or buried in that Place. If they pay them any Honours, such as the presenting them Victuals, or incensing them, 'tis only with this View, *viz.* to engage the Soul of the Deceased, in case it be a *Ratsjasja*, or Devil, not to do them any Harm, or frighten them in any Manner. They also dig Wells and *Tanks* for the Service of the Public, and imagine that the Benefit which will thereby accrue to every Individual, will be of advantage to the departed Soul.

* This is Rice that has not been winnow'd.

A
 DISSERTATION
 ON THE
 RELIGION and MANNERS
 OF THE
 BRAMINS.

PART II.

Of the Tenets and Religious Customs of the BRAMINS.

CHAP. I.

Of GOD, and the Creation of BRAHMA.

THE *Vishnouvas* look upon *Vishnou* as the sovereign Deity, whom they also call *Permal*. Not to take notice of the almost numberless Multitude of other Names they give him, I shall only observe, that the *Seivias* don't allow that Sovereignty which they ascribe to *Eswara*; however, they unanimously believe there is but one God, and that *Brahma* created the World. Here follows the Story of the Creation, according to the *Vedam*.

WHEN as yet nothing but God and the Water existed, the supreme Being, desirous to create the World for his own Amusement and Pleasure, caus'd the Leaf of a Tree, in the Shape of a Child, who play'd with its great Toe in its Mouth, to float on the Water. From its Navel there issued out a Flower call'd *Tamara*, whence *Brahma* drew his Original, who was greatly surpriz'd to see himself form'd, and not to know by what Power; but the divine Being clear'd up his Doubts, and acquainted him with his Origin. *Brahma* gave him such strong Testimonies of his Gratitude for what had been indulg'd him, that God was affected with it, and therefore gave him the Power of creating the World.

BRAHMA had at first five Heads; his mighty Power elated him with Pride, so that he forgot the Respect and Veneration he ow'd to *Eswara*, who, in his Anger, created *Beirewa*, Chief of such human Souls as are chang'd into fluttering Devils. *Beirewa*, to revenge the slighted God, split one of *Brahma's* Heads, viz. the middle one, with his Nail. *Brahma* endeavour'd to appease *Eswara* by Hymns, which he compos'd in his Praise, and the God, moved with his Repentance, put the wounded Head on his

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own, and promis'd *Brahma* that he should live with four Heads in as great Credit as before. The *Bramins* are of opinion, that his Pride is not yet quite rooted out, and assert, that when the World which now exists shall be destroy'd, and give way to that which is to succeed it, *Brahma* will be in an inferior State to that he now enjoys, and that his Place will be fill'd up by *Annemonta*, the faithful Servant of *Vishnou*.

BRAHMA did not only create the World, but also presides over it with absolute Sway: He alone is intrusted with the Care of every particular Being; for God does not give himself the Trouble to superintend over the least Thing in Nature. Thus 'tis *Brahma* indulges with long Life, and assigns to each Individual his Destiny, which is irreversible. However, he is not single, but has several Subalterns, who have each their particular Jurisdictions. The most considerable of his Deputies is *Devendre*, who has Command over all the Chiefs of the eight Worlds, and has also Lieutenants in each of these eight Worlds, which are seated over the Globe inhabited by us. They call the last *Bou-Locon*, i. e. the Place below. That where *Brahma* resides is the highest, which, however, is under the Heavens, and is call'd *Brahma-Locon*. One of these two Worlds is situated towards the North, and the other towards the South; the eight others lie between, and are rang'd according to the Order of the Winds. 1. *Indre-Locon*, where *Devendre* presides, who is also call'd * *Indre*. 2. *Achni-Locon*. 3. *Jamma-Locon*, which is Hell. 4. *Niruti-Locon*. 5. *Warouna-Locon*. 6. *Cubera-Locon*. 7. *Vajouvia-Locon*. And 8. *Ifangja-Locon*.

Achni, *Jamma*, *Niruti*, *Warouna*, *Cubera*, *Vajouvia*, and *Ifangja*, all hold of *Devendre*, who is subordinate to *Brahma*. These eight Chiefs have each their particular Functions. *Achni* presides over the Fire, *Varouna* over the Water, *Vajouvia* over the Winds, *Cubera* over Riches, and so of the rest.

C H A P. II.

Of the Wives of Vishnou and Esvara.

WE have seen in the first Part, that when the Mountain *Merouva* was whirled about in the Sea, the Motion produced a Foam which was like the Cradle of a beautiful Woman nam'd *Latjami*. This second *Venus* was bestow'd on *Vishnou*, preferably to the *Devetas*, who were all in Love with her. The *Seivias*, who assert that *Esvara* is the sovereign God, say also, that he has a Wife call'd *Parvati*. They tell us that she had a double Birth; first, she was Daughter to *Datsja*, Son of *Brahma*, and of *Sarasvati* his Wife. Her Father gave her in Marriage to *Esvara*, and some Time after intended to perform a *Jagam* or Sacrifice, to which he invited the *Devetas*, such as *Devendre*, the Sun, the Moon, and the rest, but neglected *Esvara* his Son-in-Law. *Parvati* told him he should also have invited him, but he, instead of agreeing with her, made her the following injurious Answer: *Esvara*, says *Datsja*, is not worthy of that Honour; he is a Fellow that subsists only on Alms, and has no Clothes to put on. We are to suppose that *Esvara* was at that Time *Incog.* and veil'd under such a Shape as made him unknown to all. *Parvati*, inflam'd with Rage, cried out to her Father, *I myself am therefore not worthy to assist at it*; and saying these Words, she

* i. e. Chief.

leap'd into the Fire that was prepar'd for this Solemnity. *Eswara*, exasperated in the highest Degree at this unhappy Accident, was all over in a Sweat, and one of the Drops of it happening to fall on the Earth, *Virrepadra* sprung from it, who immediately ask'd his Father what Commands he had for him. *Eswara* bid him go and destroy the *Jagam* of *Datsja*, and was obey'd; for he kill'd some of the Guests, drove away others, cut off *Datsja's* Head, kick'd the Sun, and broke all his Teeth, so that he has not one left at this Time, and drubb'd the Moon so heartily, that her Face was cover'd all over with the Marks of the Blows he gave her, which continue to this Day. The *Devetas* implor'd *Eswara's* Mercy, and obtain'd it; he was softened by their Intreaties, and restor'd *Datsja* to Life, on whose Body he fix'd the Head of a He-Goat instead of his own. *Parvati* being consum'd in the Fire into which she had thrown herself, was indulg'd a new Birth, and was Daughter of the Mountain *Chimarvontam*, who married her to *Eswara*. Her Husband was so passionately in love with her, that he gave her half his Body, so that she became half Man and half Woman; for which Reason the *Bramins* call her *Ardhanari-Eswara*, a Name implying such an Union.

THESE People are of opinion, that both *Vishnou* and *Eswara* can procreate Children without the Commerce of the other Sex, since they ascribe to them a Power of getting them by the bare Act of the Will, so that they suppose they only have them for Dalliance Sake. *Eswara* is represented in the Temples under a very immodest Shape, expressing the Union of both Sexes in an Act, which Modesty will not allow me to explain farther. This is grounded on a Tradition which the *Bramins* themselves are partly asham'd of, and is as follows: It fell out one Day that a *Moniswara* came to visit *Eswara* in a Place where the latter used to carefs *Parvati*. The *Moniswara* came at a very unseasonable Hour; in vain the Porter shut the Gate upon him, and even told him the Reason why he could not be admitted; for the *Moniswara* was so enrag'd to find he must be forced to stay till *Eswara* should please to shew himself, that he broke out into an Imprecation, which he immediately repented of. *Eswara* had overheard him, but pardon'd him when he found he was sorry for it. The *Moniswara*, not satisfied with being pardon'd for his Offence, requested that all who should worship the Image of *Lingam*, which is that Figure representing the Union of the Sexes in the Manner above-mention'd, should reap greater Advantages from it than if they were to worship *Eswara* when represented with his whole Body. He obtain'd his Desire, and 'tis to this Circumstance that those scandalous Images, under which *Eswara* is worshipp'd in the Pagods, owe their Original; but he is represented under the Figure of a Man, in that Statue of him which is carried about in public.

C H A P. III.

Of the ten Corporeal Shapes which Vishnou assum'd.

THE *Vishnou*s believe that *Vishnou* had ten different Births.

1st, * Like *Matja*, or a Fish; for a Devil having carried off the four Parts of the *Vedam*, threw himself into the Sea with his Booty, when immediately *Vishnou* changing himself into a Fish, pursued and kill'd him.

* See the Figures of these ten Transformations. The Reader will meet, in the Sequel of this Work, with some Figures which differ a little from these, together with new Remarks.

2d, Like *Courma*, or a Tortoise; for the Mountain *Merouva* being thrown into the Sea, in search of *Amortam*, 'twas so prodigiously heavy, that the World, unable to support the Weight of it, was beginning to sink into the Abyſs, when immediately *Viſnou* transform'd himſelf into a Tortoiſe, and took the World on his Back.

3d, Like *Warraba*, or a Hog. Among the Idols of *Viſnou*, in a Pagod in the City of *Trimottam*, near *Zinzi*, is the Head of a Hog, which the *Bramins* aſſert to have come out of the Earth; they pay very great Honours to it.

4th, Under the Shape of a *Naraſimba*, or a half Man and half Lion.

5th, Under the Name of *Vainana*, a young *Bramafari*, born of the ſame Mother as *Devendre*, who gain'd a Victory over *Belli*, which we ſhall mention hereafter.

6th, Under the Name of *Pareſje-Rama*, who was a *Settrea*.

7th, Under the Name of *Dajerrata-Rama*; and the Reason of his aſſuming that Shape is as follows: *Ravana* and *Kompacarna*, Sons of *Caffiopa*, being now become *Ratjas* or Devils, were as miſchievous as they were powerful. Theſe ſubdued the whole World, and afterwards went and declared War with *Devendre*, but *Ravana* was not able to vanquiſh him. In his Grief and Confuſion he made a Requeſt to *Eſwara*, who granted him the following Privilege: That he ſhould neither be kill'd, nor be ſubdued by the Chiefs of the ſeven Worlds ſeated under Heaven, but, on the contrary, ſhould be victorious over them. He did not ſtand ſo much in awe of Men, as to be forc'd to pray that they might not be allow'd to take away his Life. *Eſwara* promis'd him alſo two hundred *Lakes* of Years, *i. e.* a Life of twenty Millions of Years. *Kompacarna* likewiſe made a Wiſh, and requeſted the ſame Indulgence as his Brother, together with a Grant of ſleeping fix Months, and of being afterwards awak'd every Day. *Eſwara* granted him alſo, that on the Day he wak'd he ſhould overcome all thoſe againſt whom he waged War, not excepting *Eſwara* himſelf. The two Brothers, extremely well ſatiſfied with what they had obtain'd, built ſeven Caſtles, the firſt of which was of Gold, the ſecond of Silver, the third of Copper, the fourth of Iron, and ſo on. They fell upon *Devendre* and the other Chiefs, whom they took Priſoners, and carried their Inſults to ſuch a Pitch, that *Brahma* acquainted *Viſnou* with all the Complaints which were made on that Account; upon which he reſolv'd to owe his Birth to a *Settrea*, *Deſſeratha* by Name, in the City of *Ajot-ja*. This *Settrea*, though he had three Wives, had no Children by any of them, and had therefore been advis'd to prepare a Sacrifice, in order to remedy this Barrenneſs. The Fire *Homan* being lighted, a Man was ſeen to iſſue out of it, having a Baſon in his Hand, fill'd with Rice boil'd in Milk, with Butter and Sugar, who commanded him to take it and give ſome of it to his Wives. The *Settrea* obey'd, but divided it into two Parts only, one of which he gave to *Kauſal-ja*, and the other to *Kaica*. Theſe two Women gave ſome of it to the third, named *Somitra*. They all became fruitful. *Kauſal-ja* brought forth *Viſnou*, who was named *Ramma*; *Kaica* was delivered of *Bharata*; and *Somitra* had two Sons, who were call'd *Latſmana* and *Settrugna*, the firſt of which adher'd to *Ramma*, and the ſecond to *Bharata*. In Proceſs of Time they married, and *Ramma* had a Wife named *Sita*. *Kaica* having done ſomething that pleaſed her Husband vaſtly, he engag'd himſelf to grant her whatever ſhe ſhould aſk. She deſir'd that *Ramma* ſhould be oblig'd to go and live for twelve Years in the Woods, and that her Son ſhould be a Prince. *Ramma* taking his Wife and his dear *Latſmana* along with him, ſet out in obedience to his Father's Commands. 'Twas with Grief that *Bharata* heard what his Mother had obtain'd in his Favour, ſo that he would have kept him back, and endeavour'd

vour'd to get the Sentence which had pass'd upon him revers'd ; but *Ramma* oppos'd it, and made him consent that their Father's Commands should be obey'd. Accordingly he set out, and became the Tenant of the Woods, where he was the Terror of the Wicked, and the Support of the Good. During his Residence there, *Ravana* the Devil hearing that *Sita*, *Ramma's* Wife, was a Miracle in Beauty, he commanded a Devil to assume the Shape of a golden Stag, and he was immediately obey'd ; when he appearing before *Sita*, she besought her Husband to let her have him. *Ramma* immediately pursued the Stag, which taking to his Heels, drew him at a great Distance from the Place where he had left his Wife. Immediately *Ravana* presented himself before her, under the Shape of a *Sanjasi*, and ask'd Alms of her, and afterwards drawing near her upon the same Pretence, he seiz'd and carried her off. He endeavour'd to conquer her Resistance by good Usage, for a Saint had told he should die in case he forced her. *Ramma* being return'd, was prodigiously surpriz'd not to find his Wife, when he met with the Bird *Yataw*, mortally wounded, who told him that he had fought against *Ravana*, who had forced her away. *If you*, says the Bird, *should pursue him alone, you'll lose your Labour ; but go towards that Mountain, and you there will meet with the Ape Suggriva, who is flying from his Enemies, take him into your Service.* *Ramma* follow'd his Advice ; he met with *Annemonta*, who engag'd in his Interest, because he perceiv'd a Light shining on the Face of *Ramma*, and that of his Brother, which struck him with Awe. They met with the Ape *Suggriva*, who join'd himself to them, and after they had reveng'd him of his Enemies by their Overthrow, he was declar'd Chief of the Apes. They afterwards advanc'd towards ^a *Ramacovil*, in their Way to ^b *Lanca* ; but as there were several Floods in their Passage, the Ape was commissioned to bring Mountains, and to throw them into the Sea, in order to make a Bridge with them, which he accordingly perform'd. Now the Ravisher had a Brother, *Viphisena* by Name, who acquainted him with the Danger they were in ; *I am inform'd*, says he to him, *that Ramma is a God ; restore his Wife to him.* *Ravana* laugh'd at his Advice, when *Viphisena* seeing him obstinately bent to persist in his Resolution, abandon'd him, and went over to *Ramma*, who took him into his Service ; after this they besieg'd *Lanca*, when various Battles ensu'd, *Ravana* was at last put to Death, and his Brother put into his Place, after which *Sita* was restor'd to her Husband. *Ramma*, unwilling that this Bridge should be of Service to any other Person, broke it down, by throwing several of those Mountains into the Sea, of which it was form'd, and built a Pagod in *Ramacovil*, in honour of *Eswara*, with this Indulgence, that whoever should visit it should obtain the Remission of all their Sins. 'Tis in Commemoration of this Success that *Ramma* is represented, in all the Pagods of *Eswara*, with ten Heads and twenty Hands.

8th, The eighth Appearance of *Vishnou* under the Name of *Kristna*, the Reason of which will be given when we mention the Feast of *Gogolastemi*, redounded, as the *Bramins* tell us, more to his Glory, and was more wonderful than any of the rest. At his former Descents upon Earth, he us'd only to bring a Spark of his Divinity along with him, but on this Occasion he appear'd in all the Pomp and Majesty of it, inasmuch that Heaven itself was emptied.

9th, He took the Name of *Bouddha*.

10th, And lastly, he assum'd the Shape of *Kelki*, or a Horse. The Author from whom we borrowed these Names, does not inform us on what Occasion they were given.

^a 'Tis call'd by the *Portuguese*, *Ramanacor*, and is an Island, between the western Peninsula of *Indus*, and the Island of *Ceylan*.

^b By the Country of *Lanca* the *Bramins* understand the Island of *Ceylan* and the Kingdom of *Achem*, which, according to them, antiently made but one Island.

C H A P. IV.

The ORIGIN of the Bird GARROUDA, and of AN-
NEMONTA!

KADROUVA-VINNETA and *Diti*, two of the Wives of *Cassiope*, who was the first *Bramin*, happening to be walking in a Garden, a little Way out of the City, they perceiv'd *Outseirevan*, the Horse of *Indre*. *Diti* in Admiration cry'd out, *How beautiful! how white this Horse is! he has not so much as the least black Spot about him!* Her Companion affirmed that he had a black Spot near his Tail; upon which they fell to disputing, and laid a Wager, the Conditions whereof were, that she who lost should be the other's Slave. As it was then Night, they suspended the Examination till the next Day; but *Kadrouva-Vinneta*, whose Sons were Devils under the Shape of Serpents, taking Advantage of the Night, commanded one of them to go and place himself near the Horse's Tail, so that the next Morning a little black Speck was seen upon it. *Diti*, who knew nothing of the Trick, submitted to her Companion, and was as holy and pious as the other was wicked: But the Saints comforted her in her Affliction, with this Assurance, that she should bring forth Children who would be her Deliverers; and accordingly she conceiv'd, and laid two Eggs. She waited a long Time in Expectation of their being hatch'd, but growing impatient, she broke one of them, whence issued a Child with only the Upper Part of its Body, the rest not being yet form'd. *Annura*, for that is the Name of the immature Babe, was very angry with his Mother for having been the Cause of his Deformity, and assur'd her she would continue in Slavery five hundred Years longer, for her not staying till the Egg had hatch'd itself. He enter'd into the Service of the Sun, flew up into the Air, and undertook to guide the Chariot. Five hundred Years after, the other Egg being hatch'd, *Garrouda* issued out of it, who went and serv'd *Kadrouva-Vinneta* and her Children. *Diti* growing weary of her Servitude, *Garrouda* ask'd her why they were Slaves, and if there were no Possibility of their getting free? *Yes, there is*, says she, *provided you will go and fetch the Amortam, which is kept in Devendre-locon.* *Garrouda* no sooner heard these Words than he flew away, and went in Search of the *Amortam*, which he got Possession of, after having conquer'd the *Devetas* who guarded it, and put out the Fire which surrounded it. 'Twas to no Purpose that they intreated him not to force it away, it being a Trust; however he assur'd them, that after he should have made Use of it to rescue his Mother out of Slavery, they then might have it again if they thought proper. But he requested of *Devendre*, that he might be allow'd to eat the Serpents, which accordingly was granted him. He then set out, in order to return to his Mother; but the treacherous *Kadrouva-Vinneta* seiz'd on the *Amortam*, and resolv'd that she and her Sons should drink it. Immediately *Devendre* sent a *Deveta*, under the Shape of a *Bramin*, who going to her, said as follows: *Take care how you profane this Drink, by not taking it with the Preparations requisite. You must first wash your Body, and put on such Clothes as are pure.* *Kadrouva-Vinneta* caused the *Amortam* to be laid on a kind of Straw, called *Arpbha*, which is of a very holy Nature, and that they in the mean Time should go and purify themselves. In the mean Time the *Amortam* was carried off, so that only a few Drops remain'd of it on the Straw. The Serpents, after their return, fell to licking it, and the Straw being very sharp, cut their Tongues; since which Time the Tongues of Serpents have always been forked. The Beak of the *Garrouda* having touch'd the *Amortam*, became white, and also its Neck, and *Vishnou* made choicc of this Bird to carry him, in the same Manner as the *Greeks* and *Romans* relate that *Jupiter* was mounted on an Eagle. The

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Garrouda is the *Vabanam*, or ordinary Vehicle of *Vishnou*; the *Bafwa*, or Ox, that of *Efwara*; and the *Ampfa*, a Bird resembling a Teal, that of *Brahma*.

NOR is the Origin of the *Annemonta*, which is properly the Wind, less wonderful. Whilst *Vishnou* lived under the Name of *Ramma*, in order to wage War with *Ravana*, an Ape called *Kefferi* had a Female named *Augena*, who, tho' she had no Commerce with her Male Consort, brought forth an extraordinary kind of Ape; who, the Moment after he was whelp'd, engag'd in the Interests of *Vishnou*. The great Services he did him in the Expedition of *Lanca*, were rewarded by his having a little Pagod erected in his Honour, within that of *Vishnou*; and he attends on him in the same Quality upon Earth, as *Garrouda* does in Heaven.

WHEN *Vishnou* withdrew from the World, after having resided in it under the Shape of *Ramma*, all the People of *Ajot-ja* were for following him; but *Ramma* told them, they could not ascend into Heaven with their Bodies, but that if they were desirous of accompanying him, they must leave them in the *Serriou*, a River which runs near *Ajot-ja*. These gave Credit to what he said, and followed him with new Bodies with which they had been clothed after Death. *Annemonta* was not allow'd this Privilege, but was obliged to remain upon Earth, with this Promise however, that he should live as long as *Brahma*; and that when the World shall be renew'd, he shall succeed him, and that *Brahma* will then come and take his Place.

GARROUDA and *Annemonta* are worshipped by the *Vishnouvas*, but the *Seyvias* honour the Sons of *Efwara*. The first is *Wigneswara*, whom some make the Son of *Parvati*, while others assert, that he is brought forth by the bare Act of *Efwara*'s Will. The second is *Verrepadera*, whom *Efwara* begot in his Anger, to punish his Father-in-Law *Dats-ja*. *Beirewa* is the third, whom he likewise begot in his Wrath, in order to revenge himself on *Brahma* for his insupportable Pride and Haughtiness; and who exercises Justice in this World over such fluttering Devils as were once human Souls. The fourth is *Comara-Swami*, Son of *Efwara* and *Parvati*. *Nandi*, who is also called *Bafwa* and *Bafanna*, is the Fifth, and is honoured under the Shape of an Ox. The Sun and Moon have also their particular Worship.

C H A P. V.

Of the four AGES of the WORLD, according to the BRAMINS.

THE *Bramins* ascribe four Ages to the World: The first they call *Critaigom*, the second *Traitagom*, the third *Dwaparugom*, and the fourth *Kaligom*. The three first are already past, and we are now in the fourth, 4835 Years whereof are already elapsed this present Year 1735. The Duration of the first was one Million, seven hundred twenty eight thousand Years; the second, one Million two hundred ninety two thousand Years; the third, eight hundred sixty four thousand Years; which, added to those already past of the fourth Age, amount in all to three Millions, eight hundred eighty eight thousand, eight hundred, and thirty one Years, from the Creation, according to this Calculation. They have ascrib'd various Degrees of Virtue to the four Ages, and assert, that all Things are continually degenerating, which corresponds with the Golden, the Silver, the

the Brass, and the Iron Ages of the Poets. The Universe, they say, is like an Egg, which includes the Heaven, the Earth, and the Abyss. They suppose that Heaven contains various Worlds, and ^a *Bartrouberri* has number'd fourteen, which are all comprehended in that Egg. The eight which have been already spoken of, are under the Heaven where *Brahma* resides, and go by the general Name of *Surgam*; so that instead of saying a Man is dead, they say he is gone to *Surgam*. These Worlds are over the Globe inhabited by us, and are called *Bou-locon*. Over *Surgam* is *Brahma-locon*, and over that *Kailasom*, *Lilawicontam* and *Viecontam*, in which three Places God himself resides. They place *Patalam* or the Abyss, under *Bou-locon*. In the Middle of *Bou-locon*, they feign a Mountain, whose Summit rises higher than the eight Worlds, and the Foot of it descends beneath *Patalam*. This Mountain, which is the same with *Merouwa*, that was mentioned when we related the Discovery of the *Amortam*, is of pure Gold; and the Revolution of the Sun, Moon, and Stars round it, occasions the Difference of Day and Night. Tho' Gold is not of a Nature proper to nourish Trees, the Mountain *Merouwa* is nevertheless cover'd with Fruits which have this Property, that whoever eats of them, is never hungry or a-thirst, or subject to the Inconveniencies of old Age. But these delicious Climes were not made for Men to reside in, but are reserv'd for the Sons of *Diti*, the Wife of *Cassiope*.

Bou-Locon is divided into seven Worlds, each of which has its Sea round it. That in the Center floats in a Sea of fresh Water, the second in a Sea of Milk, the third in a Sea of Butter, the fourth is surrounded with a Sea of curdled Milk, the fifth with a Sea of Wine, the sixth with one of Syrup, and the last, which is ours, with a Sea of Salt Water. Each of these Worlds borrows its Name from the Sea with which it is surrounded.

^b THIS World will have an End, but 'tis as yet far removed, for a thousand Revolutions of four Ages make no more than one of the Days of *Brahma's* Life, who, it is said, will certainly live an hundred Years, each Day of which is of the Length above-mention'd; and in 1639 they computed he was but fifty Years of Age, and that he was then entering into his fifty-first Year. The first Month, and the first Day, after the Expiration of these hundred Years, the World will be consumed by Fire. The Sun, who now lends us only a few of his Rays, will then dart them all at once on the Earth. The Sea will be dry'd up, the Mountains will crumble into Dust, after which the Rains will descend with Violence, in the same Manner as the Water rushes out of an Elephant's Trunk, and then *Brahma* will give up the Ghost.

^a This is an *Indian* Sage, whose Proverbs are had in great Esteem.

^b We need not remind the Reader, that this System of the four Ages of the World, according to the *Bramins*, is very different from that of the *Banians* in the preceding Dissertation. This Difference is also found in the Circumstances of the Creation. 'Tis manifest that both these People have imbib'd their Notions from the same Source; viz. from the Doctrine of the ancient *Egyptians*, which probably both have disguised after their own Mode. All human Institutions are liable to change; and to say Truth, one Age has as much Right to invent Tenets as another, when they are only the Product of a wild and romantic Imagination.

C H A P. VI.

Of the Devetas, and ten Ratjasjas.

THE *Devetas*, who are happy and beneficent Intelligences, did not all spring from the same Original. *Brahma* created the Sun, the Moon, and the Stars, which are all so many *Devetas*. He also created others for the more immediate Service of the Deity, such as *Wistnoudouta* and *Scvadouta*, who are both Servants, the former of *Vistnou*, the latter of *Eswara*. *Cassiopea* the first *Bramin*, had not Reason to be equally satisfy'd with his Children. Those he had by his Wife *Aditi* were agreeable to God, who rank'd them among the *Devetas*; and their Number is increased by the Souls of such as die after having led holy Lives.

BRAHMA also created *Ratjasjas*, or unhappy and noxious Intelligences, among which are the *Jammadoutas*, or Servants of *Jamma*, and certain others. The Children which *Cassiopea* had by his Wife *Aditi*, were all *Ratjasjas*, which is also the Fate of all such as have led a Life of Guilt. These are all condemned to flit up and down, to be oppress'd with Hunger and Thirst. They cannot enjoy any Thing that is given them by Men; and therefore often assume a human Shape, in order to beg Alms. *Beireva*, who is their Chief, does not allow them so much as to tear up a single Blade of Grass.

SUCH *Ratjasjas* as were once Men, have no longer the Power to hurt, and are no more than a Set of wretched Beings; but the Children of *Aditi* are very powerful, and hurt even the *Devetas*. Some of these are even in *Surgam*, but they cannot soar up so high as *Brahma-locon*, much less to *Weicontam*, where the Divine Being resides corporally. From their unwieldy and misshapen Bodies, there exhales an insupportable Stench. They are *Anthropophagi* or Man-Eaters, have Children, and are subject to Death: They assemble in the Island of *Andamans*, situated to the South of *Pegu*.

C H A P. VII.

Of the Pagods, and Religious Worship.

THE Division of the Nation between *Vistnou* and *Eswara*, gave rise to the Building of Pagods in Honour of both these Deities. As their Sects live together in the same Place, there is not a single City but has one Temple at least dedicated to each of them. These are built with very lofty Spires, and are larger and more finely embellish'd than those Pagods which are erected in Honour of the inferior Divinities. But this is not the only Distinction between the Pagods; there is likewise another which is founded on the Degree of Holiness, they not being all equally sacred. Here follows the Principal in the Kingdom of *Carnate*.

JOCKETENA, a very lofty and very beautiful Pagod at *Madura*; that of *Sriringam*, at *Trisnapoli*; that of *Vaderasou*, at *Vistnou-Canje*; and that of *Vire-ragna*, at *Trivelour*: These four are dedicated to *Vistnou*. The following are in Honour of *Eswara*, who is there

there ador'd under the Figure of the five Elements: At *Seva-Canje*, the Pagod call'd *Ekaubranata*, for the Earth call'd *Pratevi*; at *Trivanakawere*, the Pagod *Jembounatef-wara*, for the Water call'd *Apou*; at *Trinamula*, the Pagod *Aranajat-Efwara*, for the Fire named *Ifjem*; at *Kalift*, the Pagod *Kaleft-Efwara*, for the Wind call'd *Waijou*; at *Settamberam*, the Pagod *Settamberam-Efwara*, for the Air call'd *Akasjem*: There is also the Pagod *Winket-Efwara* at *Tripeti*.

THE *Bramins* are very ingenious in heightning the Fame and Reputation of their Pagods, and have a fruitful Imagination for the Invention of Prodigies, in order to engage the Devotees in their Worship. In the Pagod of *Trifnapoli* is kept the original Image which *Brahma* himself serv'd. He gave it to the Ancestors of *Ramma*, who had it by Succellion, and made a Present of it to *Vipbifena*, Brother to *Ravana*; the Occasion of which was as follows:

RAMMA, after he had ended the War which he had waged against this *Ratjasja*, perceiving that it was with Regret he left him to go and live in his Dominions of *Lanca*, gave him this Image to comfort him, commanding him to worship it agreeably to his Intentions; upon this Condition however, that he should never set it on the Ground, but on that Spot where he intended it should always continue. Being one Day at *Sriringam*, he had Occasion to make Water, when *Vicgnefwara*, Son of *Efwara* and *Parvati*, assuming the Shape of a *Bramasari*, presented himself before him at that very instant. *Vipbifena* besought him to hold the Image, till such Time as he had satisfy'd Nature; which the other promised, upon Condition that he should not be above half an Hour: But *Vipbifena* was full two Hours, whereupon the counterfeit *Bramasari* set down the Image. *Vipbifena* having done that very Moment, he beat him, and endeavour'd to lift up the Image, which open'd its Mouth, and bid him not remove it from that Place; but to compensate his Loss, it told him, he might come every Day from *Lanca* and pay him Homage, which he might easily perform, as he was a Giant and a *Ratjasja*. The *Boranes* or *Chronicles* relate, that he used to go regularly to it every Day, bringing Flowers with which he adorn'd the Image, instead of those which the *Bramins* had laid there. They say further, that as no one could possibly find out how those Flowers came to be changed, a *Bramin*, in order to discover the Matter, shut himself up in the Pagod, and saw what he did. The *Bramins* pretend that he still comes there once every Year.

As *Vipbifena* tarry'd so long before his Return, there was a mysterious Reason for his so doing. During the Continuance of the World which preceded this, seven Rivers, viz. the *Ganges*, *Jimmena*, *Godaveri* that flows near *Narsapour*, *Sarasvati*, *Marmada*, *Indou*, and *Cavari* happening to meet together, disputed for Pre-eminence. Five of them gave it up, but *Cavari* would not. The *Ganges* went and prostrated itself at the Feet of God, who was so much the more enclined to favour him, as five had already allow'd him the Superiority he stickled for. But *Cavari* made a very seasonable Vow, which was so agreeable to that God, that he promised to come into his Bosom. 'Twas in order that this Promise might be performed, that *Vipbifena* was prevented making Water so long, in order that the Patience of the *Bramasari* being worn out, he might set the Image upon the Ground, which by that Means would be confin'd at *Sriringam*, a Place surrounded with the Waters of the River *Cavari*.

THE Pagods erected in Honour of *Vishnou* and *Efwara*, are more lofty and spacious than those of the inferior Divinities; but they are not to be compar'd to our Churches. Those Buildings are flat, but the Spires are very lofty, and among the rest, that of the Pagod which stands in the Neighbourhood of *Tegnepatram*, which generally goes by the Name of the white Pagod.

THESE

THESE Pagods consist of three Parts : The first is a vaulted Roof, supported on Stone Columns; it lies open, and all Persons without Distinction are allow'd to enter it. Some Images are within, which are placed for Ornament sake, and to represent some Incident in the *Parones* or Chronicles, under symbolical Figures. These are Elephants, Oxen, Horses, &c. and are made of Wood. Some of these are carried with great Solemnity through the Streets on certain Days. The second Part is open in the Day-Time, and shut at Night; but the *Bramins* who serve and attend in the Pagods, forbid the Entrance of it to all but themselves. 'Tis filled with grotesque and monstrous Figures of Men with many Heads, and a great Number of Arms. The third, which is a kind of Chancel, is shut up with a very strong Gate. It is here that the Statue of *Vishnou*, in the Shape of a Man with four Arms, is placed; or that of *Eswara*, under the Figure of *Lingam*, or that of a Man; but in this Case he is represented with three Eyes, viz. two in their natural Place, and the third in the Middle of the Forehead. A great Number of Lamps burn Day and Night before these Idols.

THIS Edifice stands in the midst of a Green which is surrounded with a Wall, within which are Pagods, which are usually plac'd round those of *Eswara* and *Vishnou*. Those of the latter have generally those of *Laslemi* his Wife, of *Garrouda* and *Annemonta*, near them. It is very proper for *Garrouda* to be placed in the Pagod of *Vishnou*, he being his *Vahaman*; *Annemonta*, whom they represent with an Ape's Head, because, say they, he was whelp'd in this Manner, is sometimes on the Outside. Near the little Pagod dedicated to *Garrouda*, stands a kind of Mast, on which several Sticks are nail'd; he himself is represented under an human Shape, with Wings on each Side. The *Bramins*, who rank him among the red Sparrow-Hawks, and pay him very great Honours, might possibly have borrowed this Superstition from the *Egyptians* who had the Sparrow-Hawk in great a Veneration, and always punish'd those with Death who kill'd one of those Birds, tho' it were by Chance. In the Green where the Pagod stands, is a Stone Bucking-Tub, in which the Plant *Telege* is set.

THE Pagod of *Eswara* stands also on a Green surrounded with a Wall, having several other Pagods within it, viz. those of *Parvati* his Wife, of *Suria*, of *Chindeca*, of *Comaragwari*, and of *Nandi* or *Bafwa*. The last is represented under the Shape of an Ox as big as the Life, and made of blue Stones. *Bafwa*, who is *Eswara's* *Vahaman*, is ever with him. *Schendra* or the Moon, has no particular Pagod, but she is always over *Eswara's* Head.

THE Custom of placing Figures of the Moon over-head is of great Antiquity. The *Moabites* used to adorn the Necks of their Camels therewith, b as we read in the Book of *Judges*; and the Crescent of the *Mahometans* possibly owes its Original to this. The Pagod of *Eswara* has likewise two other Statues in it, viz. that of *Vicneswara*, which is also call'd *Pullari* and *Vinnaiki*. He is represented with the Body of a gor-belly'd Man, and the Head, the Trunk, and one of the Tusks of an Elephant. The other is that of *Virreparda*, which has one Head, but a great Number of Arms, all grasping Weapons: He is sometimes imag'd with no less than thirty-two Arms.

WHENEVER the *Bramins* go upon the Green, they, out of respect, always observe to have the Pagod to their Right; and before they enter it, they always leave their Shoes at the Door, and throw an upper Garment over their Shoulders, as though it were a Cloke.

^a Herod. Lib. 2.

^b Judio. viii 21

FOR the Maintenance of the Pagod, there is a Duty laid on all Goods imported and sold in the City, and a kind of Poll-Tax which is levied on the several Families.

THE Perquisites arise from the Offerings of the Pilgrims, who come in Shoals to the Pagod, on such Days as are sacred to it; as for instance, that of *Tripeti*, a few Days Journey distant from *Paliacate*, has three Festivals every Year; one in *September*, on which the *Soudras* particularly, and the inferior sort of People meet there; the second in *December*, on which the *Bramins* assemble from all Parts; and the third, whose stated Time is not mentioned by Mr. *Roger*, does not produce a less Revenue than the former. The yearly Perquisites of this Pagod amount to sixty or eighty thousand * Pagods, which we are told is much less than formerly; consequently it must, in those Days, have amounted to prodigious Sums.

THE antient Kings used to glory in increasing the Treasures of the Pagods, but King *Veincapati* happening to be in want of Money, and unwilling to incur the Odium of having plunder'd the sacred Treasure, took the Money that was deposited therein, and gave a Promissory Note for the Payment of it, when the State of his Affairs should permit him to do it. *Rama-Develo* his Successor, had not so much Probity, but was for seizing the Jewels, and among the rest a Crown of Gold, enrich'd with Rubies and Diamonds, which was on the Head of the Idol. But those who had given him this wicked Counsel, died at the Foot of the Mountain on which the Pagod stands, and were soon after followed by the King himself.

C H A P. VIII.

Of the IDOLS, and their WORSHIP.

DIVINE Worship among the *Bramins* does not, as with the *Christians*, consist in Assemblies of People who meet regularly to pray, hear Sermons, and sing the Praises of God. There are certain Nights on which the Image of *Vishnou*, and others on which that of *Eswara* are carried in Procession through the City. This Ceremony is perform'd monthly in Honour of *Eswara*, on the Day of *Amavali*, or the first Day the Moon does not appear; and the ninth after the New Moon, viz. the Day of *Jecadesi*, in Honour of *Vishnou*. Here follows the Manner of this Procession:

THE Image of this God is set on a prancing Horse carv'd in Wood, standing only on his hind Legs, which are fix'd on the Board whereon he is carried. The Men who carry this Machine upon their Shoulders, do not walk strait forward, but wheel up and down, in Imitation of the Pacing of a Horse in the *Manege* or Riding-Horse. Torches are carried before the Idol, who has a *Sumbreiro* or Umbrello over its Head: By the Horse's Side is a Man, who fans the Idol, and drives away the Flies. When they have gone their Rounds they place it again in the Pagod, when a Set of young Prostitutes, consecrated to the latter, dance in Honour of the God; they likewise sing Hymns, and play on Instruments made of Horn, the Drums beating at the same Time.

* The Pagod in *India* is a Piece of Money, Value four Florins, four Stivers, *Dutch Money*.

THO' the *Bramins* think the bare Touch of a *Soudra* would pollute their Pagods and Images, they yet do not look upon public Prostitutes as unworthy of dancing before the Objects of their religious Worship; nor do they suppose they are excluded the Felicities of the next Life, especially if they keep constant to the Man to whom they first made a Sacrifice of their Chastity: For to say the Truth, this kind of Fornication is not more criminal than the Marriages of those People, since neither of them are sanctified by the Christian Religion.

THEIR *Poranes* relate, that *Devendre* assuming the Shape of a Man, went one Day to visit a Courtezan, in order to try whether or no she would be faithful to him. A Bargain was struck up between them, and he agreed to give her a handsome Recompence, which was accordingly perform'd. She indulg'd him the utmost of his Wishes on the Night he had paid her so very generously, but did not sleep a-wink. *Devendre* feign'd himself sick, and appeared to his Mistress as tho' he had been really dead; whereupon she the next Day declared to her Relations, that she was resolv'd to burn herself with the Body of her Lover, nor could all their Prayers and Intreaties dissuade her from so doing. Hereupon the Funeral Pile was prepar'd, and she was going to follow him, when *Devendre* discover'd himself to be alive; and to reward her Fidelity, promised her a Place in Heaven where he presides, and accordingly was as good as his Word.

THE Worship of *Images* consists in honouring them, and in dressing them up in such Ornaments as Tradition assures are most agreeable to them. As for instance, *Vishnou* delights in having his Statues deck'd with Flowers, rich Clothes and precious Stones; and the *Vishnouvas* never fail to indulge him in his Desires. *Eswara* has a different Taste, and delights in having his Statues wash'd with Essences, and his Worshippers are very careful to sprinkle them with Water in which pounded Sandal had been steep'd, or with other odoriferous Waters. They testify the Veneration they have for those Idols, by lighting up Lamps before them, and those of their Wives, and by presenting Victuals to them twice a-Day. He who carries the Dish, having a little Bell in his Hand, is preceded by one who plays on the Flute, and a Drummer. After the Rice has stood an Hour before the Idol, the above-mentioned Person comes and takes it back, then this Mefs is consider'd as a Gift which is bestow'd by the God on those who eat of it.

THE Processions of *Vishnou* and *Eswara* above-mention'd, are not only made monthly on the Days appointed for that Purpose, but have each a solemn Festival every Year, when they are carried with great Pomp and Solemnity into a Tower as high as a House, which runs upon Wheels, and is drawn by a *Maccoas*, who are Fishermen; a Multitude of People of the four Castes crouding before and behind it. The Idol being seated on the Top of a Chariot, is saluted by the Spectators, who clasp their Hands and lift them up on high. There is also another Procession made at *Paliacate* the Afternoon of the tenth of *January*. The Statue on Horseback is carried out of the City, and when that of *Vishnou* is carried in this Manner into the Country, several Games are celebrated in his Honour, such as letting loose a He-Goat or a Fox, and endeavouring to kill them as they run, with Sticks which they hold in their Left-Hands. In the Evening the God is brought back to the Place of his Residence, and the Festival Ends with a Concert of Musick, and the Dances of young Prostitutes. The next Day is *Eswara's* Turn, who is also carried into the Country. The same Ceremony is again perform'd the eleventh of *June*, but the Day following he is only put on Horseback and carried on their Shoulders.

C H A P. IX.

Of the Festivals of Vistnou and Esvara.

THE *Bramins* distinguish their Festivals by three different Names. Those of *Vistnou* and *Esvara* are call'd *Trenala*; those of the inferior Divinities, such as their Wives and Sons, go by the Name of *Panduga*; and *Jatara* those of the *Ganga*, which we must observe not to confound with the River *Ganges*, though it be the same Name.

THE 18th of *January* the married Women celebrate the Festival of *Gawri-Devi*, which lasts nine Days. These Days of Devotion are instituted in honour of *Parvati*, Wife of *Esvara*, to whom the *Seyvias* ascribe a boundless Power, which they express by the Word *Mahafēti*, or *Great Power*. They celebrate this Festival in order to obtain a long Life for their Husbands, and to deprecate their ever being Widows. They make an Image of *Parvati*, with Rice Meal, mix'd with red Grain or Corn; after which they clothe it, and adorn it with Flowers; and having serv'd and attended on it for nine Days, they carry it the tenth into a *Palankin* or Sedan out of the City, followed by a Crowd of married Women; and at last, throw it into one of the sacred Ponds, and there leave it; which being done, they all return to their respective Homes.

THE 8th of *February* the *Seyvias* and *Smaertas* celebrate the Festival of *Tjēveratre*, which is not observ'd by the *Vistnouwas*. It consists in fasting and watching a Day and a Night. The *Soudras* commonly spend all that Night in Gaming, to keep themselves from falling asleep, but are blam'd for so doing. This Festival is celebrated in Commemoration of *Kalecote Visjam*, that mortal Poison from which *Esvara* deliver'd the World, when they were in search of the *Amortam*. He had no sooner swallow'd this Poison, but he fainted away, when the *Devetas* seeing what had befallen him, commanded all Mankind to fast during that Day, and to meditate continually on that Deity, which gave him great Ease. Being recover'd out of his Swoon, he promis'd that all those who should celebrate this Festival, should obtain a full Remission of all his Sins.

THE 14th after the new Moon of *August*, the *Bramins* and *Soudras* of both Sexes celebrate the Festival call'd *Ananta Padmanaba Uratam*. This Feast is solemniz'd in order to obtain Health in this Life, and Heaven in that to come. They endeavour to perform this religious Act on the Bank of some River whose Waters are sweet, otherwise 'tis celebrated in some House or Pagod. The *Bramins*, who only are allow'd the Privilege of officiating at it, take a Handful of long Straws, and make them up into fourteen Knots. 'Tis then the Image of *Ananta Padmanaba*, which is incens'd, deck'd with Flowers, and conjur'd with a kind of Exorcism. After this, a red Girdle, with fourteen Knots in it, is tied about the Right-Arm of that Person who obliges himself to observe this Feast, and this Girdle goes generally four Times round the Arm. When a *Soudra* is initiated into this Mystery, he goes up to a *Bramin*, who ties the *Dsandhem* about his Arm; which being done, a little Pot with Water in it is put in his Name, and under it some *Nili* is sown, and the whole is cover'd with a Linen Cloth, on which a Flower is painted, and natural ones strew'd up and down it. The *Bramin* has a *Danan* or Alms for his Trouble, which is made him either in Fruits, in Rice, or in Money.

THIS Festival is celebrated annually, and he who has solemniz'd it once, is oblig'd to repeat it fourteen Times, after which he is at Liberty either to continue it, or give an Entertainment to the *Bramins*. If he once begins again, he is oblig'd to repeat it for another fourteen Years. Such as have accomplish'd the fourteen Years, have the Privilege of having a golden Girdle made instead of a red one.

THE Institution of this Festival is ascrib'd to certain Saints, and to excite the Devotion of the People, the following Story is related. The Wife of a rich *Bramin* who was wholly ignorant of this Ceremony, going to wash herself in a River whose Waters were sweet, was surpriz'd to meet with Persons who were solemnizing this Festival. After having been inform'd of the Reason thereof, the Girdle was tied about her Arm, and she return'd home with it. Her Husband seeing it on, and being told how she had come by it, he took it from her Arm, and threw it into the Fire; but he was punish'd for so doing by losing all his Possessions in an Instant. This great Loss affected him very sensibly, whereupon he set out in search of the God in whose Honour this Festival was celebrated, and not being able to find him, sunk down through Weariness. However, the Deity appear'd to him under the Shape of an old *Bramin*, and ask'd him what was the Matter with him. The ruin'd *Bramin* began to tell him all his Story, but the old Man interrupted him, saying, *Art thou such a Madman to go in search of God? Dost thou think thou shalt ever be able to find him? Thou hadst better return home, enjoy thy Ease, and not fatigue thyself in this Manner. I will not give over the Search*, replied the other, *but will either find him or die*. These Words melted the God to Compassion, so that he was no longer able to act under this feigned Character, but revealing himself, comforted him and restor'd him to his Strength. The *Bramin* was not wanting in his Acknowledgments; for having the Gift of Poesy, and being skilful in making extempore Verses, he struck out some that Instant, and the God was so pleas'd with them, that he promis'd him he should, at his Return, find all the Possessions in his House which he had before been Master of, and that he should one Day go to Heaven; all which happen'd accordingly.

THE *Bramins* have a particular Festival call'd *Trafvanala Pondema*, every Full Moon in *August*. On this Day the *Dsandhem* is given to Children, who are hereby *Bramasariis*, and at the same Time the *Grafastas*, or married *Bramins*, take a new one.

THE 8th after the Full Moon of the same Month, the *Bramins* and *Soudras* celebrate the Nativity of *Vishnou* by the Name of *Krishna*. Here follows the Origin of that Festival which is call'd *Gokoulassemi*.

IN the Age *Duaparagom*, or the third Age of the World, *Kampsa*, who was a powerful *Settrea*, had a Sister, *Deveki* by Name, whom he gave in Marriage to *Vassouderva* of the same Caste. While they were making merry at the Wedding, an *Akasavani*, or fluttering Spirit, came and interrupted the Festivity, and said to *Kampsa*, *Why are thou thus gay and jovial? These Nuptials will be fatal to thee, for the eighth Child thy Sister shall bring forth will be thy Destruction*. At these Words, *Kampsa* put a Stop to the Mirth and Rejoicings, and would have kill'd his Sister. He was prevented, and afterwards contented himself with confining her and her Husband, upon condition that she should deliver up all her Children into his Hands. He assign'd them a Habitation or rather Prison, and shut them up therein, together with an Afs, who bray'd every Time she was deliver'd of a Child, when *Kampsa* rushing in at the Signal, took the Babe and threw it from the Top of the House to the Bottom. He had already destroy'd seven in this Manner, and was preparing the same Fate for the eighth, but mis'd his Aim.

* There are a great many Rivers in *Persia* and *India* whose Waters are very noxious, and are call'd by the Inhabitants *Butter*. Such is the *Anggison* mention'd by *Tavernier* in his Voyage to *Persia*. T 1. c. 4.

By the City they were in there run a River, on the other Side of which was another pretty large City named *Gocalam*, inhabited by Herdsmen, whose Chief, call'd *Nanda*, had a Wife, *Hissoboda* by Name, who kept a great many Cows, by which she got her Livelihood. This Chief of the Herdsmen and his Wife, in the other Life before that they then led, had made a Vow to *Vishnou*, who reveal'd himself to them under the Shape of a most beautiful Boy, and ask'd what they requested of him. They were fill'd with so much Admiration, that without once reflecting on what they had before desir'd, they pray'd to have a Son like to the Child that stood before them. *Vishnou* promis'd to indulge them their Wish in the next Life, and the Time of his fulfilling his Promise was now come, when *Kampsa's* Sister was deliver'd of her eighth Child, which happen'd to be a Son, who was born with four Hands, and was called *Krishna*; and 'tis thus, say the *Bramins*, that *Vishnou* bestows in Heaven the Pleasures call'd *Lila-Veicntam*: They add, that he resides in the *Veicntam*, where he is a pure Spirit without any corporeal Form. The Child's Parents were surpriz'd at his Birth, they discovering Something divine in it, and therefore had Recourse to Prayer; but how much was their Astonishment increas'd, when they heard it speak in this Manner? *You are now going to be freed from your Captivity; however take care not to discover my Birth, but carry me to Gocalam, on the other Side of the River, to the House of Nanda, whose Wife is just now deliver'd of a Daughter; there leave me, and put this little Girl in my Stead, when the Ass will bray.* The Guards did not see *Krishna's* Father and Mother when they went out; the Gates flew open at the bare Touch of his Foot, and the River having divided its Waters, they cross'd it as on dry Land, when they went to *Nanda*, and there made the Exchange unobserv'd. This being done, they return'd to their Confinement, and *Deveki* laying herself down in Bed with the little Girl by her Side, the Ass immediately began to bray. *Kampsa* comes in a little after, fully resolv'd to sacrifice this eighth Son to his Jealousy; whereupon his Sister besought him to spare her, since she was a Girl; but he being inflexible, threw the Child aloft, in order to catch it upon the Point of his Sword; but the Babe was suspended in the Air, and said to him, *Thou shalt not kill me, thy Enemy is at Gocalam, and he will take vengeance of thee.* *Kampsa* was going to vent his Fury on his Sister and his Brother-in-Law, but his Friends advis'd him rather to wreck it upon the Child who gave him those fatal Alarms: He took their Advice, and accordingly they went in pursuit of them, but *Krishna* kill'd them all in sport. Being grown up, he went to *Madura*, where he kill'd his Uncle, deliver'd his Father and Mother, and perform'd a great many other astonishing Exploits. 'Tis to be observ'd, that he was born at Midnight, when the *Devetas* and some Saints having Notice of it, they fasted all the Day following; and as that Night was not a fit Season for solemnizing any Festival, they put it off to the next Day, and fasted till the Morrow, when they began to make merry. The *Bramins*, in commemoration of *Krishna's* Birth, dress themselves in their finest Clothes, treat one another, send mutually *Taier*, or Milk taken off with the Cream, Cocoa-Nuts, and such Refreshments as are usually met with in Herdsmen Cottages. On this Day, the Streets of all the Cities and Towns are adorn'd with Greens, and hung with Leaves.

THE First of the New Moon of September, the Wives of the *Bramins* celebrate among themselves the Festival of *Maherna Houmi*; it continues nine Days, and was instituted in honour of *Latsëmi*, in order to obtain their Husbands Riches and a long Life. They mutually invite one another, and on the ninth Day the *Bramins* celebrate the same Festival in their Turn, in honour of *Vishnou*; and in gratitude to their Wives, they implore of him all such Things as may contribute to their Satisfaction.

THE *Soudras* imitate the *Bramins* in this Custom; they invite each other reciprocally, kill He-Goats, and perform Sacrifices. On this Day the Soldiers scower their

Arms, which for that Reason is call'd *the Festival of Arms*. They are unanimously of opinion, that the Day after is a perfectly propitious one, and that they have no Occasion to select any particular Hours in it.

A WEEK after the New-Moon of *October* is the Festival of *Dipavali*, which is celebrated in manner following. Before Sun-Rise, they wash their Heads, put on their finest Clothes, invite their Friends to their Houses, and the Night following illuminate their Houses and the Pagods, and the Children go up and down the Streets with lighted Candles; which Festival is instituted in honour of *Vishnou*. We are told on this Occasion, that while he resided upon the Earth under the Name of *Krishna*, a *Ratjasja*, *Nara-Kasora* by Name, who was living at that Time, had seiz'd on the whole World, and particularly on sixteen thousand Virgins, whom he kept Prisoners. *Krishna* having Compassion on them, overcame the Ravisher, killed him, went into his House, and restor'd the Maidens to their Liberty; who being struck with his Beauty, wish'd each of them in secret to have him for her Husband. *Krishna*, who knew their Desires, fulfill'd them. As the *Ratjasja* was dead only to live again, he was not angry at his having got him so great a Number of Mistresses, since he set a Crown upon his Head, and order'd him to conduct himself with Prudence for the future. When *Krishna* left this World, he commanded them to celebrate a Festival in his Honour, and promis'd, that whoever should assist at it, should have a full Remission of all his Sins, and be very happy in this Life. The *Malabarians* have likewise a Festival in *July*, call'd *Adi Panduga*, and another in *November*, call'd *Cartica Panduga*; the Motives of the Institution whereof we are not well acquainted with. Besides the Feasts above-mention'd, they have certain Days which are look'd upon as holy; and they believe, that an Alms bestow'd on those Days to a single Person, is as meritorious as a thousand Times as much given to a thousand Persons at another Season.

CHAP. X.

Of Pongol, or the Feast of the Sun, and of the Worship of the other Devetas.

THE Beauty of the Sun, and his great Usefulness to the Universe by the Light he diffuses, and the prolific Heat with which he animates all Nature, were some of the first Causes of Idolatry. The *Bramins* have not only given his Name to that Day which we call *Sunday*, by them call'd *Suria-vanam*, but also celebrate a Festival in his Honour, call'd *Pongol*, which falls out on the Ninth of *January*. The *Bramins* of the first Caste, look upon this Day only as a happy and propitious one, but the *Soudras* make a Festival of it. They visit one another, make mutual Presents, and their most considerable Persons are visited by the *Bramins*. They boil Rice in Milk; and if they have not Milk enough, they mix Water with it. At other Times they throw away the Water in which the Rice has been boil'd, but on this Day they keep it on the Fire till all the Water is evaporated. They boil the Rice without the House, in some Place which lies open to the Sun, and place it in such a Manner that it may receive its Meridian Rays. When they perceive that he withdraws himself, they cry *Pongol*, and repeat it four Times. The Rice which is thus boil'd on this Day, is look'd upon as very holy, and is kept as long as possible. Some of these People renew this Festival every *Sunday*. One of the Reasons of the Institution of this Feast, is from a

Notion they entertain, that *Ratjasja Belli*, of whom mention will be made in the Sequel, descends that Day upon the Earth, in order to survey the State of Things. 'Tis pretended, that when this *Ratjasja* was banish'd to *Patalam*, or the Abyss, after having been conquer'd by *Vishnou*, he obtain'd leave to come once a Year upon Earth.

BUT Mankind are not the only Beings who rejoice at this Festival, but their Cows; Buffles, or wild Oxen, partake in it. The Day after the *Pongol*, in the midst of their Mirth and Jollity, and when *Vishnou* is carried into the Country, the Beasts above-mention'd are also led thither early in the Morning, their Necks being adorn'd with Crowns and Cakes. I took notice when I mention'd the daily Exercise of the *Bramins*, of what was perform'd every Morning and every Evening in honour of the Sun. This *Deveta* has a little Pagod, in which his Idol is honour'd by lighting up a Lamp before it, when they lift up their Hands before it, and pay it divine Honours.

ALTHOUGH *Garrouda*, *Annemonta*, *Vicgnefwara*, and *Virrepadra*, are not Deities, they yet are honour'd, and are consider'd as the Dispensers of Health, and the rest of the Blessings of Life. Prayers are likewise made, and Offerings presented to them. *Vicgnefwara* has the greatest Attendance, being generally worshipp'd and serv'd in private Houses as a kind of tutelary Divinity. But they have not the same Affection for *Virrepadra*, though he is also one of *Esvara's* Sons. His BIRTH, which was the Effect of the Anger of that God, and the Weapons with which they represent him arm'd, are very inconsistent with the Genius of so pacific a Nation. The Women address themselves to *Vicgnefwara*, in order to obtain Children, and for that Purpose offer her Rice, Cocoa-Nuts, and Flowers.

NOR is *Devendre* or his Subalterns without these Honours, but are also worshipped, and have Sacrifices offer'd up to them. The *Jagam* is made in honour of *Devendre*, by which the Prisoners implore to be carried up into that Heaven where he presides. They invoke *Achmi*, in order to enjoy a good Reputation in the World; *Varouna*, for Water; *Vajourvia* for Strength and Vigour; and *Isania* for a great Credit and Authority. They don't consider them as the Authors, but the Dispensers of these temporal Blessings, and add, that Mankind must raise their Thoughts higher.

A VERY surprizing Circumstance is, that *Brahma*, who is look'd upon as the Creator and universal Governor of the World, should not have any peculiar Worship establish'd in a Nation, who so far from confining their Tendernefs to those to whom they fancy themselves indebted for any Benefit, but extend it even to such as have the least Relation to them. As for instance, they have all red Sparrow-Hawks in the utmost Veneration for *Garrouda's* Sake; and Cows and Oxen are very much rever'd upon account of *Bafwa*; but as for *Brahma*, he has not so much as one Pagod, or a single Statue erected in his Honour.

C H A P. XI.

Of the Worship of Ganga Gramma, of Gournata, and the other Ratjasjas.

THESE Idolaters do not only honour all happy and beneficent Deities, but have also instituted several religious Ceremonies, in order to procure the Favour of those whom they consider as the Instruments of divine Vengeance; of these there are a very great Number, among which *Ganga* and *Gournata* are the most famous.

THE Name of *Ganga* is common to the River *Ganges*, which, for Distinction Sake, is called *Ganga Nadi*; and to a Devil, *Ganga Gramma* by Name, whom the *Bramins* declare to be of the Female Sex. Some will have it, that she's one of *Eswara's* Wives, while others assert that she is not married. Be that as it will, *Ganga Gramma* is represented with one Head and four Arms; she holds in her Left Hand a little Bowl, and in her Right, a Trident. There are few Places but we meet with Pagods erected in her Honour; whereas *Gournata*, who is thought to have a more extensive Power than *Ganga*, and is by the *Seyvias's* look'd upon as one of the Sons, and the most faithful Servants of *Eswara*, has not so much as one Pagod dedicated to him, and only a few Statues placed in the Fields. We often meet with the Statue of the latter surrounded with *Ratjasjas*, made of Brick, standing round him like his Council. The People go and worship him under a Tree, and persuade one another that they have seen him personally.

IN *India* there are some Festivals instituted in honour of *Ganga*, on certain stated Days, at *Paliacate* excepted, and perhaps certain other Cities, whose Governors appoint the Days of their Solemnization. This Feast, which is also call'd *Pongol*, differs from that dedicated to the Sun. Rice is also boil'd at this Solemnity, either in the Pagod, or at a little Distance from it; but the *Bramins* never celebrate this Feast.

IN the Morning the Rice is boil'd; and in the Afternoon the Idol of *Ganga*, being seated on a Chariot, is carried up and down before the Image of *Vishnou*. A great Number of He-Goats is sacrificed in his honour, and their Heads are cut off by the Men who serve in the Pagod, with a Knife made purposely for that Ceremony. A Machine is carried in these Processions, like those Engines, which are used for drawing of Water out of Wells. All such Persons who, in a Fit of Sickness, or any imminent Danger, have made a Vow to *Ganga*, receive a voluntary kind of Strapado at that Time. Two Hooks are fix'd in the Skin of their Backs, and with these they are lifted up into the Air, where they act a great many apish Tricks, such as shooting off a Gun, and charging it again, or brandishing Swords. Women very often offer to perform these Feats, deluded and impos'd upon by those who assure it puts them to no Manner of Pain. And to prevent the People from being undeceiv'd by the Cries of those who are hook'd together in this Manner, they all shout aloud at that very Instant.

SOME suffer a Pack-Thread to be run into their Flesh, which they draw while they are dancing, and these deluded Wretches undergo this grievous Operation purely to please *Ganga*.

WE are assur'd, that in certain Places some Persons are so infatuated with Zeal, as to fall prostrate before the Chariot of *Ganga*, purposely to be run over, and that several of these are crush'd to Pieces upon the Spot.

NIGHT being come, they sacrifice a Buffal, of whom they ask a great many Questions, and consult the Idol on each of them; which being done, they cut its Head off with a Knife made purposely for that Use, and bury the Body in the Street before the Pagod. They let his Blood run into a Pot, which being presented before the Idol, they pretend, that not a Drop of it is found in it the next Day. Antiently it was usual to sacrifice a * Man to *Ganga*, but some Person had Credit enough to engage him to be satisfied with a Buffal. When a Mortality rages at any Time among the Cattle, He-Goats are immediately sacrific'd. The same is done when a Ship is launch'd, at beginning any new Work, such as the making a Ditch, a Hut, &c. Whatever they undertake, they do their utmost to obtain the Favour of *Ganga* and *Gournata*.

THE *Bramins* of the first Caste condemn these Sacrifices, which are very common among those of the fourth; however they dare not oppose them. They hold, that such as have observ'd this Custom, die, and are born again several Times; that they must expiate these Sacrifices by a Multitude of Miseries, which they are oblig'd to suffer in this World, after which they go into Hell, out of which God delivers them after an unlimited Time.

C H A P. XII.

Of the Human Soul; its Origin, and State after Death.

MANKIND, according to the *Bramins*, were created by *Brahma*, who having received the Power of creating the several Worlds, gave Being to nine Men, who, with the Children which he had by his Wife *Saraswati*, peopled the Earth.

THEY make no Distinction between the Soul of Man and that of Brutes, but say, that its whole Dignity consists, in that Man has a Body in which the Soul is at greater Liberty to display itself, and perform such Operations as are more worthy of its Nature. According to this Doctrine, the Spirit of Man is not superior to that of Beasts, but only in the different Construction of the Organs which it animates; and that the Beasts would be able to reason and express their Thoughts, were their Bodies capable of co-operating to the Functions of the Soul, which is, as it were, chain'd down to this earthly Tabernacle. To prove their Assertions, they alledge the Imbecility of Childhood, and the Weakness and Craziness of old Age. The Soul, say they, is still the same, but when the Organs are not as yet form'd, 'tis impossible for it to exhibit the same Thoughts outwardly, till such Time as those very Organs have attain'd their

* 'Tis surprizing that this Nation, which does not offer any bloody Victim either to *Vishnou* or *Esvara*, although they look upon him as the Supreme God, should yet shed the Blood of Animals before *Ganga*. This is also a Relic of the antient Superstition of the *Egyptians*, which the Learned among the *Greeks* had adopted in their Writings. *Porphyry*, who would not allow the Offering of living Animals to the Supreme Being, thought the Worship of evil Spirits necessary, in order to divert their pernicious Influences from Corn, Fruits, Fields, and Cities. *Plato* would have Animals sacrific'd, and their Blood offer'd to the Spirits of the Air. The *Manicheans*, who divided the Government of the Universe into two Principles, the one good, the other bad, came originally from the East, and their Opinion is no more than a Refinement on that antient Error.

due Perfection; and in the same Manner, when Age makes any Alteration in them, the Soul falls into its former Impotency.

THE *Bramins* are not agreed with regard to the Origin of Souls. Some assert, that they began to exist by the bare Will of God, before the Universe was created; that they resided in the divine Essence; and that after the Creation, they were lodged in the Bodies of Men, or those of Beasts, in order to expiate the Sins they had committed. Others assure, that the Soul is eternal, that it has ever existed in God, and explain their Doctrine by the following Comparison. In like manner, say they, as all Rivers empty themselves into the Sea, and compose one Whole therewith, just so Souls come from God, and re-unite with his Essence. They employ the same Arguments with *Plato* to prove the Eternity of the Soul. A People who believe the Soul to be eternal, are far from disputing its being immortal.

THEY allow of Rewards and Punishments after this Life, but say, that the Wicked are not all punished alike. Some will be punish'd in this World after Death, and others in that to come.

If such a Soul as the above-mentioned, may, for the Sins it has committed, be imprison'd as it were in a Body, it may also, from the same Reason, be dislodged from it to be in a worse Condition, whether in the Body of a Man or that of a Brute. This Doctrine of the Transmigration of Souls was not peculiar to the *Egyptians*; for the *Druids*, according to *Cæsar*, had the same Notion. ^a *Ovid* and ^b *Tibullus* among the *Romans* have written agreeable to that Doctrine; the ^c *Germans* had also imbib'd the same Notion, and the ^d *Getes* had received it from *Zamolxis*. *Plato* approv'd it, and *Plotinus* his Disciple, but *Porphyry* received it with certain Restrictions; for he allow'd that Souls transmigrate from one human Body into another, but thought it beneath the Dignity of Man, for a human Soul to pass into that of a Brute. He found too much Absurdity in a System, according to which it might scandalously have happen'd, that when the Soul of a Woman had transmigrated into the Body of a Mule, her Son might mount her ignorantly, and clasp her Sides with his Hoofs. But the *Bramins*, who are less scrupulous, admit the whole System without the least Restriction. These don't meet with any Remora in their Way, which should prevent their believing, that the same Soul may reside successively in the Body of a Man, of a Beast, or that of a Plant.

THE most honourable Transmigration, next to that of the human Body, is into the Cods of an Ox or a Cow. Besides the Reasons already brought with regard to the Preference which is given to that Animal, I shall add further, that 'tis a Relic of the Worship which the antient *Egyptians* paid to their God *Apis*; and that *Bafwa*, or the Ox, which is the *Bahaman* or Vehicle of *Efiwara*, had probably no other Origin. Mr. *Rogers* tells us, that an Ox dedicated to a Pagod, happening to die a natural Death, his Obsequies were performed in as honourable a Manner as if he had been a Person of Distinction.

I HAVE already observed, that some Souls at their quitting the Body, don't immediately transmigrate into others, but become *Ratjasjas* because of their Sins; and that to expiate them, they flutter for some Time in the Air; that they labour under extreme Want, and are not able to enjoy any Thing that is given them by way of Alms.

^a *Metamor.* Lib. xv.

^b Lib. iv *Eleg.* i.

^c *Appianus* in *Celtic.*

^d *Julianus* in *Cæsarb.*

Their Power is so small, that 'tis not dreaded in the least, notwithstanding the firm Persuasion which prevails of those *Ratjasjas* often assuming human Shape. Their Punishment is not so great as that of those Souls who go and expiate their Sins in the Hell where *Jamma* presides.

THE last are of two Sorts. The first continue there but a limited, tho' very long Time; and after having been sufficiently purg'd by their Sufferings, return back upon the Earth, and are there clothed with new Bodies. The second are hurl'd into *Antam-Tappes*, or the Dark-Well, whence they can never return. They there suffer infinite Torments, both with regard to the Violence of them, and their Duration; and among other Tortures, are torn with Thorns, by mad Crows with Steel Beaks, and by Dogs, and Gnats, who are continually stinging them. Besides the excessive Cold which prevails in that Well, it abounds with every kind of Torture which can possibly heighten the Rigour of their Punishment.

As the Law-givers among the *Bramins* have appointed Punishments for the Wicked, they have also prompted Men to the Practice of Virtue, by the Hopes of enjoying the utmost Felicity in the Life to come. Here follows what they promise the Virtuous. They allot them seven different Places under Heaven, where *Indre* or *Devendre*, *Achni*, *Niruti*, *Vajourvia*, *Cubera*, *Ijangia*, and *Varouna*, preside. 'Tis there that such Souls as are destin'd to return again upon the Earth, go and enjoy that Felicity which is the Reward of Virtue. Such as have led still more perfect Lives, are rais'd to the Heaven of *Brahma*, but both are to return again upon Earth; however with this Difference, that when the last have liv'd their appointed Period here below, they infallibly go into Heaven, and there continue to all Eternity.

SURGAM is the general Name they give to the seven inferior Heavens, and all the Souls which go thither are real *Devetas*; but after they have enjoy'd all the Pleasures that are to be found in them, not excepting those of the Senses, the Moment their destin'd Time is come, they are oblig'd to abandon those Delights, and transmigrate into another Body, when they leave that with which they were clothed in Paradise. The *Bramins* cannot tell what becomes of that Body which has administred to their Happiness; it possibly may serve to lodge some Soul that is newly arriv'd. However, some *Devetas* always live in *Surgam*, such as the Sun, the Moon, the Stars, and several others. It is impossible for the Souls who are in *Surgam* to sin any more, because God reveals himself sometimes there, and instructs him.

VEICONTAM is allotted to those who are reserv'd to a State of greater Felicity. There are two Places which go by this Name; the first is call'd *Veicontam*, where God himself resides; the second is *Lila-Veicontam*, or the Heaven of Pleasures. The *Bramins* are not agreed whether the Souls admitted into the latter are to return again upon Earth; but they are unanimously of opinion, that whoever is receiv'd into the former, enjoys an Eternity of Bliss in it. After all, say they, very few lead so virtuous a Life as to be entitled to the Enjoyment of so supreme a Felicity. But 'tis not so difficult nor rare to be admitted into *Surgam*.

C H A P. XIII.

Of good Works and Religious Austerities.

ALIFE to come, in which Mankind is either to be rewarded or punish'd, according as their Actions have been good or bad, implies the Necessity of good Works. A *Bramin* was for falling prostrate before the *Devetas*, but calling to mind that these Deities humble themselves before *Brahma*, he thought it more proper to pay his respects to him. However, he again chang'd his Resolution, when he recollected that *Brahma* is obliged to render to every one according to his Works, and concluded that he ought to rely wholly upon the Merits of his own Works.

THE *Bramins* think that Rewards and Punishments are not distributed in this Life; as Man, in their Opinion, has a Variety of Births, they believe that divine Justice is exercised only in the Life to come. Thus every Man who suffers, expiates the Sins he had committed in the preceding Life, and before he assumes the Body which is punish'd. As very few have so good an Opinion of their Purity, as to imagine it will absolutely entitle them to a Place either in *Veicontam*, or in *Surgam*, most of them rely entirely on the Merits of certain Exercises, which convey a Forgiveness of Sins along with them. Besides those Austerities which are expressly enjoined by the *Vedam*, there are others which are exercised out of pure Whim by certain Devotees, who aspire at a greater Perfection than other People. Mr. Rogers saw an Instance of this Mortification in the little Pagod of *Parvati*, near that of *Eswara*, which, according to the Account he has given of it, exceeds all the Austerities that were ever practised by any religious Order.

THIS *Bramin* abstain'd from whatever is usually eaten, and fed only on a little sweet Milk, and a little Fruit. He continued sitting all the Day long without once stirring from his Place, and never laid down to Sleep, but keeping himself in a very uneasy Posture, endeavoured to refrain from Sleep as long as possible, repeating incessantly the thousand Names of *Eswara*. He had the Idol representing that Deity, which he adorn'd with Flowers, lighted up a Lamp before it, and incensed it. He had no sooner finish'd this Exercise, but rising up, he set his Head in the Place where his Heels should be, and in this Posture repeated several pretty long Prayers; which being done, he went and sat down in the same Place where he had stood before, and began again the same Exercise. This being ended, he went into the Green on which the Pagod stood, where stood two Bamboos rais'd like Poles, in the Shape of a Gibbet, at the Top of which two Ropes were fix'd with a Slip-knot. Underneath was a square Pit, where he lighted a Fire, and laid some Sticks near it. After this he turned himself thrice round the Fire, observing, by way of Respect, to have the Pit always at his Right; then prostrating himself several Times, he went up, twisted the Ropes about his Feet, then ^a suspending himself with his Head downwards, and his Face turn'd towards the Flame, he swung himself up and down like a Bell, and increas'd the Fire by throwing Wood into it which was in his Reach. After this painful Exercise, which lasted half an Hour, he came down, went round the Pit, and returning into the Pagod, seated himself as before. In this Manner did this *Bramin* exercise himself daily, not in the View of obtaining Heaven, for that he look'd upon as granted, but in order to attain a pure exalted Degree of Fe-

^a See the Figure in which this Penitent and the three following are represented.



A BRAHMIN who has made a vow to wear an iron COLLAR of 24 pound weight, and 4 foot square, till such time as he shall have amassed by alms money sufficient to build an Hospital.

BRAHMIN qui a fait vœu de porter un Collier de fer du poids de 24 livres de 4 pieds en quarré, jusqu'à ce qu'il ait amassé en aumônes une assez grande somme d'argent pour faire bâtir un Hôpital.



A BRAHMIN who spends himself out of devotion for half an hour in honour of the GOD ESWARA, over a FIRE, which he feeds with wood he had plaved on both sides of him.

BRAHMIN qui se brûle, par devotion, pendant une demi-heure, en l'honneur du Dieu Esuara, au dessus d'un feu qu'il allume avec le bois qu'il a mis aux deux cotés.



A BRAHMIN who has had himself shackled to the foot of a tree with an Iron chain, with a resolution to spend his days in that posture.

BRAHMIN qui s'est fait attacher au pied d'un Arbre avec une chaîne de fer à la jambe en résolution d'y passer ses jours.



Two BRAHMS of the Family of the SOUDRAS, called TOUTIS, dragging after them long heavy chains, which go from the Legs where they are fastened over the Shoulders.

Deux BRAHMS de la Famille des Soudras nommez TOUTIS, traînant après eux de longues chaînes de fer qui leur passent de la jambe, où elles sont attachées sur les épaules.

ficity. However he was censur'd by the rest of the *Bramins*, for violating, as they said, the Law, in not having made choice of such a holy Place as the *Joguis* are permitted to spend their whole Lives in:

ANOTHER *Bramin* had his Head thrust through an Iron Collar of twenty-four Pound Weight, made like a Rail, four Foot in Diameter at Top. He had enjoin'd himself to carry it till such Time as he had collected a great Sum of Money, in order for the building an Hospital.

Two others had a long heavy Chains upon their Legs, one End of which came over their Shoulders, and the other dragg'd upon the Ground after them.

ANOTHER had got himself chain'd by the Foot to a Tree, with a firm Resolution of dying in that Place.

ANOTHER walk'd in Wooden Shoes stuck full of Nails in the Inside; whenever he put them on, he used to lie along the Ground with his Hands clasp'd: 'Tis surprizing how this Man could be able to walk with these Shoes.

C H A P. XIV.

Of such PLACES as are Holy, and the Forgiveness of SINS.

MAN is not indued with Justice sufficient for approaching God; and by Sin is excluded eternal Life. 'Tis the Business of Religion to furnish Expedients for the Remission of Sins. That of the *Bramins* teaches several Methods of Purification. The first is to visit those Places which are famous for their Holiness, such as *Ajot-ja*, *Matura*, *Casi*, *Canje*, *Aventa-Capouri* and *Duareveti*, which, according to the *Bramins*, are the seven most holy Places upon Earth. All such Men and Beasts as die at *Casi* ascend strait up to Heaven; but those who expire in the six others, go to that Place where *Brahma* resides, whence they are to return again upon the Earth. But this is their last Stage or Life, after which they go up into Heaven, and there continue to all Eternity. All these holy Places are not of equal Extent, and the Promises which are made to such as die in them, are confin'd to themselves only. *Casi* includes a quarter of a League in Diameter, and that of *Ajot-ja*, twelve.

AJOT-JA lies Northward about twelve Leagues from *Casi*; it is holy, because *Vishnou*, under the Name of *Ramma*, was born in it.

^a St. *Epiphanius* relates, that in his Time the Priests of *Saturn* in *Egypt* used to load themselves with Irons, and run Rings through their Nostrils; that they wore long Hair, very dirty Clothes, &c. The Description he gives of them answers pretty near to that of the *Joguis* Indians. See *Epiph. lib. 3. contra Hares.* 344, and following.

^b By this Word Leagues, we are to understand those of the Country that are called *Casses*, and which are near 2500 geometrical Paces in Length. I say near, for there are some Leagues that are not above 2400.

MATURA, not far from *Agra*, which is the Residence of the Great *Mogul*; *Visnu* was born there under the Name of *Krishna*.

CASI, call'd also *Varanasi*, is in the Kingdom of *Bengal*, on the Banks of the *Ganges*, twelve Leagues from *Ajot-ja* and *Preyaga*. *Casi* is thought to be so holy a Place, that all who die in it enjoy the Privilege which *Eswara* formerly honour'd it with. When any Person there is just going to expire, he never fails to come and blow in his Right Ear, and by that Means purify him from all his Sins; for which Reason not only Men, but even Beasts, when they die, always lay themselves down with their Left Ear turn'd to the Ground. Should any one, say they, be so imprudent as to lay his Right Ear downwards, he would certainly turn about, just when he was going to yield up the Ghost. This they confirm by a Story of a Native of *Mogul*, who doubting the Truth of this Miracle, was resolv'd to see an Experiment of it. He had a Horse that was quite spent and just ready to die, when he order'd his four Legs to be ty'd, and had him laid on his Right Side, which was accordingly done; but no sooner was he just yiedling up his last Gasps, but the Ropes with which he was ty'd broke of themselves, and he turn'd about upon his Left Side. As the Souls of those who die at *Casi* are not to return any more upon the Earth, their Bodies become petrified.

CANJE or *Canjeswaram*, a large and famous City of the Kingdom of *Carnate*, has a great Number of Pagods.

AVENTE-CAPOURI or *Aventeutica*, a City situated to the North of *Agra*, is rever'd for the holy Places that are in it.

DUARACA or *Duareveti*, near *Surat*, was antiently a holy Place, but the Sea has quite swallow'd it up. *Krishna* died there, and was, according to their usual Custom, to have been burnt in it, but the Sea waisted him from thence to *Siangernata* or *Prouftamai*, at the Extremity of the Gulf of *Bengal*, upon which Account this last Place is thought to be very holy. If a vulgar Tradition is to be credited, The Bodies of all such as die there grow as hard as Wood. Every Thing is pure in this Place: In any other a *Bramin* would not dare to touch a *Soudra*, nor eat of any Thing he had touch'd; but here he may venture to take it from him, and if he were to say, *this is unclean*, Worms would immediately issue out of his Mouth.

PRAJAGA lies twelve Leagues distant from *Casi* in going up the *Ganges*, and is nearer the City of *Agra*. Here three Arms of the *Ganges* meet, or rather, two other Rivers empty themselves into it. This Water has the Property of washing away Sin; and Suicide, which in all other Places is a Crime, is not so in this.

Too great a Number of People would be deprived of the Advantages which accrue from the Holiness of these Places, were they indulg'd only to such as have an Opportunity of going to them. But to render their Efficacy more universal, it has been establish'd, that whoever shall repeat their Names, and direct his Thoughts to them, will reap as much Benefit as if he were to visit them in Person; for which Reason, all who fet themselves up for Devotees, repeat them over very carefully every Morning, as if they were so many Prayers.

ALL such as solemnize the appointed Festivals, have likewise their Sins pardon'd, whereof I have already given some Instances in the foregoing Chapter.

THE *Bramins* also make a mighty Mérit of Ablutions, for which they employ either fresh or salt Water. The latter has the Property of cleansing from Sin, only with regard to the Distinctions of Times and Places; for being itself impure, 'tis consequently incapable of producing this Effect. The antient *Egyptians* hated the Sea as much, and look'd upon all Islanders as unclean. The above-mention'd ^a *Egyptians* fancied the Sea was form'd from *Saturn's Tears*; nor do the *Bramins* ascribe a more natural Origin to it. Here follows what they tell us on that Head.

AGASTEA, ^b who was a very holy but very little Man, and no bigger than one's Thumb, who existed from the Beginning of the World, and will continue to the End of it, was walking near the Sea. This Element laughing at the Littleness of his Stature, he resent-ed it, and swelling with Rage, he drew the whole Ocean into his Hand as tho' it had been a single Drop of Water, and swallow'd it all down. The *Devotas* were extremely uneasy at what had happen'd, and telling him how much they should suffer for want of this necessary Element, they conjur'd him to throw it up: *Agastea*, unable to resist their Prayers, evacuated it all like so much Urine, which occasion'd its Saltness. The Sea is pure the first Day of every Month, and during Eclipses, and the Conjunctions of certain Stars; and in all Seasons, in that part of it which is opposite to the Pagod *Rameswara*, call'd by the *Malabarians* *Ramanatacovil*, whether the People flock in Crouds to cleanse and purify themselves.

AMONG the several Rivers of fresh Water, the *Indians* ascribe a very great Holiness to the *Ganges*. Its Virtue is so great, that it has an Effect even on all such as barely wash themselves in it, without any Design of thereby obtaining the Remission of their Sins. The Inhabitants of *Bengal* repose so much Confidence in it, that such of them as live on the Banks of that River, never fail to carry their Sick to it when they are just ready to give up the Ghost, and plunge them into the Water as high as the Waist. But as this Blessing would extend to a few Persons only, and that all who live at a great Distance from it may enjoy its Efficacy, it is universally agreed, that whatever Waters a Man may wash himself with, they all will have the same Property, provided that while he is using them, he thinks on those of the *Ganges*, and says *Ganges sianam*, or *O Ganges wash me*. But this is not all, this Water is put in Bottles and carry'd up into the Country, in the same Manner as those of *Pymont* and other mineral Waters in *Paris*, &c.

^a *Vossius de Idol.* lib. ii. cap. 75.

^b As we know not the Signification of the Word in the *Samscortam* Language, from whence it is borrowed, it is difficult to determine whether it be a proper or a common Name.

C H A P. XV.

The mythological Origin of the GANGES. The History of Belli, of Sagara and Bagireta.

THE River *Ganges* does not spring, as others do, out of the Bowels of the Earth, but came originally from Heaven into that of *Devendre*, and from thence into *Indostan*.

BELLI, the *Ratjasja*, having made a Vow to *Eswara*, and obtained from him the Power of overcoming all his Enemies, was so puffed up with this Privilege, that he had the Insolence to attack *Devendre* and the Chiefs of the other Worlds, which are under Heaven: Of these he possess'd himself, and drove them out of the Places where they preside. Hereupon they complain'd of it to *Brahma*, and he related the whole to *Vishnou*. This God, who had some Friendship for *Belli*, because of the great Service he did him, thought proper to employ Artifice rather than Strength, and for that Purpose came into the World under the Name of *Vamana*, a young *Bramin*; and one Day as *Belli* was offering a *Jagam* or Sacrifice, he took that Opportunity of begging a Favour of him. *What dost thou require of me*, says *Belli*? *Make me a Present of three Foot of Earth*, replied the young *Bramin*: Which he accordingly did; whereupon he began immediately to measure the Earth. He stamp'd upon it with one of his Feet, and drove it down as low as *Patalam*, or the Abyss, when he touch'd the Egg-Shell with which all the Worlds are surrounded, then lifted up his other Foot across all the other Worlds, and set it on the opposite Side of the same Shell. He afterwards ask'd where he should place his third Foot, (for the *Poranes*, or Chronicles, bestow Arms and Feet very liberally.) *Set it on my Head*, replied *Belli*. *Vamana* took him at his Word, and gave him such a dreadful Kick upon the Head, as struck him to the Bottom of the Abyss, where he has remain'd ever since. The only Fruit he got by his Repentance, is, that he enjoys as much Happiness in that Place as if he were in Heaven. The Moment *Vamana* rested his Foot across, he not only touch'd the Egg-Shell in which the Worlds are inclos'd, but unfortunately crack'd it, when the Water in which this Egg-Shell swims, began to rush in at the Crack. *Brahma* immediately taking up a Vessel, catch'd part of the Water that run from it, and therewith wash'd the Feet of *Vishnou*; and as for the rest, it flow'd like a River in the Paradise of *Devendre*; but it was brought down upon the Earth by another Accident.

A SETTREA named *Sagara* ^a *Jackraverti*, a Person of great Authority, was for offering a white Horse in Sacrifice. This kind of *Jagam* is attended with great Difficulties, and is not to be perform'd by all Persons indifferently; for a Man before he attempts it must be sure that he will not be oppos'd by a Person more powerful than himself. The Person who intends to make this Oblation, sends the Horse appointed for the Sacrifice up and down the whole County. On the Tail of the Victim a Writing is fix'd, containing the Name of the Person who intends to celebrate the *Jagam*; when it is asked, whether any Person dares seize upon that Horse, specifying at the same Time the Number of Persons who attend upon him. If any Man offers to oppose them, and the Escorte of the Victim happens to be routed, the *Jagam* is laid aside; but if there be no Obstacle, the *Jagam* is offer'd at the Time appointed. *Sagara Jackraverti* being desirous of obtaining that Honour, caused the white Horse to be escorted by a great Number of Women,

^a *Jackraverti* signifies an Emperor,

who were accompany'd by sixty thousand young Men: They met with no Opposition, but *Devendre* observing they march'd with too haughty an Air, stole away the Horse, hid him under the seventh World, and tied him behind a very devout *Vishnouva*. Those who attended upon the Horse finding him gone, sought for him every where, but to no Purpose; nor would they ever have had any News of him, had it not been for an *Akafvani*; or fluttering Demon, who heard where he was. The Multitude, in order to arrive at the seventh World, dug so deep into the Bowels of the Earth, that they at last were at a Loss how to throw it up; however they thought of an Expedient, which was to eat it, and in order to swallow it down the more easily, they drank a great Quantity of Water. At length they got to the Place where the Horse was, and imagining the *Vishnouva* had stole it away, they fell to beating him. The Saint being hurt by their Blows, cursed them; upon which they were immediately reduced to Ashes, together with their Leader. This Son being in great Pain for his Father, descended into the Pit which had been dug, and got down to the *Vishnouva*; however he, instead of using opprobrious Language, conjur'd him to declare what was become of his Father whom he was seeking after, but how great was his Grief upon his being told, that he was now no more than a Heap of Ashes; and, to heighten his Distress, that all those Souls were unhappy! The Saint told him, that there was but one way left to save them, and that was to sprinkle the Water of the *Ganges* upon their Ashes, which would infallibly procure them Admittance into the Paradise of *Devendre*. The young Man hearing this, took the Horse, leap'd upon him, went to his Grandfather, and besought him to grant him Leave to do all that lay in his Power for procuring some of that Water. He made a Vow to *Vishnou*, and never broke it once for thirty thousand Years together, and at last died without having completed his Design. Two others made the same Vow one after another, and observ'd it for the same Term of Years, but to as little Purpose as the first. A fourth, *Bagireta* by Name, had his Petition granted, after having observ'd the same Things ten thousand Years; because all these Years added together amount to an hundred thousand, which was the Time appointed for the Accomplishment of their Wishes. *Vishnou* having therefore promised *Bagireta* to grant him whatever he should ask, he begg'd that his Family, which had been reduc'd to Ashes, might be sprinkled with the Water of the *Ganges*. He obtain'd that the *Ganges* should go where-ever he should think proper to conduct it, and finding himself in so fair a way of being indulg'd in all his Desires, he wish'd that the River might descend on the Mountain *Chimmarvontam*, which is situated pretty far Northward. The Mountain declared, that so heavy a Burthen would crush it to Pieces, and that no one but *Eswara* was able to bear so great Weight. *Eswara* civilly offered *Bagireta* to take the River upon his Head, but the *Ganges* had so mean an Opinion of *Eswara*'s Strength, that it fancied it could crush him to Pieces, and to punish him for his Rashness, was preparing to oppress him with his Weight, when *Eswara*, to shew this River how strong he was, receiv'd it and supported it upon his Head, so as not to suffer one Drop of it to run off. *Bagireta*, who did not find his Account in this Revenge, besought *Eswara* to suffer the River to run on the Mountain *Chammarvontam*, which was accordingly granted. As the *Ganges* was now following *Bagireta*, they met with a holy Man in their Way, who was offering a *Jagam*, upon which the River dragg'd all the Things which were prepar'd for it with its Waves, which made him so angry, that he commanded it to come into his Hand, and immediately swallow'd it all up. *Bagireta* seeing his Hopes frustrated by this Accident, besought the Saint to restore him the River. This was difficult to effect, without at the same Time depriving the Water of its sanctifying Quality, since it would be unclean whether he threw it upwards or downwards; whereupon it was agreed, that it should issue out of his Thigh. From thence it follow'd *Bagireta* to *Bengal*, where it divided itself into several Branches: the Ashes of the sixty thousand were water'd therewith, their Bodies rose again, and after having return'd Thanks to their Deliverer for the Service he had done them, they ascended to the Heaven of *Devendre*. These Particulars which we meet with in the *Vedam*, fur-

nish us with the Explication of three other Names that the *Indians* give to the *Ganges* ; for first they call it the *Celestial River*, because they supposed it really descended from Heaven ; This possibly might have been borrow'd from the Account *Moses* gives of the four Rivers that issued out of *Eden*, or the terrestrial Paradise ; which having been known to the ancient Heathens, and explain'd according to the false Notions they had of it, 'tis not impossible but they may have confounded this Paradise with Heaven, and that the Name of *Heavenly River*, tho' fabulous in the Sense they give it, may yet be founded on Truth. Secondly, they call it *Jennadi*, or the *River of the Thigh*. Its third Name is *Bagireti* ; but 'tis commonly called *Gange*, which the *Indians* pronounce *Ganga*, a Name of some Antiquity, since it was used by the *Greeks* and *Romans*, except that they chang'd the Termination a little, in order to accommodate it to the Genius of their respective Languages.

C H A P. XVI.

The Pilgrimages of the Bramins.

ACCORDING to the *Bramins*, the Condition of a Man who dies in Sin is not altogether desperate ; and these imagine, they have certain Resources, by which they procure the Remission of such a Person's Sins, as effectually as if he himself perform'd what they do for him. The *Ganges* is to these People an inexhaustible Fund of Holiness. Whenever they meet with any human Bones, they gather them up in a very devout Manner, and throw them into this River, and fancy that for every Year they continue therein, the Soul of the Creature to whom they belong'd, enjoys a thousand Years of Felicity in the Heaven of *Devendre*. Its Waters however have not the Virtue of cleansing Sinners so thoroughly, as to procure their immediate Admission into Heaven ; it only secures them from being excluded it as they deserv'd, since after they have resided a certain limited Time in the Heaven which that River obtains them, they are doom'd to return again upon the Earth, to be born again, and begin another Life. However, they have this Advantage when they return again upon the Earth, which is, that they are not in a worse Condition than in the preceding Life, but on the contrary are happier ; and this last Stage or Life is so meritorious, that the Moment the Soul leaves the Body, it instantly takes its Flight to the Regions of perfect Bliss and Felicity.

THE Pilgrimage to *Gaya*, a City situated to the South, and thirty Leagues from *Casi*, enjoys a particular Privilege, and Salvation is there easily obtain'd for the Dead. Here a Rock is shewn, in which, they say, God left the Print of his Foot ; and for the Security of so precious a Relique, this City is fortify'd on all Sides. Here follows the Order which is observ'd in this Pilgrimage.

THE Pilgrims go first to *Preyaga*, where they are allow'd to spend a Month. Every Morning before Sun-Rise, they wash themselves in the *Ganges*, to cleanse themselves from their Sins ; the Month being expir'd, they go to *Casi*, where they again bathe themselves in the River ; from hence they go to *Gaya*, where they make a particular kind of Dough. They break off some little Pieces of it, and every Time they put one of them upon the Rock, they repeat the Name of one of their deceas'd Friends ;

and in this Manner repeat the Names of their deceas'd Friends and Relations to the seventh Generation, and even higher. The *Vedam* promises, that all whose Names are repeated in this Manner, feel the immediate Efficacy of it, and that though they were in the Hell of *Jamma*, they yet would be immediately waisted into the Mansions of *Devendre*.

THE *Bramins* are not the only People who pay a superstitious Honour to such kinds of Prints or Marks. * The *Scythians* used to shew a Stone, two Cubits in Length, on which they affirm'd *Hercules* had imprinted the Mark of his Foot. There are certain Heathens who go in Pilgrimage at this Day to the Pike of *Adam*, a high Mountain in the Island of *Ceylan*, where, "on a Stone-Table, is the Print of a human Foot of a " gigantic Size, two Spans in Length, and eight Inches over, and Travellers assure, it " could not possibly have been better stamp'd on Wax. All the Heathens in general " look upon it as a very holy Place, and go in Pilgrimage from all Parts to this Table, " either to gain a Sight of it, to worship it, or for the fulfilling of some Vow." I myself have seen in some Parts of *France*, particularly at *Fescamp*, such like Prints or Marks, which Tradition assures were made by the Foot of an Angel. But the *Bramins* exceed all other Nations in the Account they give of the Causes of these pretended Miracles.

THEY tell us, that in ancient Times a *Ratjasja*, *Gayafora* by Name, made a Vow to *Eswara*, and having accomplish'd it, the God appear'd to him, and ask'd him what he desired. 'Tis with the deepest Affliction, says the *Ratjasja*, that I behold the Torments which Souls are oblig'd to suffer for the Expiation of their Sins. Grant Salvation to all those who shall be subject to me. His Request being granted, he immediately set out to travel, and made such an astonishing Progress in all Places wherever he came, that there was not so much as one Sinner in the World left, so that he was universally honour'd.

VISTNOU was stung with Jealousy upon this Account, and therefore sought to kill *Gayafora*, and actually put him to Death at *Gaya*. When the *Ratjasja* saw 'twas impossible for him to escape Death, he besought *Vistnou* to observe at least the Promise which *Eswara* had made him. *Vistnou* granted his Request, and gave his Word that all those whose Names should be repeated, at the sticking on of those Pieces of Dough, should certainly be sav'd: This being done, *Vistnou* set one Foot upon his Head, when *Gayafora* was immediately chang'd into a Rock; and this, according to the *Bramins*, is the very same with that which is now at *Gaya*.

* *Herodot.* Lib. iv.

b *Voyages of Nicholas de Graaf to the Indies*, p. 108.

C H A P. XVII.

Of the Proverbs of Barthrouherri, and the Conclusion of the Work.

THE blind and implicit Belief which this Nation gives to the most romantic Traditions, plainly shews, that they make but very little Use of their Reason. Their Studies are confin'd to the *Vedam*, the *Jastra*, and the Proverbs of *Barthrouherri*. I have already taken notice of the two first Books, and will now speak of the third. The Reader has already seen, that *Sandragoupeti Naraja* was grievously afflicted when *Barthrouherri* his Son, whom his Wife, that was of the meanest Caste, had brought to him, had married three hundred Wives. *Barthrouherri*, who was now become famous for his Wisdom, pitied Mankind, in that as Knowledge was comprised in a great Number of Volumes, it was a very great Task to read them all. To remedy this, he extracted the Substance of them, and work'd them up into three hundred Proverbs, which he divided into three Books. Every Book contains ten Chapters, and in each of these there are ten Proverbs or sententious Sayings. The first Book is entitled, *Of the Way which leads to Heaven*; the second, *Of the Conduct of a rational Creature*; and the third treats of *Love*.

PADMANABA the *Bramin*, of whom Mr. Rogers receiv'd all his Informations concerning the *Bramins*, had communicated the two first to him, but he ^a scrupled to translate the third into *Flemish*.

BARTHROUHERRI was naturally of an amorous Caste, so that the Dread his Father was under that he would get a great Number of Children, was very justly grounded. Their Father having sent for his four Sons, declar'd to the three first, that he was very well satisfied with their Conduct, but that he could not look upon *Barthrouherri*, who was the fourth, without Grief and Uneasiness. The last guessing the Occasion of it, went out of the Room, got his Hair cut off, put on the Habit of a *Sanjasi*, and return'd into the Room. His Father, overjoy'd at this Change, blessed him, and promised he should live to the End of the World; nor was this Promise an idle one, for *Barthrouherri* is actually upon the Earth at this Time, but invisible, after the Manner of Spirits. After the Death of his Father he began his Travels; and his three hundred Wives desiring to follow him, he bid them stay where they were, and told them they need not give themselves the Trouble of accompanying him in his Travels. Hearing this, they ask'd him what would become of them in their deplorable widow'd State; upon which he gave them leave to marry other Men, and assur'd them they might do it without incurring any Guilt. They obey'd his Commands, and 'tis from them that sprung the Family of the three hundred, or of the *Cauvreas*, a numerous Family among the *Soudras*. These Women are allow'd to live in Widowhood with Impunity, and may marry again without injuring their Reputations, or being guilty of Sin. All other Families are admitted into that of the *Cauvreas*, and 'tis compar'd to the Sea, into which all Rivers in general empty themselves.

^a These are found in the Book, whose Title is inserted at length in one of the Notes in my Preface.

THUS have I given the Reader the most essential Particulars I observ'd in Mr. *Roger's* Relation, but have omitted a great Number of Refutations, as judging them to be needless. 'Tis enough, when we are desirous of confuting any wild or extravagant Positions, barely to quote them. I chose to make use of this Author rather than any other, because as he was by Profession a Divine, it was more natural for him to enquire into the Religion of the *Bramins*, than either Physicians or Merchants. His great Familiarity with *Padmanaba* the *Bramin*, stamps a certain Credit on what he says, which neither ^a Father *Kircher*, nor many others who have written after him, can boast, since they receiv'd it from the second or third Hand. Proper Names are not always spelt as in other Relations; for since every Writer made use of such Letters as he imagin'd would best express the Sound of those Words, they must consequently have employ'd the Orthography which was most natural to their Mother Tongue. 'Tis for this Reason that in a *Confession of Faith* of the *Bramins*, which we are told one of them gave to *Arnaud Heussen* the Dutch Governor, we find *Isura* instead of *Eswara*; *Bromba* for *Brahma*; *Wisnauwa* for *Vishnou*, and so on. I chose rather to follow Mr. *Roger's* Orthography, because he was a Man of Letters, and therefore thought I might better depend upon it, than that which had been used by mere Traders; however, I must inform the Reader, that I retrench'd certain mute or superfluous Letters.

ALL I have now to add, is, that what I have related with regard to the Original of the *Brachmans*, whom I take to be sprung from an *Egyptian* Colony, is sufficiently prov'd by the Conformity of their superstitious Practices with those of that antient Nation; this will appear still more evident, if we compare what *Herodotus* has written on that Subject with the foregoing Dissertation. But it would have been impossible for me to have drawn this Parallel, without exceeding the Bounds and the Plan which I had laid down.

^a *China Illustrata*.





AN HISTORICAL
DISSERTATION
ON THE
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OF THE
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CHAP. I.



THE *Indian* Idolaters, whom we call *Gentiles*, unanimously agree that there is one God; but there is not one among them; who does not form such Ideas to himself, as are altogether unworthy the Holiness and Majesty of the Supreme Being.

THESE mistaken People have certain Books, in which all they are to believe is contain'd, which are of as great Authority among them as the holy Scriptures with us. In some Parts of these Books, God is declared to be a spiritual, an immense, and eternal Substance; in others we are told, that there is no other God than the Air we breathe; in others again, that the Sun is God, and that he only creates, preserves, and destroys all Things. This last Opinion is one of the most general, insomuch that the greatest-Part of the Idolaters worship this Planet, prostrating themselves several Times on the Ground at his Rising and Setting. This unhappy People being thus blinded by the

Sun's dazzling Light, confine themselves to the Creature, and pay him that Homage which is due to the Creator only.

GREAT Numbers among the Gentiles are of Opinion, that ^a boil'd Rice only merits to be worshipp'd as God; these before they begin to eat it, always pay it the most profound Veneration.

THESE Worshippers of the Rice they feed upon, do yet agree in, and acknowledge the Being of another God call'd *Parama-Bruma*, that is, very sublime and most excellent Knowledge; and affirm that the Letter O is this Divinity; or rather, represent it by this Symbol or Hieroglyphic, and believe that those who are propitious enough to repeat it with their dying Breath, are infallibly sure of going directly to Heaven, and of their enjoying a Fulness of Glory.

THESE blessed Souls, say they, issuing out of their Bodies through the Crown of the Head, fly with the Swiftneſs of an Arrow through the Sun, when they go and enjoy an Eternity of Bliss. The *Indian* Sect that follows this Opinion is very numerous, and a very considerable one; and they also believe that there are three hundred and thirty thousand Millions of Gods, besides *Parama-Bruma*, and that those are all subordinate to *Devandiren*, another God, of whom we shall speak at large in the Sequel, after having explained the wild and extravagant Notions those Infidels have of the Trinity; Notions which are altogether unworthy not only of God, but even of Men, who had the least Sense, Modesty, or Reason left.

CHAP. II.

The Notion the Heathens have of the TRINITY, express'd under the Names of BRUMA, VIXNU, and of RUTREM.

MOST of the Doctors among the Heathens, say, that there was in the Beginning a Woman call'd *Paraxaēti*, signifying very excellent and very sublime Power. This Woman had three Sons, the first whereof, who was born with five Heads, was call'd by his Mother, *Bruma*, that is Knowledge, and she gave him the Power of creating alone all Things visible and invisible. *Vixnu* was the Name of the second, whose Mother invested him with the Power of preserving all Things his Brother had created. *Paraxaēti* call'd her third Son *Rutrem*, and gave him the Power of destroying and annihilating every Thing his Brothers had created and preserv'd: *Rutrem* like his Brother *Bruma* had five Heads; and these three Brethren married their Mother who had brought them forth.

THE Gentiles, who never agree in Point of Doctrine, are divided, with regard to this Article, into six principal Sects, who all differ very widely from one another. Some of these maintain, that *Paraxaēti* is alone the first Cause of all Things, and consequently ought to be worshipp'd as the only true God; others assert, 'tis *Bruma*; and again, others;

^a Boil'd Rice is the common Food of the *Indians*; and as it preserves Health and Life, they are therefore prompted to think, it is either God, or has something Divine in it.

who compose the greatest Number, maintain, that *Vixnu* ought to be look'd upon as the first Principle. Some ascribe this supreme Quality to *Rutrem*. There are others again, who in order to reconcile these different Opinions, will not allow that any of the three Brothers separately is God, but that this sublime Name belongs in an invifible Manner to all the three, and that they ought to be jointly acknowledg'd, and worship'd as fuch : In fine, there are some who deny that these three Brethren are the supreme God, either jointly, or separately, but teach that there is another God, infinitely superior to them all, and that his Effence is incomprehenfible.

THIS last Notion would undoubtedly be the most rational, was it not sullied by a numberless Multitude of fabulous, ridiculous, and contradictory Articles. Infomuch that the various Opinions of these mistaken People, verify literally what the Holy Ghost has spoken by the Mouth of the ^a Wise Man, *viz. That the Fool changes like the Moon.*

WE shall now see what those Books, which contain the Law and the Doctrine of these Heathens, relate particularly of the Lives and infamous Actions of their detestable Deities:

C H A P. III.

The Adventures of BRUMA.

THIS related in the HISTORY of the GODS of the Heathen Easterns, that *Bruma*, who is the eldest Son and Husband of *Praxâñli*; sprang originally from the Navel of his Brother *Vixnu*, which certainly is incomprehenfible; and that *Bramens*, or *Bragmens*, issued from the Face of this God *Bruma*.

THE Heathen *Indian* Priests compose the most noble, and at the same Time the most abominable Tribe or Caste among the *Indians*, since there is none so fill'd with Self-Love, or so much respected by the People as this, tho' there is not any one whose Manners are more dissolute, or more corrupted. These *Bramins* have not only the Arrogance to ascribe to themselves the above-mention'd Original, but even presume to assert expressly, that they are really and actually the very Substance of the God *Bruma*.

THE *Rajas*, or Gentlemen, that compose the most noble Tribe after that of the *Bramins*, sprang from the Shoulders of the above-mentioned God.

THE *Comatis*, who are as our wealthy Citizens, and of a Rank between the Nobility and the Traders, issued from his Thighs; and lastly, the *Xutres*, whose Tribe is subdivided into a numberless Multitude of others, and which includes all the inferior sorts of People, sprang originally from his Feet.

THE *Xutres* are chiefly employ'd in Traffic, by which Means several require great Wealth; for this Reason a great Number of poor *Bramins*, notwithstanding the mean Extraction of the *Xutres*, apply to them, and do them certain Services notwithstanding their being of a much superior Caste.

^a *Stultus ut luna mutatur: Ecclesiasticus*

THE God *Bruma*, according to the Heathen Divines, never fails at the Instant of each Man's Birth, of what Tribe or Nation soever he be, to write on his Head in indelible Characters, every Thing he is to do, as well as whatever is to befall him during his Life; and that 'tis not in the Power of either Man, or *Bruma*, or any other God, to prevent what was written from coming to pass.

We are told in the above-mention'd History of the Gods, that *Bruma*, desirous of taking his own Daughter to Wife, and foreseeing that she would not only scruple to consent to it, but also that their Nuptials would be disapprov'd by the rest of the Gods, assum'd the Shape of a Stag, upon which he pursued his Daughter, who fled from him, till she got into a very dark and gloomy Forest, when overtaking her, he there consummated their incestuous Marriage. However, notwithstanding *Bruma* conceal'd himself as much as possible, yet *Vixnu*, *Rutrem*, and the thirty thousand Millions of Gods, heard what he had done, and all resented it so much, that they unanimously agreed to punish him for his Incontinency by cutting off one of his Heads. *Rutrem* was ordered to put this Sentence in Execution, when immediately he search'd for his Brother *Bruma* in all Places, and at last meeting with him, he, without employing either a Sword or Hanger, took off one of his Heads at one Stroke of his Nails, which were very long and sharp; and since this Time *Bruma* has but four. To commemorate this Action, no more Temples have been dedicated, nor any more Statues been erected to his Honour under an human Shape.

THE *Bramins*, who are the most artful and most insolent Set of People among the Heathens, assert, that as they themselves are substantially the God *Bruma*, the People ought therefore to venerate and pay their Vows to them only; and that there is not a more sure Means of attaining an Eternity of Bliss after Death, than to bestow liberally upon them the good Things of this World. In short, whatever the *Bramins* give out on religious Matters, the Easterns receive as so many Articles of Faith.

BRUMA, not being satisfied with having married his own Daughter, took another Woman call'd *Saraffuadi* to Wife, who was prodigiously learned. Her Name is had in so great Veneration among the Heathens, that in Testimony of their Respect, and the Confidence they repose in her Virtue, they repeat it a numberless Multitude of Times every Day.

SINCE the Time that Statues have been no longer erected to *Bruma*, as was the Custom before he had lost one of his Heads, the *Bramins* worship him under the Idea that the *Greeks* and *Romans* had antiently of the God *Priapus*, and look upon that as a Deity, which the Heathens of all Nations have shadow'd under this Name. The Idols, or Representations of *Priapus*, which were erected in honour of *Bruma*, are, in the *Indies* called *Lingam*.

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C H A P. IV.

The Adventures of VIXNU.

THE Books of the *Indians*, which contain the History of their Gods, relate that *Vixnu* is the second Son of *Paraxāti*, and also her Husband. This *Vixnu* is in some Places call'd the first Cause, and the Principle of all Things created. 'Tis said that he married a Wife, *Laximi* by Name, who is at one and the same Time, a Cow; a Horse, a Mountain, Gold, Silver, and whatever can be wish'd or imagin'd. Most of the *Indians* wear the Name of this Woman ty'd about their Necks, or Arms, as a Charm capable of procuring them Happiness, and of preserving them from all sinister Accidents.

WE also find in the same Books, that *Vixnu*, whose Sect is very numerous, had made himself Flesh, or metamorphos'd himself, nine Times. He first assum'd the Shape of a Fish, but the Occasion of this Metamorphosis is not known.

IN the second he assum'd the Form of a Tortoise, and that for a very whimsical Reason, which is as follows: The *Indians* relate, that there are seven Seas in the World which we inhabit; one of these is of Milk, whereof a most delicious Butter is made, and of this the Gods are very dainty. Now it happen'd, that as they were one Day going to take of this Butter, as was the usual Custom, they brought, but not without the utmost Labour and Difficulty, on the Shore of that Sea of Milk, a high Mountain of Gold, call'd *Magameru Parruvadam*; which, the Heathens tell us, supports the fourteen Worlds whereof this Universe is compos'd. The Top of this Mountain serv'd them for a Beam; over which they brought an Adder of a prodigious Size, having an hundred Heads, on which the fourteen Worlds are always supported. The Gods made use of this Adder as of a Rope, in order to get the Butter more easily; but while they were labouring on one Side, the Giants, who have ever been Enemies to the Gods, drew the Adder on the other Side with so much Violence, as at once shook the World, and made it sink lower down, so that it was just going to be turn'd topsy-turvy, when *Vixnu* perceiving it, he immediately assum'd the Shape of a Tortoise, and plac'd himself under the World in order to support it. On the other Side, the hundred-headed Adder, unable any longer to endure the Pain which the Gods and Giants put it to, by their drawing it several Ways, vomited suddenly on the latter a Liquor of so malignant a Quality, that it kill'd the greatest Part of them on the Spot.

HOWEVER *Vixnu* did not stop here; for being afraid lest the surviving Giants should eat Part of this excellent Butter, which had been got with so much Labour and Danger; to prevent them, he assum'd the Shape of a very beautiful Woman, and these Giants immediately fell distractedly in love with her. By this Artifice he amus'd them, till such Time as the Gods had either eat or carried off all the Butter; which being done, he vanish'd away in an Instant, leaving the Giants in the utmost Astonishment at their having lost the Sight of the Woman whose Beauty had dazled them, and of the divine Butter for which they had taken so much Pains.

IN the third Incarnation, *Vixnu* chang'd himself into a Hog, which was as follows.

THERE ONCE Day arose a Contest between the Gods *Bruma*, *Vixnu*, and *Rutrem*, about who was the greatest of the three. Upon this, *Rutrem* propos'd to *Bruma* and *Vixnu*, his Brethren, to go and hide himself, and promis'd to submit himself to him who should find out his Head and his Feet, and that the other two should acknowledge him as Chief; to which *Bruma* and *Vixnu* giving their Consent, *Rutrem* immediately vanish'd, and hid his Head and Feet in Places that were at a great Distance one from the other.

BRUMA immediately set out in search of the Head, and the better 'to succeed in it, transform'd himself into a Swan, flew about on every Side, and us'd his utmost endeavours to get Information of what he was looking for; but finding that all his Care and Pains were to no Purpose, he began to despair of Success. He was just going to give over his Search, when he met with the Thistle-Flower, which came and saluted him in a very courteous Manner, and shew'd him the Place where *Rutrem* had hid his Head. *Bruma* overjoy'd with this Information, ran immediately to the Place which the Flower had pointed out to him, and there found his Brother's Head, who was vex'd to the Soul at *Bruma*'s having succeeded in what he had thought an Impossibility. Being now highly exasperated against the Flower which had thus discover'd him, he pronounc'd a Curse against it, and forbid it ever to appear in his Presence; and for this Reason, the whole Tribe of those call'd *Andis*, who are the Followers of *Rutrem*, never put any of those Flowers in the Temples dedicated to that God. He also curs'd his Brother, and far from acknowledging him to be his Superior, as had been agreed upon between them, he on the contrary vented the most horrid Imprecations against him, and wish'd he might thenceforward be no longer worshipp'd, have no more Temples or Statues dedicated to him, or any more Sacrifices offer'd in his Honour; all which is very strictly observ'd in those Places where the Sect of the *Rutrem* prevails.

RUTREM'S Head being thus found, all they had to do was to seek out the Place where he had hid his Feet, for which Purpose *Vixnu* transform'd himself into a Hog. In this Shape he ran up and down every where, digging as low as the very Bowels of the Earth, but in vain; he came out of the Earth as much a Hog, but much dirtier than he had gone into it, and without having found what he sought. 'Tis nevertheless in commemoration of this noble Metamorphosis, that *Vixnu* is worshipp'd under the Shape of a Hog by Persons of the greatest Distinction among the Heathen *Indians*.

C H A P. V.

Sequel of the Adventures of VIXNU.

THE fourth Time that *Vixnu* assum'd the Flesh, he chang'd himself into a Man and a Lion at one and the same Time; the Occasion of which was as follows: There was a mighty Giant in the World, *Iranien* by Name. *Rutrem*, to whom this Giant had religiously devoted himself for a certain Time, had granted him a very singular Privilege, which was, that no one could kill him, either by Night or by Day, in his House or out of it. This extraordinary Grant, far from making a virtuous Impression on the Mind of this Giant, made him on the contrary so proud, so haughty, and so insolent, that he not only ceased to honour his Benefactor, but also resolv'd to prevent any one from that Time forward, from invoking either *Rutrem*, or any other of the Gods; and threatening to inflict very grievous Torments, on all such as should even presume to

repeat their very Names. But while the World thus trembled and groan'd under the Tyranny of *Iranien*, no one daring to implore the Assistance of the Gods, the Son of this impious Giant, *Pragaladen* by Name, despised his Father's Threats, and instead of repeating his Name in such Prayers as his Tutor had made him say before he said his Lessons, he always repeated the Name of the God *Vixnu*, to whom he very religiously adher'd.

THE Child's Master frequently reprimanded him upon that Account; and fearing, in case it came to his Father's Knowledge, he should be punished, as one who had conniv'd at his Son's Disobedience, he himself went and accused his Scholar, and told *Iranien*, that he could not possibly prevail upon the Child to leave off addressing his usual Prayers to *Vixnu*, tho' he had employ'd his utmost Endeavours. This put the Giant into a great Rage, when sending for his Son, he reprov'd him in very harsh Terms, and threatened, in case he did not change his Conduct, to cast him among Adders, Bears, Tygers, and Elephants. The Child was not to be wrought upon by these Threats, but continued to direct his Prayers to *Vixnu*, whose Protection secur'd him from all the Dangers to which his Father's Cruelty expos'd him. However the God being at last enrag'd at the Giant's invincible Obstinacy, he resolv'd to kill him, and by that Means put an End to all the Difficulties which young *Pragaladen* labour'd under. However *Vixnu* could not easily compass his Design, because of the Privilege which *Rutrem* had granted the Giant, not to mention that one God seldom destroys the Work of another; but then on the other Side, as the Gods very seldom fail in any Thing they once undertake, *Vixnu* had recourse to a Stratagem. He rush'd out in a Moment from a Pillar of Air, and appear'd suddenly before the Giant under the Shape of a Monster who was half Man and half Lion, and that at the very instant after Sun-Set, at which Time 'tis properly neither Day nor Night. He then flung himself on a sudden upon *Iranien*, who happen'd to stand on the Threshold of the Door of his House, and consequently was neither in nor out of it. By this Artifice *Vixnu*, without violating the Giant's Privilege, tore him to Pieces, pluck'd out his Bowels, and drank even to the very last Drop of his Blood. But this infamous Liquor had such an ill Effect upon *Vixnu*'s Brain, that he has been a little out of his Senses ever since.

VIXNU, the fifth Time he assum'd the Flesh, chang'd himself into a Dwarf, upon the following Occasion.

DURING a certain Period, there was but one King upon the Earth, *Magapelixacravarti* by Name, who was a Giant of an enormous Size, and the most blood-thirsty Wretch that had ever liv'd upon the Earth. Mankind, after having long groan'd under his Tyranny, address'd themselves to the Gods in order to be freed from it. *Vixnu* had Compassion on their Misery, and therefore resolv'd to destroy this detestable Monarch; and the better to succeed in it, assum'd the Shape of a *Bramin* Dwarf, one of the most Diminutive of that kind, and went by the Name of *Chamavamanen*. Thus disguised, *Vixnu* went to the City where *Magapelixacravarti* usually kept his Court, when he enter'd his Palace, presented himself before him, and besought him to grant him three Foot of Ground, to build a House for himself to live in. The King look'd upon this as so trifling a Request, that he was going to grant it immediately, when the Morning-Star, who attended upon him in the Quality of his Counsellor of State, fearing there was some Treason conceal'd under it, resolv'd to hinder the Grant passing. The Morning-Star knew it was necessary at that Time, in order to a Favour's being granted in a solemn Manner so as not to be repeal'd, that the King should take some Water in his Mouth, and pour Part of it into the Hand of the Person who receiv'd the Grant. The Star, to prevent this essential Ceremony, without which the Grant would be invalid, employ'd Magic, in which it was greatly skill'd, and metamorphosing itself in an Instant, slipp'd un-
perceiv'd

perceiv'd down the Prince's Throat, in order to keep the Water which he had in his Mouth from coming up again. However the Magic the Star made use of had not all its desir'd Effect; for the King finding his Throat stopp'd without knowing the Cause of it, and being unable to breathe but with extreme Difficulty, he order'd an Iron Stiletto to be brought him, which being come, he thrust it a pretty way down his Throat; but unhappily, he, with this Weapon, thrust out one of the faithful Star's Eyes, who undoubtedly had deserved a better Fate, and at the same Time open'd a Passage for the Water to go through, which he accordingly pour'd on the Hand of the God, who was changed into a Dwarf, and by this solemn Oath ratified the Gift he had made him of the request-ed Land. *Vixnu* desirous of taking possession of it, chang'd his Shape, and assum'd one very different from what he had before appear'd under, when he first spoke to this wicked Prince. He swell'd to such a prodigious Size, that all the Air and the whole Earth scarce afforded him room to set one of his Feet, when addressing himself to the King, he said to him as follows: Thou hast given me three Foot of Earth, scarce is there Room enough in all the visible World for the placing of one of my Feet, where therefore must I set the other? The unhappy *Magapelixacravarti*, who now was sensible, tho' too late, that he had been over-reach'd by a Stratagem, fell prostrate before *Vixnu*, worshipped him, and presented him his Head, in order for the placing of his other Foot. The angry God accepted the Offer, set his Foot upon his Head, and with a single Kick drove him to the lowest Abyss of Hell. This wretched Monarch, notwithstanding the unhappy Condition to which he was reduc'd, still adress'd himself to *Vixnu*, (who abusing his Credulity, had so cruelly deceiv'd him) and ask'd him how long his Torments should continue. The God answer'd they would be eternal, however he should be permitted to come annually out of Hell on a certain Day in *November* which he named; when he might go upon the Earth in order to assist at a Ceremony, which should be establish'd and celebrated in commemoration of this sad Adventure, and is still observ'd very regularly every Year by *Vixnu*'s Followers.

C H A P. VI.

Sequel of the History of VIXNU.

VIXNU chang'd himself into a Man, and went by the Name of *Rameni*, or *Ram*, in his sixth, seventh, and eighth Incarnation.

THE first of these three Metamorphoses, happen'd upon occasion of a certain Tribe or kind of Men call'd *Rajas*, or petty Kings, who were become so haughty and insupportable, that it was impossible for any Mortal to be longer safe upon the Earth.

THESE petty Tyrants behav'd with the utmost Inhumanity towards every one, threw all Things into Disorder and Confusion, and even prevented the Religious from fulfilling the Penances they had enjoyn'd themselves in honour of the Gods. *Vixnu* bore the Insolence of these *Rajas* for a long Time, but at last his Patience being worn out, he assum'd the Flesh, made himself a *Ram*, or *Ramen*, and in that Quality declared War against them, which continued for twenty-one Generations. Several Battles were fought between the *Rajas* and *Ram*, who always came off victorious; he often wash'd himself in the Blood of these impious Wretches, and at last utterly destroy'd them, so that not so much as one of them surviv'd.

VIXNU

VIXNU assum'd the human Shape a second Time, and went by the same Name of *Ram*, purposely to extirpate a dreadful Giant, whose Name was *Cartafuciriargunen*. This Monster had a thousand Arms, and was become so formidable, that no one dar'd to resist him. *Ram* presented himself before him, and fought him with no other Weapon than a Plough-Share, knock'd him down, and cut off his thousand Arms. He did not obtain this Victory without vast Difficulty, and to perpetuate the Remembrance thereof to Posterity, he rais'd a kind of Trophy with the Bones of the Giant, which he had broke, and heap'd up one upon another, and these are since swell'd to a very high Mountain.

THE last of the three Times that *Vixnu* made himself *Ram*, was on the following Occasion.

THERE was upon the Earth three mighty Giants who were Brothers, the first was call'd *Ravanen*, the second *Cambucarnem*, and the third *Vibuxanen*. These three Brethren had for many Years waged War with the Gods with very great Armies, compos'd of other Giants, but something inferior to them in Stature. They had even frequently rallied *Vixnu* in secret since his becoming *Ram*, and had carried their Insolence to such a Pitch, as to carry off his Wife, named *Sidi*. *Ram* was greatly offended at their injurious Proceedings, but notwithstanding his strict Search, he yet was not able to find where they had conceal'd her. A Thirst of Revenge made him redouble his Efforts against the Giants, but finding he had fought them for a long Time with very little Success, he address'd himself to the Apes, and desir'd their Assistance.

THESE Animals, overjoy'd to meet with so glorious an Opportunity of doing Service to *Vixnu*, assembled in a Body, made a numerous Army, and went and join'd him with this Reinforcement. *Ram* gave the Giants Battle, defeated them, and delivered his Wife from the Captivity under which she had groan'd for twelve Years. We shall afterwards relate the Particulars of that War, in which *Ram* and his Allies performed the most surprising Exploits.

RAM at first made no Difficulty of taking his Wife *Sidi* back again, and living with her as before; however, not long after he left her, and went and travelled up and down the World like a Pilgrim. The Reason of this abandoning her, was, that happening one Day to pass by a Pond, he overheard some Washer-women rallying him, for having taken his Wife so easily back again, after she had liv'd twelve Years among the Giants.

IN fine, *Vixnu* assum'd the Flesh for the ninth Time; he again appear'd under an human Shape, and was call'd *Chrixnen*, signifying Black Man. The Reason of this Metamorphosis will be seen in the following Chapter.

C H A P. VII.

The last Incarnation of the God Vixnu.

ONCE upon a Time the whole World was govern'd by a single Monarch, *Campsen* by Name, who was a very vicious Prince, an Enemy and Persecutor of all good People, and of Penitents in particular. He had a Sister whose Name was *Exudi*, and the Soothsayers having told him he should be kill'd by the eighth Child which she should be deliver'd of, he conceiv'd so great a Hatred against *Exudi* and her Children, that he caused them to be murder'd the Moment they were born. This barbarous Treatment threw the Princess into the deepest Affliction, who nevertheless was again big of her eighth Child. She did not know that the God *Vixnu* was within her, who had then assum'd the Flesh a ninth Time; or that the Child she then went with, was he, who, according to the Prophecies, was to put his Uncle to Death, because the King had conceal'd from every one what the Soothsayers had told him. She only remember'd, and with the deepest Pangs, that her seven first Children had been all inhumanly butcher'd in her Presence; and not doubting but the Child she was then going to be deliver'd of would meet with the same Fate, she wish'd to secure him from the Fury of her Brother *Campsen*. For this Purpose, the Moment it was born, she gave it to her Husband, whom she advis'd to fly away, together with the Child, and hide it in some desert Place at a great Distance from the Court. But the King, who had a great many Spies in the Country, had exact Information sent him of the Time when his Sister was to be deliver'd, so that he had dispos'd every Thing in order to destroy this Infant as he had the other seven, whose Birth must necessarily have given him less Uneasiness and Dread. He had posted Guards every where to prevent the young Prince from escaping his Clutches, and expected every Moment to have him deliver'd into his Hands; however his Expectations were baulk'd, for the Child's Father had been so happy as to elude the Vigilance of the Spies, and had convey'd him to a distant Forest, where he had entrusted him with certain Shepherds, whom he enjoin'd to educate him with the utmost Care and Secrecy, and above all, to conceal him from the King.

THESE honest plain People perform'd their Duty to a Tittle, but notwithstanding all their Endeavours to keep it secret from the King, he nevertheless got Information where his Nephew was, and accordingly went thither in Person to kill him with his own Hand. He had already laid hold of him, and was going to dash out his Brains against a Rock, in order to secure his own Life by the Child's Death, when *Chrixnen* vanish'd on a sudden, and left him in great Surprise to find he grasp'd only a little Girl whom his Nephew had substituted in his Place. But not even this second Child was to fall a Sacrifice, to the Fury with which the Prince was inspir'd, when he found himself disappointed; for she gave him so furious a Blow, as knock'd him backward; after which, not satisfied with having treated him thus roughly, she said to him, *Cease, Wretch that thou art, to wish for, or endeavour to kill a Person, whom thou shalt never be able to hurt; and know, that at the very Instant I am speaking to thee, he whom thou so cruelly persecutest, is in a Place of Safety, and has no Occasion to be in any Dread upon thy Account.*

'TWOULD be almost impossible to express the Rage with which *Campsen* was fir'd, when after having heard the Child utter these Words, she also vanish'd in an Instant, and that he found his Nephew had not only escap'd him, but also laugh'd at all his Fury.

Fury. He did his utmost to find the Place where he was, commanded all his Subjects to make a strict Search for him, and to bring him dead or alive; he laid the same Injunction on all the Giants who inhabited the different Parts of his Dominions; however all these Precautions were of no Effect, and not one of them were able to execute the King's Orders. At last this Prince address'd the Devils, and implor'd their Assistance, which, he flatter'd himself, would give him an Opportunity of destroying his Nephew. However *Chrixnen* escap'd the Snares which those infernal Spirits laid for him, with the same Ease and good Fortune as he had avoided those of the Giants; and as these various Cruelties of his Uncle were a Proof of his violent Hatred, and that he was strongly bent on his Destruction, he on the other Side endeavour'd as much as possible to prevent his falling a Victim to the Fury of that wicked Prince. *Chrixnen*, though but a very young Child, had yet the Sense and Penetration to discover that the Woman whom they had given him to suck was a Witch, and that the Devils, by the King's Instigation, had artfully substituted her in the Place of his real Nurse. The Design of these wicked Spirits was, that she should give the Babe Poison instead of Milk; but *Chrixnen* disappointed them, for he suck'd her with so much Violence, that having first drawn out all her Milk, he afterwards suck'd out all her Blood, nor left off till she was quite dead, and by that Means deliver'd himself from imminent Danger.

CHRIXNEN being now something older, began to play the Shepherds, among whom he had been brought up, a great many roguish Pranks. One Day he stole a great Quantity of Butter from them, and was going to fly away with his Booty, but did not escape the Shepherds as fortunately as he had done the King. These pursued, came up with him, and took from him the Butter he had stole; when tying him to a Tree, they whipp'd him, in order by this Chastisement to prevent his committing any such Tricks for the future. Being grown up to Man's Estate, he rais'd an Army, went and attack'd his Uncle, engag'd him in several Battles, and at last kill'd him with his own Hand, and by this Means rid himself of an irreconcilable and most dangerous Enemy. Being afterwards desirous of unbending himself, after the great Pains and Fatigues he had undergone during this War, he married two Wives of his own Tribe, but these not satisfying him, he took sixteen thousand young Shepherdesses for his Concubines. He had not forgot how severely he had been whipp'd formerly in their Father's House, and was afraid that something of the same Nature would happen to him, in case he should have the ill Luck to displease those Shepherds. However, to obviate every Thing of this Nature, and that he might not give them any Subject of Complaint, he multiplied himself in such a Manner, that he lay with them all at the same Time, and made each of them believe, that he had abandon'd all the rest to give himself to her only, and by this Artifice was equally belov'd by them all.

CHRIXNEN, or rather *Vixnu* under the Shape of *Chrixnen*, stood one Day on the Side of a Pond, in which a great Number of very beautiful and very virtuous Women of Quality were bathing themselves. *Chrixnen* on a sudden took up all their Clothes, and carried them to the Top of a very high Tree, which stood not far from the Pond, so that the Ladies would have been obliged to come naked out of the Water, and walk to their Houses in that Manner. Whilst they were in this Perplexity, and looking about on all Sides, they perceiv'd certain large Leaves growing in the Water, which very much resembled those of the Water-Lilly; immediately they each gather'd some of these, cover'd themselves as well as they could, and all drew near the Tree on which *Chrixnen* had climb'd. Then all the afflicted Ladies besought him earnestly to return them their Clothes; but their Intreaties were ineffectual, till after they had saluted him, by each laying her two Hands on her Head; which they no sooner did, than the Leaves fell from them, when they were stark naked, which was just what *Vixnu* wanted, and the only Motive of his carrying off their Clothes.

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THE Heathens pretend, that *Vixnu* will assume the Flesh once more, and come under the Shape of a Horse, and that till such Time as this Metamorphosis is to happen, he wallows in the Sea of Milk, where he lies in a delicious Manner on a large beautiful Adder with five Heads, which at the same Time serves him both for a Throne and a Bed.

C H A P. VIII.

The History of Rutrem.

RUTREM, the third Son of *Paraxāti*, is also one of her Husbands, and has the greatest Share in her Affections. *Rutrem* having once upon a Time a Desire of living among Men, he for that Purpose turn'd *Andi* or Friar. He was call'd *Artanari*, i. e. half Man, and half Woman, and never was there seen or heard of, a Man so infamous, so irregular, and so abominable as this Wretch. He married a Daughter of the King of the Mountains, whose Name was *Parvadi*, and liv'd in strict Union with her for a thousand Years. So unprecedented a Conduct in a God was disapproved of by *Bruma*, by *Vixnu*, and the three hundred and thirty thousand Millions of Gods, who all thinking *Rutrem* was out of his Wits, they thereupon went in search of him, and having found him, forc'd him away from *Parvadi*. This Woman, who was as lascivious as her Husband, was greatly offended at the Violence which had been used in tearing her from the Object of her Affections; and therefore to revenge herself of this Insult, she vented Imprecations against all the Gods, cursed them heartily, and wish'd that thenceforwards not one of them might have either Children or lawful Wives, but only as many Concubines as they pleased; all which came to pass according to her Wishes. *Rutrem*, after he had been thus forced from his Wife, went away like one distracted, wander'd up and down the World, and left in all Places through which he pass'd certain Indications of his ^a Lewdness. Now it happen'd, that as he was going through a certain Place, the Earth in a Moment gave him a Son with six Heads; but as there was no Nurse there to give him suck, the seven Stars did him that good Office, and gave him the Name of *Camarassuammi*, which is as much as to say, *the Lord-señ*.

ALL the Idolaters in *India* have so profound a Veneration for him, and so extraordinary a Confidence in his Power, that all their Writings and Records begin always with these Words, *Arrumagamtumei*, i. e. *O thou with six Faces be with us!* The Books of the Heathens relate, that *Parvadi*, who died with Grief for having been torn from her Husband, was born a second Time, after that the Child above-mention'd had been miraculously brought forth in the Manner related; that at this second Birth she was Daughter of a King, *Daxaprojabadi* by Name, and that *Rutrem* married her a second Time. That after her Marriage, as she was one Day bathing herself, while her Husband was Abroad, she had so strong a Desire to have a Child, that at that Instant there appear'd one before her in her Head, who sprang from the Sweat she had got together on her Bosom; that this Child was in an Instant as full grown as one of twenty, and that she had named him *Vinayaguien*, i. e. *who has no God*; that a little after *Rutrem* returning back to his House, altogether ignorant of what had happen'd, and casting his Eye on *Vinayaguien*, who was very familiar with *Parvadi*, his Jealousy threw

^a *Effundens undique semen super terram.*

him into such a Rage, that he resolv'd to abandon her that Moment. However, that *Parvadi* no sooner perceiv'd it, but she appeas'd him by relating to him how every Circumstance had happen'd, and that she prevail'd so far upon him, that the young Man whose Presence had at first given him so much Uneasiness, was afterwards his Joy and Consolation.

THE Pleasure which *Rutrem* felt, when he reflected on the surprizing and miraculous Birth of young *Vinayaguien*, was soon interrupted by the Discontent which his Father-in-Law occasion'd him. This Prince resolv'd to offer up a Sacrifice, and make a solemn Feast in honour of his Grandson's Birth-Day; and as a Testimony of the Joy it gave him, he invited all the Gods to it, his Son-in-Law excepted. 'Tis not known whether it was Forgetfulness, or *Rutrem's* ill Conduct that made him act in this Manner. Be that as it will, this God was so greatly offended at the Affront which the King of the Mountains had put upon him, that he resolv'd to revenge himself in a very bloody Manner; and for this Purpose he went in the highest Transports of Rage to the Place where his Father-in-Law was regaling all the Gods. Scarce was he enter'd into the Hall where they were feasting, but he broke out into a thousand opprobrious Expressions against the Guests; when afterwards tearing off an Handful of Hair, he struck it so violently against the Floor, that immediately a Giant of an enormous Size started up from thence.

SCARCE had the Monster appear'd, when raising his Voice, he protested to revenge his insulted Father; upon which he immediately put himself in a Posture to attack the Gods, and perform'd the most surprizing heroic Actions on this Occasion; but a Circumstance which chiefly merits our Regard, is, that he gave the Sun so furious a Box o'the Ear, as knock'd all his Teeth out; for which Reason the Heathens have ever since that Time offer'd such Things only in their Sacrifices to that Planet, as were soft and easy to be eaten, such as Butter, Milk, Pap, and very ripe Fruits.

THIS Giant, not satisfied with treating the Sun in this injurious Manner, gave likewise the Moon several Kicks on the Face, and bruised it in so terrible a Manner, that the Marks are visible to this Day; and to this, say the *Indians*, those Spots are owing which are observ'd in this Planet. He afterwards kill'd King *Daxaprojabadi*, with several of the Guests, and cut off *Vinayaguien's* Head, because he had been the Occasion, though innocently, of the Affront which had been put upon *Rutrem*, and of all the Disorders that were the Consequences of it.

AT length the Uproar and Confusion ceasing, *Rutrem* perceiv'd among the dead Bodies that of young *Vinayaguien*, whom, during his Life-Time, he had honour'd so far as to call him his Son, and had lov'd him as tenderly as if he had been his real Father.

WORDS can never express the Grief with which he was seiz'd at the Sight of this mournful Spectacle. It grew to that Height, that he was quite inconsolable for his Loss, particularly when he found 'twas the very Giant to whom he himself had given Birth, when he struck his Hair against the Floor, who had cut off his Head. After a Moment's Reflection, he resolv'd to raise him again to Life, cost what it would. But as there was no Possibility of his joining to the Body the individual Head which had been separated from it, as it had been cut into several Pieces, and scatter'd up and down, he therefore immediately cut off an Elephant's Head, and clapp'd it so artfully on *Vinayaguien's* Body, that it was firmly united to it, and by that means restor'd *Vinayaguien* to Life. The Father, transported with Joy to see his Son thus restor'd to Life, embrac'd him, and commanded him to rove up and down the World in search of a

Wife ; upon this Condition however, that he should not marry till he had met with a Woman as beautiful as his Mother *Parvardi*. 'Tis for this Reason that the Heathens place in all the Avenues and the public Roads, the Idols of *Vinayaguien* in the Form which he assum'd after his Resurrection, *viz.* an Elephant's Head ; that as this gives him an Opportunity of viewing all the Women who pass by him, he may thereby be the sooner enabled to pitch upon one who resembles his Mother. However we are assur'd, that he has not yet found one whose Beauty was comparable to that of *Parvardi*. Some Time after *Vinayaguien* had assum'd a new Shape, and that *Pullejar* had been added to his former Name, because of this Metamorphosis ; *Rutrem*, by the express Command of all the Gods, set out in search of his Brother *Bruma*, who had transform'd himself into a Stag, and cohabited with his own Daughter in the Forests, in a very scandalous Manner. He was a long Time before he could find out the Place of his Residence ; but meeting him at last, he cut off one of his Heads ; however the *Bramins* assure us, that he was guilty of a very heinous Sin in so doing. To do penance for it, he immediately stripp'd himself stark naked, cover'd his Head with Ashes, and taking *Bruma's* Skull in his Hand, withdrew into the Church-Yards, where he spent whole Days and Nights in such incessant Weeping, as made him almost run distracted.

C H A P. IX.

Sequel of the History of Rutrem.

RUTREM, grown weary of so austere a Way of Life as that he had pitch'd upon, resolv'd to quit this mournful Place, and endeavour to divert himself. He was inform'd, that in a neighbouring Defart there were several *Bramins* who led very exemplary Lives, and that they all had very beautiful Wives. Being desirous of insinuating himself into the Affections of these Females, he went stark naked into the Village which was inhabited by those Penitents, and ask'd for Alms. He afterwards made a Charm, and thereby inspir'd all those Ladies with so violent a Love for him, that no longer valuing their Husbands or their Families, they left their Houses the Moment they saw him, and follow'd him wherever he went. However *Rutrem* did not long enjoy the Pleasure which this agreeable Company afforded him, but in the very same Place, one of the most mortifying Circumstances befel him that could possibly happen to a Personage of so exalted a Dignity ; for all these penitent *Bramins*, exasperated at this Outrage, met together in a Body, and vented the most dreadful Imprecations against him. Their Curses had such an Effect, that to punish him for his unprecedented Lasciviousness, he was suddenly emasculated, and has not since been able to repair this Defect. This Accident threw him into the deepest Affliction ; and 'twas to sooth in some measure the Pain it gave him, that he promised to crown all those with the Joys of Heaven, who, on the Earth, should pay a peculiar Honour to those Parts of his Body which the *Bramins* had curs'd, and which had had the dreadful Efficacy to deprive him of the Use of them.

THE People of *India* have been prompted to embrace this infamous and ridiculous Worship, purely to obtain the Rewards which *Rutrem* has annex'd to it. Not satisfied with offering Sacrifices to this Deity, who is the same with the *Priapus* of the antient *Greeks* and *Romans*, they represent him in a numberless Multitude of Statues, which they place in the Roads, in their Houses, and Temples. These Idols, for which

the Eastern Heathens have an extraordinary Veneration, are generally made of Stone, and are call'd *Lingam*. The greatest Part of the *Indians*, especially the Followers of *Rutrem* of both Sexes, wear them at their Necks, or tied about their Heads or Arms, and honour them in such a Manner as really merits Pity.

AMONG these unfortunate *Indians* there is a Caste or Tribe call'd *Andis*, the Members of which are the most infamous, the most insolent, the most impudent Wretches imaginable, and the most addicted to every kind of Debauchery and Obscenity. Of all the *Indians* these are the most difficult, and the most seldom converted to the Christian Faith. These abominable *Andis* make a Trade of imitating the Penance of *Rutrem*, by rambling up and down naked, cover'd with Ashes, and asking Alms, and though they lead such detestable Lives, yet the rest of the *Indians* revere them as so many Saints. We frequently meet with People of this Tribe, who make a Vow to continue in some painful Posture, such as for Instance, the standing upright in some Pagod, for one, or perhaps several Years. But as it is impossible to continue awake so long; and that when they were asleep they might possibly, though involuntarily, change their Posture, and by that means transgress their Vow, they first tie their Hands to Stakes, which are fix'd in the Temples for that Purpose, and hang in that Manner till the Time for their fulfilling their Vow is accomplished; so that they sleep standing, and continue in the same Posture, though they happen to be sick, or are just going to expire.

THERE are several Servants in these Pagods, whose Business is to give the Penitents Victuals and Drink, and to clean them when they have dirtied themselves. All the Time that these unhappy Victims of Satan continue fix'd in this Manner in the Pagods, they hold continually one of those Idols call'd *Lingam* in their Hands; and when the Time of their Vow is expir'd, and that they are loosed from the Stake; those whose Constitutions were vigorous enough to bear up under so painful and dreadful a Penance, spend the Remainder of their Lives in asking Alms up and down; and we daily meet with several of them in the Country, whose Arms are grown quite stiff; are wither'd, extended, and immoveable; because the Joints, from their continuing too long in one Posture, are quite numb'd, and lose the Faculty of Motion. A Man who was to see these *Andis* at a Distance, would take them for so many walking Trees, their Arms resembling pretty much Branches, and their Bodies the Trunk. The only Advantage these unhappy Wretches gain by all their Mortification and Austerities, is, that they are universally honour'd as so many Saints, whose Prayers are thought to have the Virtue to obtain from the Gods whatever they may request of them.

C H A P. X.

Sequel of the History of Rutrem.

IT was now a long Time since *Rutrem* had been cursed by the *Bramins*, when he married the River *Ganges*, whom the *Indians* look upon as a very beautiful Woman, but had no Children by her for the Reasons above-mentioned. He had a Multitude of singular Adventures besides, Part whereof were unhappy, and others very facetious ones. In fine, he one Day found himself exposed to the greatest Danger he had ever run, and had not his Brother *Vixnu* come in very seasonably to his Assistance, 'twould infallibly have been fatal to him:

THERE

THERE was a certain Giant, *Paimejuran* by Name, *i. e.* Lord of the *Ashes*, who for several Years together had undergone a very rigorous Penance in honour of *Rutrem*, whom he earnestly besought to bestow some signal Favour upon him, which might distinguish him from the rest of Mortals. *Rutrem*, desirous of rewarding his Zeal and Devotion, inconsiderately granted him a Power to reduce in a Moment to Ashes, whatever he should lay his Hands upon. The Giant, curious to know if the Privilege which had been granted him, was a real or imaginary one, drew near the God, and was going to lay his Hands on his Head, in order to make a Trial of his Power on the very Deity to whom he ow'd it. *Rutrem* was then sensible, but a little too late, of his great Oversight in indulging *Paimejuran* so uncommon a Favour, and found that his Imprudence had brought him into the most dreadful, as well as most imminent Danger to which he had ever been exposed. To secure himself from it, requir'd all his Cunning, and the great Skill he had in Magic. 'Twas by the Power of this Art, which had already been so serviceable to him on several Occasions, that he contracted himself in an Instant, so as to be able to be shut up in the Shell of a certain Fruit, call'd by the *Indians*, *Ayvaralikai*, which is no bigger than a Hazel-Nut.

VIXNU was at a great Distance from the Place where this Incident happen'd, however he yet got notice of it, when being touch'd with the Misfortune which threatened his Brother, he ran immediately to free him from it. The better to succeed in his Attempt, he that Moment assum'd the Shape of a Woman so exquisitely beautiful, that the Giant fell distractedly in Love with her at first Sight, so that he thought no more of *Rutrem*, but left him peaceably in his Shell. He was now wholly employ'd in contemplating the Object which had so enchanted him; when after having paid her his most profound Respects, he begg'd her to give him leave to wait upon her home. The Lady seem'd to accept his Compliment with Pleasure, and promised even to indulge the utmost of his Wishes, provided that before he went with her home, he would go and wash his Head and his Hair in a neighbouring River. The Reason she gave for requiring this from him, was, that as he had led the Life of a Penitent for several Years, his Hair not having been comb'd, and the Birds having often made their Nests, and laid their Filth in it, it was grown so prodigiously dirty, that she could not consent to his Approaches, before it was first clean'd. The amorous Giant, blinded with Passion, was not at first appriz'd of the Snare which was laid for him; he therefore went rashly, and without the least Reflection plung'd into the Water. He wash'd his Body all over, and going also to wash his Hair, in order to please the Lady, whose Beauty had so dazzled him, he rais'd both his Hands upon his Head, but scarce had he laid them on it, when, by virtue of the fatal Power which had just been granted him, he was reduced to Ashes in an Instant.

VIXNU, overjoy'd at the Success of his Stratagem, quitted the Shape of a Woman to assume his usual Form. He went immediately and told his Brother all he had done for his Sake, and in what Manner he had annihilated the Giant. *Rutrem* at this good News came out of his Shell, resum'd his first Shape, embrac'd his Brother, thank'd him for his seasonable Assistance, and made a strong Resolution never to grant any such Favours for the future.— But being told all that *Vixnu* had done, to rescue him from the Danger into which his Inconsiderateness had brought him, he earnestly desir'd to see his Brother under the same Form which had inspir'd the Giant with so much Passion. *Vixnu* could not be prevail'd with for some Time to gratify *Rutrem*, and excus'd himself by saying, that he knew him to be so very weak in all Affairs wherein Love was concern'd, that if he should grant him his Request, he would certainly at that very Instant be so enchanted, and so lost to himself, that he would scarce have Reason enough left to guide himself with. *Rutrem*, not contented with these Reasons, insisted upon being gratified, and press'd his Brother so earnestly, that *Vixnu*, to satisfy him, resum'd

the Female Form; and stood before *Rutrem*. At the Sight of this lovely Object, the frail God was seiz'd with such Transports, and his Imagination was so intensely heated with it, that the same instant there appeared a Child in the Hands of *Vixnu*, who was called *Arigara Putrem*, i. e. *Son to Rutrem and Vixnu*. Such are the abominable Deities which the *Indians* Worship, of whom a thousand obscene Circumstances are related, which Decency will not allow me to mention.

NOTWITHSTANDING that the Heathens are divided into a great Multitude of different Sects, there are nevertheless two which may be look'd upon as the Chief; the first are those who consider *Vixnu* as the greatest of all the Gods, and these are call'd *Vixnuvites*; the second are such as prefer *Rutrem* to him, and these are call'd *Xiven*, because this God goes also by that Name.

C H A P. XI.

The Notions the Indians have of Paradise.

THE *East-Indian* Idolaters are of Opinion, that there are ^a five different Places, whither the Souls of those who have lived a holy Life upon Earth go after Death, and enjoy a Fulness of Glory.

THE first of these Places is call'd *Xoarcam*; 'tis there that *Devandiren*, King of the Gods, resides with his two Wives; one of which is call'd *Xachi*, and the other *Indirani*. Besides these there are five Concubines surprisngly beautiful, who are continually employ'd in serving him. In the same Place are also the three hundred and thirty thousand Millions of Gods, with a much greater Number of Concubines, where they enjoy all imaginable Glory, Pleasure, and Delight. Forty eight thousand Penitents share the same Bliss in *Xoarcam*. The Gods cannot undertake any considerable Affair without first consulting them; nor is there one Article, relating to this sublunary World, treated of in Heaven, but what they must be first acquainted with. However, this Glory and all these Pleasures do not satisfy so fully all such as enjoy them, but that they have still a great many Things to wish for; and the Gods, not satisfy'd with the eternal Delights which are found in *Xoarcam*, have often envied the fleeting Happiness of the Inhabitants of the Earth, whereof *Devandiren* is a Proof. This Sovereign of the Gods, grown weary of the Delights of Heaven, resolv'd to go in search of other, is this lower Sphere. He knew that a celebrated Penitent, *Gaudamen* by Name, had retired to a sweet Solitude not far from the *Ganges*, and that he there led a Life of Holiness and Tranquility with his Wife, who was one of the most beautiful Women upon Earth. This pretended King of Heaven accordingly set out from thence, came down upon Earth, went to the Penitents Hermitage, saw his Wife, and fell so distractedly in Love with her, that he resolv'd to use his utmost Endeavours in order to make her violate the Fidelity she owed to her Husband. Finding that this charming Creature was as Virtuous as she was Beautiful, he plainly saw it would be impossible for him ever to succeed without calling in Artifice to his Assistance. He observ'd that *Gaudamen* never fail'd to rise every Morning at the Cock-Crowing, when he used to go and wash himself in the *Ganges*, which he imagin'd would furnish him with an easy Opportunity of satisfying

^a In the Dissertation on the *Brahmins* of *Coremandel*, mention is made of seven. The Names of these Places are pretty different.

his raging Passion. For this Purpose, he one Night assum'd the Shape of a Cock, and went and posted himself near the House of the Penitent, and crow'd, but much earlier than the House-Cock was used to do. At this Signal, the holy *Gaudamen* started up from his Sleep, and notwithstanding he was very Drowsy, he yet, that he might not fail in his Morning Exercise, immediately got up and took his Way to the River. Being come to it, he knew by the Motion of the Water that it could not be more than Midnight, so that he imagined the Cock had not really crow'd, but that he had only fancied he had heard him in his Sleep. Besides, as the Hour in which he used to bathe himself was not yet near, he resolv'd to return back Home, in order to take a little more rest. It would be difficult to express how greatly this poor Penitent was surpriz'd, when he saw *Devandiren*, who had lately taken his Place, and did not expect his Return so soon, lying in Bed by his Wife. He was so exasperated at this ungenerous Treatment, that without having the least Regard to the exalted Dignity of the God, he cursed, and vented the most dreadful Imprecations against him; and to punish him for his Lasciviousness, he wish'd that the Body of *Devandiren* might for ever be cover'd with certain Marks, which should exactly represent that Part which had raised his Passion, and thereby acquaint all who should see him with his Brutality and Infamy. This warm and zealous Wish had its desired Effect; the unfortunate God saw himself reduced instantaneously to such a Condition, that he did not dare to shew himself to any Person, and was even ashamed to look upon himself. But now he was so overwhelm'd with Grief at this unhappy Accident, he fell prostrate at the Feet of *Gaudamen*, besought him with the utmost Earnestness to have pity on him, to soften the Rigour of his Torments, that were inflicted on him by the Power of his Imprecations, and not suffer him to continue in so shameful and mutilated a Condition. The Penitent was touch'd with the Intreaties and Humiliation of the God, and therefore to calm his Uneasiness, he consented so far, that appearing always to himself in the hideous Figure he then made, his Body should nevertheless seem to others to be cover'd over with Eyes; so that this King of the Goods has ever since that Time been like a second *Argus*.

GAUDAMEN, not satisfy'd with having reveng'd himself on *Devandiren* for the Injury he had done him, made his Wife also feel the Effects of his Resentments, who, as a Punishment of her Adultery, tho' involuntarily committed, was, by the Power of her Husband's Imprecations, chang'd into a Stone. However it happen'd in Process of Time, that the God *Vixnu* having assum'd the Flesh under the Shape of *Ram*, as was before related, happen'd one Day to tread upon that very Stone; which, upon that, was immediately re-metamorphos'd into the same beautiful Woman, when she return'd back to her Husband, who pardon'd her Fault, receiv'd her with Pleasure, and liv'd with her for ever after in the greatest Harmony and Concord.

THE second Place of Glory and Felicity is *Vaicundam*. It is here *Vixnu* resides with his Wives, and a certain Bird very like a Hawk, call'd by the *Indians* *Papangui*. *Vixnu* employs this Bird as a Horse, and the *Indians* have it in so much Veneration, that whenever they see any of them flying in the Air, they immediately alight from their Horses or Palankins to salute them. They likewise believe, that all the devout Followers of *Vixnu* go into *Vaicundam* after Death; and that as Fire changes every Thing it acts upon into the same Element, in like manner this God changes into his own Substance, all those who are so happy as to be admitted into the Heaven where he resides.

THE third Mansion of Glory is *Cailasam*. The Heathens say, that this is a very high, and wide-extended Mountain of Silver, situated towards the North; that 'tis inhabited by *Rutrem*, his Wife *Parvardi*, and all his Concubines, and a certain Bull which

he makes use of for riding. It is here all the Followers of *Rutrem* go after Death, whose Felicity consists in being continually in the Presence of that God, and in doing him one Service or other. Some are employ'd in cooling him with great Fans; others present him with Gold Spitting-Boxes, in order that a Lord of such distinguished Majesty, may not be obliged to spit on the Ground. There are some who hold continually lighted Torches in their Hands, in order to light him in the Night. Others are employ'd in superintending his Concubines, of which there are numberless Multitudes, and to bring to him every Day the *She* he is pleas'd to call for. In fine, each of these blessed Souls have a different Function in this Place, and their Felicity consists wholly in doing *Rutrem* the several Offices he appoints them.

THE fourth Mansion of Glory is call'd *Brumalogam*, or the World of *Bruma*; 'tis also call'd *Satialogam*, that is, the World of Truth. It is here *Bruma* generally resides, with his Wife *Sarassuadi*, and a large Swan, which he generally makes use of to carry him in his Travels.

MELANPADAM, *i. e.* the most excellent and highest of all Places; is the fifth Seat of Glory. It is here the first Principle, or supreme Being resides; call'd by the Idolaters *Parabaravastu*, that is, the Being by Way of Eminence, or the most excellent of all Beings. It is hither also that such as have led irreproachable and exemplary Lives upon Earth, are waisted after Death, where they enjoy ineffable and eternal Bliss; which consists chiefly in enjoying the Presence of this first Being for ever; in knowing him, in being intimately united to him, and in becoming hereafter one and the same with him. But as there are very few upon Earth whose Lives are perfectly pure and holy, so there are not many who have the Happiness to arrive at this Supreme Degree of Glory.

C H A P. XII.

The Belief the Indians entertain concerning Hell.

THE Idolaters of *India* believe that Hell is not only under the Earth which we inhabit, but also under the seven other Worlds beneath ours, whereof mention will be made in the Sequel.

THE President of Hell, whose Office it is to see the Sentences pronounced by *Xiven* executed, is called *Ybamadar-Maraja*. He has a Secretary called *Xitragupten*, who during the Life of Man, takes care to write down faithfully all his good or evil Actions; and presents his Memorial to the President the very instant the Soul of the Deceased appears before him. We are assured that this infernal Director is very just and equitable; that he never suffers any evil Action to go unpunish'd, or any good one unrewarded; and as there is scarce any one, but has done both Good and Evil in his Life-Time, he first asks every Person, who is brought before his Tribunal, to take his Choice, either to be first punish'd for those Faults which he had committed upon Earth, and which he did not take care to expiate, in order to his being afterwards rewarded for his good Works; or to begin by receiving the Recompence due to his Virtue, and be afterwards punished for the Crimes he has been guilty of. As soon as the dead Person has made his Option, the President pronounces; when those who desir'd to be first rewarded for their good Actions,

are

are carried into *Zoarcam*, or into some other of those Mansions before-mention'd, there to enjoy Felicity and Glory during the Time allotted them, at the Expiration of which, they are dragg'd into Hell, and there punish'd for their Crimes, during a certain Time. But on the other Side, such as chose to be first punished in Hell, when the Time for their Chastisement is expir'd, they go and enjoy Bliss and Felicity, in that Place, and during the Time which *Yhamadar-Maraja* had appointed.

AFTER a Soul has been thus punished and rewarded according to its Merits, it returns back upon Earth, and there animates a new Body; in such a Manner however, that when a poor Man has done more Evil than Good, he, at his second Birth, is either poorer than he was before, or else animates the Body of one of the most contemptible Animals; but if on the contrary, his good Actions exceed his evil ones, he then is richer in this new State than he was before.

IF a *Bramin* in his Life-Time, has either served, or been too familiar with those People call'd *Xutres*, he then is sentenc'd to be born sixteen Millions of Times, in the mean and most contemptible Tribe, by way of Punishment for having acted so derogatory to the Character of a *Bramin*. Moreover, the *Indians* believe that the Damned in Hell undergo a numberless Multitude of different Torments; and that there are all kinds of savage and venomous Beasts, to torture the Guilty in that Place. Further, the Souls before they arrive at the Palace where the President of those gloomy Mansions resides, are obliged to swim over a River of Fire call'd *Vaicarany*, whose Course is extremely rapid, that it is sometimes a long Time before they can reach the Shore on the other Side; and that this Passage is oftentimes more dreadful and tormenting, than all the Punishments which are inflicted on the most guilty in Hell. But in order to soften the Rigour of the Torments which are suffer'd in this inevitable Passage, these Heathen Priests give the People to understand, that if a sick Man in his expiring Moments takes a Cow by the Tail with his Hand, and presents it to a *Bramin*, if afterwards the *Bramin* puts a little Water into the sick Person's Hand, and that he immediately pours in on the Ground; if lastly, the sick Person, after pouring this Water, gives the *Bramin* a Sum of Money by ways of Alms, and he dies with these Circumstances, he then may be assured, that he will not only have a very quick Passage over the inflam'd River, but also that the Fire will not affect him in the least: For he will find the Cow which he had given the *Bramin* on the Bank of the River, who will present him its Tail to hold by, by which Means he will cross to the other Side without Pain or Difficulty.

BESIDES this first President, or first Director of Hell, there is also a second, call'd *Yhamen*, who not only superintends over all the Affairs of this gloomy Region, but is also King or God of Death,

THE Heathen Teachers or Doctors assure us, that this God himself died formerly, and that he afterwards arose again, the Occasion of which is as follows:

A FAMOUS Penitent, *Morrugandumagarexi* by Name, had during a long Series of Years served the Gods with uncommon and most exemplary Piety. This very virtuous Man having no Children, was extremely desirous of having one, and therefore daily besought the God *Xiven*, in the most earnest Manner to grant him one. At length the God heard the Desire of the Penitent, but before he indulg'd it him, he asked him, which he would rather chuse, either to have several Children who should be long-liv'd and wicked, or to have but one that should be virtuous and prudent, but who should die in his sixteenth Year.

OUR Penitent, after a little Reflection, made choice of the latter;—but at the same Time was very much troubled when he consider'd how greatly he should be afflicted to lose, in so tender an Age, a Child he had so earnestly desir'd, and who was to possess so many excellent Qualities.

HIS Wife conceiv'd, and was happily deliver'd of the promised Son, whom they nam'd *Marcandem*. Scarce had he attain'd those Years when Reason begins to enlighten the Soul, but he, like his Father, devoted himself in a most zealous Manner to the Worship of *Xiven*. He very often offered Sacrifices of Flowers in his Honour, which the *Indians* call *Archinay*, and used also to go frequently in Pilgrimage to a famous Temple, call'd *Tincaddau*, dedicated to the same God, in which all the Heathens in general pay their Devotions with a particular Zeal and Fervour. In fine, no sooner had this much loved Child attained his sixteenth Year, but the Officers of *Yhamen*, King and God of Death, were sent on the Earth to remove him from thence.

YOUNG *Marcandem* being informed of what Errand they were come, told them with a resolute Air, that he was resolv'd not to die, and that they might go back if they pleas'd. The Ministers of the gloomy Prince were offended at his Refusal, and thereupon return'd back to their Master, and told him the whole Affair. The King of Death hearing that *Marcandem* refused to obey his Commands, and was obstinately resolv'd not to die, immediately mounted a great Buffle, on which he usually rode, and set out in order to make him a visit. Being come, he told the Youth, That he acted very rashly in refusing to leave the World, since as *Xiven* had promised him a Life only of sixteen Years, and as that Term was expir'd, it would be unjust in him to refuse to leave the Stage. But none of these Reasons were able to prevail with *Marcandem*, who still persisted in his Resolution not to die; and fearing lest the God of Death should attempt to take him away by Force, he ran to his Oratory, and there taking one of those Idols call'd *Lingam* into his Hands, he clasp'd it eagerly to his Breast. In the mean Time *Yhamen* being resolv'd not to have the Lye, let what wou'd be the Consequence of it, came down from his Buffle, threw a Rope about the Youth's Neck, and held him fast therewith, as also the *Lingam*, which *Marcandem* grasp'd with all his Strength, and was going to drag them both into Hell, when on a sudden the God *Xiven* issued out of the *Lingam*, drove back the King of the Dead, and gave him so furious a blow that he kill'd him on the Spot, and so deliver'd his Votary from the impending Danger.

THE Prince of Death being thus unfortunately slain, Mankind were no longer subject to his Empire, when they multiplied in so extraordinary a Manner, that the Earth was no longer able to contain them. The Gods, who saw this Confusion, did not know how to remedy it; so at last they resolve to go in a Body to *Xiven*, who is the same with *Rutrem*, to ask the Reason why he had put *Yhamen* to Death, who seem'd not to have exceeded the Limits of his Power, since *Marcandem*, whom he had summon'd to die, had liv'd the Term of Years which had been allotted him. To this *Xiven* answered, that when he granted *Marcandem* a Life of sixteen Years, he did not intend thereby that he should die the Moment he was come to that Period, but only that he should always enjoy the Air and Vigour of a Youth of sixteen, though he were in ever so advanced an Age; that the King of Death ought to have enquir'd his Intentions in that Particular, before he had gone to those Extremes; that he had acted very wrong, in attempting to take away *Marcandem's* Life merely by his own Authority; but that he was much more to blame, in not respecting the *Lingam*, to whom this young Man had fled for Protection; that *Yhamen* intended to drag them both into Hell, as an illustrious Instance of his Power; and that to punish *Yhamen* for his Rashness, he had thought fit to put him to Death.

THE Gods heard *Xiven's* Reasons, and approv'd them ; but told him at the same Time, that he now should be satisfied with the Vengeance he had taken ; that he ought to have some regard to the strange Disorder and Confusion which arose among Mankind, since their ceasing to die ; that their Number was so prodigiously increased, that the Earth was no longer able to contain them ; and that, as the only Remedy left, was to restore the God of Death to Life, they therefore besought him to do it from the above-mentioned Considerations. *Xiven* yielded to the pressing Instances of the rest of the Gods, and to the Reasons they gave ; and accordingly restored *Yhamen* to Life, and to all the Rights and Privileges he had before enjoy'd.

THE Prince of the Dead being thus restor'd to his former Condition, immediately dispatch'd a Herald to all Parts of the World, who summon'd all the old Men to submit immediately to Death. The Herald got drunk before he set out, and without staying till the Fumes of the Wine were dispell'd, mounted an Elephant, and rode up and down the World pursuant to his Commission. Before him went a great Number of Trumpets and Kettle-Drums, that Mankind might be more attentive to his Proclamation. But as he was not yet quite sober, he, instead of publishing the Order in the very Terms he had receiv'd it, declar'd with a loud Voice, that it was the Will and Pleasure of *Yhamen* King of Death, and one of the Presidents of Hell, that from this Day forward, *all the Leaves, Flowers, and Fruits, whether Ripe or Green, should fall to the Ground. This Proclamation was no sooner issued out, than Mankind began to yield to Death, but with this Difference, that before *Yhamen* was kill'd, none were depriv'd of Life but those only who were of a very advanc'd Age ; whereas now People of all Ages submit to the fatal Stroke, not excepting Children sucking at the Breast, and others yet unborn.

SUCH was the Force of the King of Death's Command, notwithstanding it was issued out in that inadvertent Manner, so opposite to the Intentions of that gloomy Monarch, and quite otherwise than he had enjoin'd.

YHAMEN, in Conjunction with *Yhamada-Maraja*, not only appoints the various Torments in Hell which are to be inflicted on each Individual, but often executes the Sentence which he himself has pronounced. Yet how rigorous soever the Torments may be which are inflicted on the Guilty, they have at least this Consolation, *viz.* that they know they are to last but a limited Time. This Certainty and Assurance, that a Period will one Day be put to their Torments, is the chief Cause why the *Indians* abandon themselves, with so little Remorse, to every kind of Obscenity, and the most horrid Actions.

C H A P. XIII.

The Notions the Indians have of the human Soul.

THE *Indians* Idolaters are unanimously agreed, that Man has a Principle of Life within him, by whose Power he acts and moves, and this they call the Soul : But they differ very much with respect to the Idea they entertain of this Principle ; and

* This is a metaphorical way of Expression, and signifies People of all Ages, and even Children unborn.

are divided into a numberless Multitude of Opinions on this Head, all which are very contradictory to each other. Some of these assert that Man has two Souls, which are entirely distinct from each other, one whereof they pretend to be Vegetative, and the other Intelligent. They affirm, That the first is universally infused into all Beings that have Life, whether they are indued with Sensation or not; and that this Soul diffuses itself into each of these Beings, but without being multiplied. 'Tis with regard to this first Soul, that those who give into this Opinion admit the Doctrine of Transmigration. As for the other Soul, which they affirm also to be in Man, some of their Doctors pretend that 'tis God himself, who animates Man with his own Essence. Others, of whom there are great Numbers, have a Notion that not only Men, but Animals, are animated with the Substance of God; that in Consequence of this, we are to look upon them both as indued with Reason; so that the Difference which is observed between Mankind and Animals, is entirely owing to the different Manner in which the Soul performs its Operations with regard to the different Constructions of the Organs. Some say that Man only is indued with Reason, and that the Beasts act by Instinct; however it is expressly taught in the *Vedam*, i. e. *The very true Law and Doctrine*, that God is not only the Soul of all sensible Beings, but that he also animates such as are deprived of all Sensation, not excepting the very Elements. Some of these Doctors maintain, that the Soul of Man is not formally and substantially God, and that it is only an Emanation, a Spark, or Ray of the Divinity. Others teach, that God created all Souls in general, whether of Men or Brutes, at the same Instant; and that these are continually and successively passing from one Body into another. Some among them believe, that the Soul is not created by God, but that the Parents contribute no less to its Formation, than to that of the Body, which it animates; and these, by a Consequence very justly drawn from this false Principle, believe that the Soul and Body are equally mortal and corruptible. In fine, those who hold that there are two Souls in Man, are of Opinion, that the vegetative only, after its Separation from the Body, is waisted to the Tribunal of *Yamardar-Maraja* and of *Yhamen*, and is subject to their Empire. These are the Opinions which prevail most universally among the Heathen *Indians* on this Head.

C H A P. XIV.

The Notions the Heathens have of the World, and the Time it is to endure.

ALL the Heathens in *India* believe unanimously, and assert, that there are fourteen Worlds, seven of which are situated beneath our Earth, and that the other seven are placed above it. They all agree likewise in the Degree and Order, in which each of these Worlds is placed.

HELL, say they, is the lowest of all. That which is immediately above it is call'd *Magadel*; after which is *Taladalem*; above that is *Rajadalem*, viz. the World of Mercury or Quick-Silver, which they also say is the World of Serpents. Next in *Sudalam*, above which is *Vidalam*. Between this last and that which we inhabit, is the World call'd *Adelam*, over which our Earth is placed; where, according to the *Indians*, are seven Seas. The first is of Salt-Water; the second of Sugar boil'd to a perfectly beautiful Syrup; the third is of Palm-Wine, called by the *Indians*, *Tari*; the fourth of Butter; the fifth of curdled Milk; the sixth is of Milk; and 'tis here *Vixnu* often chuses to reside, reclined on an Adder of perfect Beauty, whose five Heads serve *Vixnu* for

for an Umbrello, or Canopy. In fine, the seventh of these Seas is of a very clear and sweet cryſtalline Water. Over our Earth is the World of Air, on which the *Xoarcam* is ſeated, where all thoſe, who during this mortal Life have offer'd Sacrifices to the Gods, enjoy all imaginable Pleaſures, in the Company of a numberleſs Multitude of very beautiful Concubines. Though *Devandiren*, King of the Gods, ſometimes reſides in *Xoarcam*, he yet commonly keeps his Court in a Region that is ſtill higher, call'd *Magologam*, i. e. *wide-extended World*, together with the three hundred and thirty thouſand Millions of Gods, who are divided into two Claſſes. Some of theſe are real Gods, but the reſt are mighty Giants; and theſe two Orders are almoſt continually at War with each other. Above *Magologam* is *Genagolam*, or the World of Nations; here we meet with People of all Tribes and Conditions. After this is *Tabalogam*, or the World of Penitents: This Region is inhabited by ſuch as have led auſtere and mortified Lives upon Earth. In fine, the Name of the higheſt World is *Lattiolagam*, or the World of Truth. 'Tis here *Bruma* reſides, with thoſe, who during their Life-Time ſerv'd him in a devout Manner: Theſe, after their Death, and even often in their Life-Time, are ſo perfectly transform'd into the real Subſtance of that God, as to make but one and the ſame with him.

THE *Bramins* inſinuate to the People, that if one of their Tribe happens, during his Life in this World, to cut the String or Thread with which the Members of this Caſte uſually gird themſelves, in order to diſtinguiſh themſelves from all other Tribes, or abſtains from wearing it; if he afterwards cauſes to cut off the little Tuft of Hair, which the Members of that Caſte only are allow'd to wear, and which alſo is a Mark of Diſtinction; laſtly, if after having thus voluntarily ſtripp'd himſelf of theſe Badges of Nobility, and of the Tribe he belongs to, he diſcovers an Inclination to embrace a Life of Penance, he then muſt take in his Right-Hand a Bamboo-Stick, a kind of Cane, which muſt have ten, twelve, or fourteen Joints in it. He muſt alſo carry a great Cup of Earth or Copper in his Left-Hand, to ſerve him for eating and drinking. He muſt likewise cover himſelf from the Waſt to the Knees, with a Piece of Cloth ſtriped with ſeveral Colours, and heighten the whole with theſe Words; *Agame Bruma*, i. e. *I am truly the God Bruma*. Then, by virtue of theſe myſterious Words, the *Bramin* is that Inſtant chang'd and transform'd into the real Subſtance of this God; whereupon all thoſe of the ſame Tribe who are preſent, immediately fall proſtrate on the Earth, and worſhip him as being really and truly a God. The *Bramnates*, who are the Wives of the Tribe of the *Bramins*, but eſpecially their Widows, immediately appoint and celebrate Feſtivals in honour of the new God, and have alſo their Watchings and nocturnal Feaſts, to teſtify the Zeal and Veneration they have for him.

THE *Bramins* who are thus deified, ſcarce eat of any Thing but what theſe Female Devotees have prepar'd for them in the Night-Time. Theſe, though they are reputed to be the moſt virtuous and moſt chaſte Women among the *Indians*, are in reality the moſt laſcivious and moſt abominable. We are told that they are very ſkilful in Magic, and employ that infernal Art in order to obtain their obſcene Wiſhes. In fine, the *Indians* believe that whenever theſe metamorphoſed *Bramins* die, they are immediately waſted into the World where *Bruma* reſides, to be never ſeparated from him more.

THE heathen *Indians* believe, that the fourteen Worlds above-mention'd ſupport one another, and that they are all ſupported by an high Mountain of very pure Gold, call'd *Magameru-Parruvadam*, or, the Mountain of a prodigious Height and Extent; that this Mountain is ſupported by eight Elephants; that a Tortoiſe bears up all theſe Elephants; and laſtly, that one of thoſe Adders call'd *Sexen*, or *Nalle Pambou*, ſupports this Tortoiſe. If one aſks them what ſupports the Adder, they anſwer they cannot tell, and have no more to ſay for themſelves. The Books in which their Law is contain'd,

tain'd, teach also that ^a Earthquakes are caused by the Adder's moving itself, when being weary of continuing in one Posture, it turns about, in order to get some Ease from the Pain caused by the immense Weight of the Mountain, with which it is rather oppress'd than loaded. The same Adder, which the *Indians* worship as a very powerful Deity, is also thought to cause Eclipses. But before I mention the Manner in which the Heathens think they happen, we must observe, that they admit of twelve celestial Signs; that they reckon twenty seven fix'd Stars, to each of which they give a particular Name, which I forbear enumerating, in order not to fatigue the Reader by so great a Number of barbarous and uncouth Names. They likewise pretend that the Sun is six hundred and five thousand Leagues above the Earth, and that the Moon is at the like Distance under the Sun; so that being unable to comprehend how the Eclipses are really form'd, and to give the true Reasons thereof, they have invented these following.

C H A P. XV.

The Notions the Indians have how Eclipses are form'd.

THE Reader may have observ'd at the Beginning of this Treatise, how the Gods, in spite of all the Opposition made by the Giants, had at last drawn off the Butter from the Sea of Milk; and in what Manner *Vixnu* having amus'd the latter, till such Time as the Gods had carried off the Butter, disappear'd on a sudden, and left the Giants in great Consternation, and in the deepest Affliction, to find themselves thus depriv'd of the Share they thought to have of this delicious Repast. We are likewise to know, that *Vixnu*, after this Expedition, prepar'd a great Banquet, to which all the Gods were invited. This Feast was heightened with a vast Variety of exquisite Viands, and a prodigious Quantity of Butter, which had been got for each Guest in particular. Now it chanced that the Adder *Sexen*, a considerable Deity, who had been very assisting in getting this Butter, happen'd, for a Reason which I am not acquainted with, to come a little later than the rest. Being all set at Table, they put by a Portion for the Adder; but the Sun and Moon, who are the most gluttonous, as well as the brightest of all the Gods, took the Adder's Share, and swallow'd it down, after they had eat their own. The Adder afterwards coming in, and hearing what had happen'd, was highly enrag'd at their uncivil Treatment; she fell into a violent Passion, swore she would make those who had put this Affront upon her repent of it, and protested, that to punish them for their Gluttony, and the little Respect they had shew'd her, she would find an Opportunity of swallowing them both, and at a Time when they should least suspect it. Nor were these mere Threats; for the Adder has often been as good as her Word; and that which we call an Eclipse of the Sun or Moon, happens, according to the *Indians*, whenever *Sexen* is going to swallow one or both of those Planets. But since the World would be for ever depriv'd of Light, and consequently be wrapp'd in endless Darknes, in case those two luminous Bodies should ever happen to be quite devour'd, no sooner does the Adder rush upon either of them, and begin to swallow it, but all the Gods run and endeavour to pacify it; while all the Heathens, on their Side, plunge into the Water, humble themselves, fall prostrate before the Adder, and address it in fervent Prayers, beseeching it to deliver one or other of those Planets who possibly may be in Danger. These Prayers are accompanied with a

^a This agrees with what the Antients say concerning the Earthquakes which happen in *Stilly*.
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Flood of Tears, and a most dreadful Hurly-Burly, which continues till such Time as the Adder being mov'd to Compassion, by the prodigious Cries and numberless Prayers which are made to it, lets go its Hold, and releases the Planet. The Heathens don't content themselves with praying, bathing, weeping, and crying as loud as ever they can hawl, but abstain also from eating, drinking, or sleeping; they neither boil or roast any Thing, or keep any kind of Food in their Houses, while the Eclipse lasts; lastly, they pretend that 'tis at an End, when the Adder indulges their earnest Request, by spewing up the Planet which it had already begun to devour.

OF all the Errors which the Idolaters give into, there are none with which they are more universally infatuated, or which it would be more difficult to root out, than those which relate to Eclipses, and the Duration of Ages, whereof mention will be made in the following Chapter.

C H A P. XVI.

The Opinion of the Indians with regard to Time, and of the Duration of Ages.

ALL the heathen *Indians* believe, that the Time this World is to endure, is divided into four Ages, or Parts, which they call *Guirraduyagam*, *Duabrayagam*, *Tirredayagam*, and *Calyagam*. Three of these four Ages, say they, are already past, and were really so many Ages of Gold, not only because of the prodigious Length of Man's Life, but also from the great Happiness and Tranquillity which Mankind in those Times enjoy'd. 'Twas in the third Age that a certain King, Father to *Ram*, liv'd, of whom mention was made in the History of *Vixnu*: This Monarch, after having liv'd seventy thousand Years without Issue, was at last so happy as to have a great many Children afterwards, notwithstanding his extreme old Age.

THE fourth Age of the World, call'd *Calyagam*, which we are now in, is, according to these Heathens, a truly Iron-Age, as well with regard to the Afflictions and Misfortunes with which Mankind are almost oppress'd, as in consideration of the Shortness of their Lives. Of this Iron-Age, forty eight thousand four hundred forty eight Years, according to their Computation, are already past; and it will, according to them, last much longer, since the Time past compar'd with that which is to come, is no more than a Grain of Mustard-Seed in comparison of a large Gourd.

THE Heathens, who thus far are universally agreed with regard to this fabulous Distinction of Times, are divided with respect to the rest, into two very opposite Opinions; one Part imagining, that when this Iron-Age shall be completed, the World will also end; and the other on the contrary asserting, that after this Age of Iron, the golden Ages which preceded it shall begin again, and will thus follow one another successively, so that the World will be of eternal Duration.

THESE Idolaters have a certain Book, call'd *Andaxacaram*, in which it is written, that besides the four Ages above-mention'd, there were fourteen others which preceded them, making eighteen in all. Each of these Ages has its distinct Name; but as they are too harsh and barbarous, I shall not mention them, and shall only take notice of the
prodi-

prodigious Duration which the *Indians* ascribe to these pretended and imaginary Ages. They say, that the first Age lasted an hundred and forty Millions of Years; the second, an hundred and thirty Millions; the third, an hundred and twenty; the fourth, an hundred and ten; the fifth, an hundred Millions; the sixth, ninety; the seventh, eighty; the eighth, seventy; the ninth, sixty Millions; the tenth, fifty; the eleventh, forty; the twelfth, thirty Millions; the thirteenth, twenty; the fourteenth, ten; the fifteenth, nine Millions sixty thousand; the sixteenth, seven Millions five hundred thousand; the seventeenth, five Millions and nine hundred thousand; and lastly, the eighteenth, four Millions, four hundred thousand, three hundred Years; so that this chimerical Computation of the Duration of the World amounts to 1,076,960,300 Years.

To this Fiction they add another which is full as ridiculous, which is, their asserting that the Planets are not only living and rational Beings, but that they also are Gods, and have Wives and Children. Here follows the Notion they have of the Creation of Man.

C H A P. XVII.

The Notions the Indians have of MAN.

WE observ'd in the third Chapter, that all the heathen *Indians* are firmly persuaded, and look upon it as an undoubted Truth, that all Men in general came originally from the God *Bruma*; that some issued from his Face, as the *Bramins*, whose Tribe is subdivided into a numberless Multitude of Degrees and Sects, most of whom differ in Opinion. That others, as the *Rajas*, came out of the Shoulders of the same God; and these, like the *Bramins*, are subdivided into a prodigious Number of Kinds. That the *Comates* sprang from *Bruma's* Thighs, who are also divided into several Sects; and lastly, that from the Feet of the same God the *Xutres* issued, the meanest and most numerous of all the Tribes, which is divided into more Branches than all the rest.

BESIDES these four principal Tribes or *Castes*, which descended originally from the God *Bruma*, he also is the Principle of a fifth very numerous one, which however has so little Relation or Affinity with the four above-mentioned, that the Members of it seem to be a particular Species of Men. The Members of this fifth Tribe are all call'd by the general Name of *Niger* or *Xandalam*. These are divided into four Branches; those of the first are call'd *Archivarata*; the second *Pallas*; the third *Parcas*, and the fourth and last *Alparqueiros*.

ALL the superior Tribes look upon that of *Xandalam* with Contempt, and consider them as a Set of infamous Wretches. The eating with them, or even the seeing them eat or drink, is not only look'd upon as mean, but is even thought to be an enormous and unpardonable Crime. The Members of the first four Tribes believe that 'tis not lawful, on any Occasion whatever, or in how great Danger soever they may be, to suffer any of these unhappy *Nigers* to enter their Houses, or to receive any Thing from their Hands, not even a Drop of Water, though they were just dying with Thirst. This severe Law is observ'd so exactly, that any one who infringes it, is not only punish'd with Death, but his whole Posterity is for ever depriv'd of the Privileges of their Tribe, is rank'd among the *Nigers*, and never after restor'd to its former Rank.

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THE poor *Xandalams* are had in such universal Contempt, that they are oblig'd to sequester themselves from the rest of the World. They never dare come near a City, nor any other Place inhabited by those of the first four Tribes, but live in the Woods and Fields, where they till the Ground, and subsist chiefly by Fishing and Hunting.

SUCH among the Heathens as make Study their Occupation, are call'd *Xasfres*, as also the *Sanigfes*, who have embrac'd a Life of Penance and Devotion, and wou'd think the bare speaking to one of the above-mentioned most abominable Tribe, a most horrid Sin. If a *Niger* should happen to touch a Pot, or any other Copper or earthen Vessel, which the Members of the other Tribes make use of in their Kitchens, or for keeping Water, the Owner of those Vessels cannot absolutely make any farther Use of them; and whether they be empty or full of what Thing soever, is indispensably oblig'd, either to break them, or to give them to the Person whose bare Touch had made them unclean. But, the most strange and surprizing Circumstance of all, is, that the Members of the above-mention'd Tribe are not suffer'd to enter the Temples, or even so much as come near them, either to pray, or offer up their Gifts to the Gods. Nor are they allow'd to draw any Water, either for drinking or washing themselves with, out of the Wells which the other Castes make use of. All the rest of the Heathens have these wretched *Nigers* in so much Abhorrence, that tho' it were impossible for them, when seiz'd with a most dangerous and desperate Fit of Sickness, to have Relief from any other Person, they wou'd rather die, than suffer a *Niger* to give them any. In fine, this last Tribe is had in inexpressible Contempt and Aversion all *India* over.

SOME Heathen Doctors maintain, that of the five Tribes above-mentioned, those of the first only, viz. the *Bramins*, are really endued with Souls. Others, as was before observ'd, differ so much from them in Opinion, that they believe, that Mankind in general are animated by one Soul. However, notwithstanding the prodigious Disparity of Sentiments which prevails among them, they are all unanimous with regard to the Belief of the Transmigration of Souls. This Doctrine, so famous among the Heathens in all Ages, and almost all Nations, is by the *Indians* thought to be so clear and self-evident, that they cannot possibly conceive how there should be any in the World so void of Reason as to doubt the Truth of it. Here follows the principal Arguments which the most Learned among them employ against such as dispute the Truth of it. No one, say they, can deny, but that the Evils with which Men are afflicted in this World, are ordain'd by the Gods for the Punishment of the Sins they may have committed; and that the Blessings which are shower'd down on others, are also sent by the same Gods as the Reward of their Virtue. If this be so, which they look upon as indisputable, whence is it that so many People who are known to be never guilty of any Crime, but have led irreproachable and exemplary Lives, and that so many Children, who are incapable of Sinning, should nevertheless be subject to so great a Variety of Miseries and Diseases? Whence is it on the contrary, that such a Multitude of others, who are flagrantly infamous and wicked, do nevertheless enjoy Health and an uninterrupted Series of Prosperity? It is certain that the Happiness of the latter, is bestow'd as a Reward for the Virtues they had practis'd in the foregoing Generations, and that the Troubles with which the former is oppress'd, are inflict'd as a Punishment for the Crimes they had been guilty of, when they animated other Bodies; because otherwise, we must necessarily accuse Providence of Injustice, in treating the Virtuous so ill, and the Wicked so well. From this Argument, which they look upon as unanswerable, they conclude the Certainty of the Transmigration of Souls. We shall afterwards take notice of the Motives, which induced those Idolaters to be so tenacious of this Doctrine.

C H A P. XVIII.

That most Articles in the Heathen Doctrine bear some Affinity to that of the Christians.

SUCH as reflect seriously on the principal Points of the Doctrine of the Heathen Indians, will soon be of Opinion, that these Idolaters were formerly acquainted with the ² Mysteries of the Christian Religion; and that the Truths which were undoubtedly deliver'd to them, have been insensibly chang'd for want of evangelical Preachers, who might continue to explain them to the People. It is very probable that these Indians, who are naturally superstitious and addicted to the Worship of Idols, have insensibly abandon'd the Doctrine they had receiv'd, to follow the false Ideas which a depraved Imagination suggested; insomuch that their whole Religion at this Day, is made up of such a Texture of ridiculous Stories and Fictions, that it is almost incredible to imagine how Men endued with Reason can possibly give credit to them.

As for instance, we manifestly perceive an Idea, tho' a very gross and imperfect one, of the incomprehensible Mystery of the ever-blessed Trinity, in the fabulous History of their Gods, when they say that from *Vixnu*, whom they call *Adevixnu*, or *Vixnu* the first Principle, proceeds *Bruma*, which signifies Knowledge, whom they affirm to be Son to the first Principle, but born without a Mother; and that afterwards in one of their Books, call'd *Chitanandi*, they make *Rutrem* to be as associate to these two first Deities; and lastly, in like Manner as the Christian Doctrine assures that God created all Things by his WORD, they also teach, that all Things visible and invisible were made by *Bruma*, whom they call *the Knowledge of God*, or, *the God who knows all Things*.

THESE have substituted the Doctrine of Transmigration instead of the Resurrection, by which Means the Good are rewarded and the Wicked punish'd. We likewise find, that they have some Knowledge of Original Sin, since they teach, that Diseases, Fatigues, Adversities, and Death itself, are inflicted as Punishments for Crimes committed in former Generations, and are thus in some measure sensible, and allow of that which St. Paul teaches, viz. That Sin is the fatal Source of all our Evils and of Death. If we who profess the Religion of Christ Jesus, believe that Sins are remitted by virtue of the blessed Sacrament, and principally by Baptism and Penance; the Heathens, by the Instigation of the Devil, who endeavours to mimic the true God, teach, that they are cleansed from their Sins by only washing themselves in the Rivers of *Caxi*, *Ramejuran*, *Cavery*, the *Ganges*, *Cambuconam*, or in other Waters, which, according to them, have the singular Property of purifying the Consciences of Men. But it is not only plunging themselves in these Waters, which they fancy to be of so salutary a Quality, as to cleanse them from all Impurities; they believe also that the Sacrifices which they offer to their Gods, have the same Effect. They even think that the bare invoking them, immediately restores to Grace: And not satisfied with this, they have carried their Superstition to that Length, as to assure, that such as once zealously invoke the Name of *Ram*, who is the same with *Vixnu* made Flesh, immediately obtain a Remission of all their Sins; that if they repeat it a second Time, they thereby acquire so much Merit, as to reduce the Gods to a kind of Inability of rewarding them according to their Deserts. They ascribe the same Merits to the Names of *Xiven*, of *Chrixnen*, of *Velayadam*, and several others, which they repeat incessantly, in order to expiate their Sins at so easy a Rate.

² All this is poorly prov'd in this Chapter
VOL. III.

THE Heathens, besides these various Methods of obtaining a Forgiveness of their Sins, perform several Sacrifices to appease the Wrath of the Gods, and thereby obtain a kind of Indulgence. Some of these are bloody Sacrifices, and go by the Name of *Belly*, and others call'd *Rigei*, in which no Blood is spilt; some consist only in offering Flowers, and these they call *Archiney*; and lastly, there are others again call'd *Oman*. These Heathens ascribe a very great Virtue to these four kinds of Sacrifices, and also to a kind of Chaplet of Beads, which they use in saying their Prayers.

THESE Chaplets, the Beads whereof are made of a certain Fruit called *Rutraxam*, and which are used most by the Followers of *Xiven*, are thought to have a wonderful Efficacy in them. Some of these Beads have not one Streak, others have one; there are some that have three, four, and others again many more. The *Indians* call the smooth Spaces, which are between these Streaks, Faces, or Visages; and the more Streaks, and consequently the more Faces any of these Beads have, the more they value them; they supposing the more Faces a Bead has, the greater is its Virtue, and the greater the Merit of the Person who uses it in Praying.

THE *Rutraxam*, or Beads without one Streak, and which being quite smooth have consequently but one Face, are of so excellent a Nature, and so very meritorious to the Owner, that tho' he should have killed a *Bramin*, or a Cow, which are look'd upon by the Heathens as Capital Crimes, he is not only pardon'd, but becomes as holy and perfect as *Xiven* himself. Beads with two Faces have the same Effect. Those with three contain the Emblem of Fire, and have the Virtue of purifying and restoring a Man to Innocence, tho' he should have kill'd his Wife. Beads with four Faces purify a Man who has kill'd several *Bramins*, notwithstanding their being of the same Substance with God *Bruma*; because *Xiven*, who is the same with *Rutrem*, made use of the same Fruit to expiate his Sin in cutting off *Bruma's* Head, when he liv'd in a scandalous Manner with his own Daughter, as has been already related in Chap. VIII. The Beads with five Faces, have the Privilege to blot out all kind of Sin, and likewise preserve all such as possess them from *Yhamen* King of the Dead, so that he has not the Power of annoying them; but yet this wonderful Fruit does not preserve them who have the greatest Stock of it, from dying like the rest of their Fellow-Creatures. The *Rutraxams* with six Faces, have the same Virtues as those of two, three, or seven Faces, and have likewise the Power of restoring him to Innocence, who should have committed Incest with his own Daughter. They have, besides this wonderful Privilege, the Virtue of preserving all such as carry them about them, from being bit by Adders of any kind. The Beads with eight Faces cleanse the Person who have them about him from all Sin he may have committed, in seducing the Wife of his ghostly Father, nay, tho' he should long have continued in a State of Adultery with her. The Beads with nine Faces restore a Man to Innocence, tho' he should have kill'd or assassinated a Million of *Bramins*; and he, who wears them tied to his Right-Arm all his Life-Time, may depend upon being predestinated; and that tho' he does not perform one good Action, he yet will enjoy equal Glory after this Life with the God *Xiven*.

HE who is so fortunate as to wear a Chaplet whose Beads have ten Faces, may depend upon a general Absolution from all his Sins, how great and enormous soever they may be, and that he shall never be hurt, either by Man, or by venomous Beasts, or Devils. The Beads with eleven Faces procure the Possessor, both in this World and the next, the same Glory and Felicity as *Xiven* enjoys. Such as carry about them Chaplets made of Beads with twelve Faces, become bright and resplendent as the Sun, and partake of all the Prayers and Sacrifices which are offered up to the Gods in all Parts of the Earth. In fine, as no one has yet seen any of those miraculous Fruits with more than thirteen Faces,

such as are happy enough to meet with any of that Kind, which are equally rare and precious, and wear them fix'd to their Arms or their Necks, are thereby endued with so surprizing an Agility; that they may convey themselves instantaneously from one Place to another, tho' ever so far distant. The Owners of these have likewise the glorious Privilege, of committing the most obscene and most incestuous Actions with Impunity; and to complete the Extravagance, the infamous Heathen Doctors teach, that the more of these Beads a Man carries about him, the greater is his Merit: So that those who have the wonderful good Fortune to get a thousand of them, arrive at so supreme a Degree of Honour and Felicity, that nothing they do can possibly be criminal; and therefore they may, without the least Remorse, or Danger of polluting themselves, commit the most flagrant and abominable Crimes. So that those Things which the *Bramins* propose as proper to drive away and expiate Sin, have just the contrary Effect, because of the Hopes which these deluded People entertain that none will be imputed to them.

C H A P. XIX.

Continuation of the foregoing Subject.

IT is not to be doubted, but the Heathens have had some Knowledge of the Fall of *Lucifer* and the rest of the apostate Angels, since their Books relate, that there was antiently a great Division among the Gods; that some fell under the Displeasure of their Sovereign for having dar'd to rebel against him; that to punish them, they were depriv'd of the Happiness they before enjoy'd, and thereupon fell into a State of Misery, since which they have been wholly employ'd in doing all the Mischief they possibly can to Mankind; and that they are now call'd *Raxader*, which in our Language signifies *Devil*.

As to the Flood, 'tis plain they were not wholly unacquainted with the History of it, since we find it related in the above-mention'd Books, that there was formerly an antient Man, *Tirruvalluven* by Name, who being one Day at Dinner with his Daughter, in a great Wicker-Basket lin'd with a Buffle's-Hide, a prodigious Rain fell, which lasted so long, that it overflow'd the whole Earth; that Mankind were then universally destroy'd, the good old Man and his Daughter excepted, whom the Gods, by a peculiar Providence, preserv'd from the general Inundation; that when the Waters were withdrawn, and the Earth was grown dry, the Man came out from his Basket, and notwithstanding his advanced Age, he had several Children by his Daughter; and that it was in this Manner Mankind was then restor'd, and the Earth repeopled.

WE also meet in the same Books with a grotesque Description of the Combats of *David* and *Samson*, in that Part of the History of the Gods, where the Wars which *Ram* waged against the Giants are related. The Account they give of them is so surprizingly whimsical, that we have thought proper to insert some Particulars of it in this Place.

THE Heathen Doctors, who, as was already observ'd, are divided into a numberless Multitude of Sects and Opinions, are nevertheless unanimously agreed in their Belief of the fabulous Histories of their Gods, and pay as much Veneration to these kind of Histories

Histories, as we (pardon the Comparifon) do to the Gospel. Moft of thefe wretched Priests fpend a confiderable Part of their Lives in ftudying, and afterwards teaching them to others. They repeat them in their Pagods, in Houfes, in public Places of Refort, and oftentimes in the open Fields, and are always follow'd by a great Croud of People.

THE Reason why they fo affiduoufly publifh thefe kinds of Fictions, is, becaufe it gains them the Esteem of the Vulgar, and efpecially of the Women; not to mention the plentiful Alms it procures them, with which they fupport their Families. And on the other Side, that which inclines the Populace to liften to them fo eagerly, is, the *Bramins* affuring them, that all fuch as have a perfect Knowledge of thefe Myfteries, and affift with Refpect and Attention to what is related to them on that Subject, render themfelves worthy of all kinds of Bleffings; that they are cherifh'd by the Gods, preferv'd from all Dangers, and even become invulnerable; that all their Sins are forgiven; that they fhall fee the Face of *Bruma*, and one Day have the Happinefs of refembling him exactly; that like *Ram* they fhall acquire a perfect Knowledge of all Things; and laftly, that they fhall be very skilful in Fencing, in which they affure this God excells.

THEY relate, that when *Ram* was but twelve Years of Age, he alone kill'd a Giant of a prodigious Stature; that when he had attained an Age fit for Marriage, he took *Sidi* to Wife; that he ufed to draw a Bow of fuch extraordinary Weight, that fixty thoufand Men could hardly lift it from the Ground; that not long after his Marriage, he refolv'd to travel round the World, after which he voluntarily confin'd himfelf to a Defart; there he employ'd himfelf in vifiting the Penitents and Religious, to whom he granted feveral great Privileges, and even fent fome of them to Heaven, there to enjoy Glory and Felicity. It was while *Ram* was thus employing himfelf in the Exercifes of a folitary Life, that the famous *Ravanen* appear'd under the Difguife of a Penitent, and carried off his Wife *Sidi*, and wafte'd her into the Island of *Ceylan*. No fooner had this impious Giant withdrawn himfelf with his Prey, but he began to perfecute all good People, and was even fo bold as to attack the Gods, againft whom he declar'd War, and cut out a great deal of Work for them during a long feries of Time. He was very skilful in all military Exercifes, and having been brought up under the Protection of *Bruma*, had been diftinguifh'd by feveral extraordinary Marks of his Favour. This God had, among other Things, prefented him with a Set of very excellent offensive and defensive Weapons, which had enabled him to come off victorious in a thoufand different Engagements. *Bruma* had alfo favour'd him fo far, that he excell'd in every kind of Knowledge; and fo great was his Strength, that he overcame the eight Elephants on whofe Backs the World is fupported.

IT was after fo unexpected a Victory that he undertook to attack *Devandiren* King of the Gods, and obliged him to come, with all the other Gods, twice every Day to do him Homage in his Palace. But this not fatisfying him, he refolv'd to drive *Xiven* alfo from the glorious Manfion where he generally refides. But here his good Fortune began to fail him; for this God pushing him with his Hand, threw him down, when the Giant was fo fqueez'd between the Ground and *Xiven's* Fingers, as almoft ftifled him to Death. To extricate himfelf from this Danger, he ftol away one of his Arms, and having chang'd one of his two Heads into a Guittar, touch'd this new Inftrument fo finely, that the God, enchanted with the harmonious Sounds, not only gave him his Liberty without doing him the leaft harm, but likewise granted him feveral new Privileges, the chief of which were, the obtaining a Life of thirty Millions of Years, and the having an Army compofed of an hundred Millions of Giants, fome of whom fhould have fifty Heads, and others were to be endued with fuch prodigious Strength, that when they ftruck the
Sea

Sea with their Foot, it should make the Waters of it retire in such a Manner as to discover the Bottom.

As for *Ravanen*, he was so huge a Monster, that he had twenty Shoulders, and the same Number of Arms; and the Breadth of each of these Shoulders to that which was opposite to it was thirty Leagues. There was also a Vessel full of a certain heavenly Liquor lodg'd in his Stomach, which he was oblig'd for his own Sake to preserve with the utmost Care; because, that tho' a Life of thirty Millions of Years had been granted him, it was nevertheless with this Proviso, that the precious Liquor contain'd in this Vessel should not be spilt; and that in case the Vessel should be broke before the Expiration of that Term, he was to die the same Instant. This dreadful Giant had not only ten Heads, but what is still more wonderful, no sooner was one cut off, but another immediately sprung up in its Place. Nevertheless all these glorious Prerogatives could not preserve him from falling at last a Victim to the Power of *Ram*, which happened as follows.

AFTER that *Ravanen*, in the Disguise of a Penitent, had carried off *Sidi*, *Ram* not knowing what was become of her, was greatly troubled to lose his Wife in this Manner. He did his utmost Endeavours for a long Time to get some Information where she was, but all to no Purpose. At length he address'd himself to *Innuman*, who is the Ape-God, or Sovereign of all the Apes, Son to the Wind, and endued with such rare Perfections, that with the bare Act of his Will he raises himself so high, as to touch the Stars with his Head, and both the Poles with his two Hands. *Ram* besought him so earnestly to assist him in searching for his Wife, that *Innuman*, overjoy'd to meet with an Opportunity of doing him Service, immediately set out for that Purpose. The Ape-God hunted over every Part of the Main Land, but not meeting what he wanted, he went over into the Island of *Ceylan*, where he found *Sidi*, whom he took by the Hand, carried her off to the Continent, and left her under a strong and faithful Guard. After this he returned back into the Island, when assuming the Shape of a Bear, he ran over every Part of it, made a dreadful Havock, not so much as sparing the Giant's Palace who reign'd there. This Expedition ended, he resum'd his natural Shape, and with his Tail defeated three powerful Armies of Giants, presented himself before *Ravanen*, and without paying the least regard to his regal Character, gave him a Box o'the Ear, and kill'd his Son in his Presence. Several of the strongest Giants ran to succour their Prince. These put a Stop to the Havock this dreadful Ape was making, who now suffer'd himself to be taken Prisoner. Immediately a Council was summon'd to consider what Punishment they should inflict upon him; the Result of the Debates was, that they should put him to an uncommon kind of Death. In Execution of this Sentence, they ty'd to the Ape's Tail a Multitude of Bales of Cotton, which were at that Time in the Custom-House Ware-Houses; which being done, they threw so great a Quantity of Oil on them, that they almost swam in it, and immediately set Fire to them, in order to burn *Innuman* to Ashes. However the subtle Ape eluded the Designs of his Enemies, for leaving the Palace with his Load upon him, he ran over all the City and the whole Island; set Fire to all the Places thro' which he passed, and caused so general and dreadful a Conflagration, that it would have been impossible for the Giant *Ravanen* to have secur'd himself and his Wife from it, had they not got up into *Devandiren's* Chariot, and shelter'd themselves in the Clouds.

IN the mean Time *Innuman* left *Ceylan*, when he again went to *Sidi*, and restor'd her to her Husband. *Ram* thank'd the Ape-God for this signal Service he had done him, but being resolutely bent to revenge the Affront which had been put upon him in carrying off his Wife, he therefore conjur'd him to continue his Assistance. The Ape agreed to it, when they set out together, and soon raised an Army of upwards of five hundred Millions of Apes, when they went and besieged the Fortress of the King of

Ceylan. This Fortrefs was furrounded with feven Walls, the first of which was Iron, the second of Copper, the third of ^a Brafs, the fourth of yellow Brafs, the fifth of a Composition of feveral mix'd Metals, the fixth of Silver, and the feventh of Gold.

RAVANEN knowing the Importance of this strong Hold, immediately fent Ambaffadors to his Brother *Cambucarnen*, to demand Succours of him, and defir'd that he himfelf would head them. This *Cambucarnen* was a Giant of an enormous Size, who at that Time commanded upwards of four hundred Millions of Giants, whose united Force had hitherto been invincible. Upon this Advice he immediately hafted to his Brother's Affiftance, and arriv'd in the Island of *Ceylan*, where he was no fooner come, but feveral Battles enfued between the Giants and the Apes, great Numbers of whom were kill'd upon the Spot on both Sides.

It was in one of thefe Engagements that *Cambucarnen* fell by the Hand of *Ram*, which fo damp'd the Courage of the Giants, and raifed that of the Apes, that they carried on the Siege much more briskly than before. *Ravanen* finding his Affairs in a very ill Pofture, and defirous of uſing the Privilege, which in his Opinion, render'd him almoſt immortal, offer'd to put an end to the Strife by Fighting *Ram* in ſingle Combat. The latter accepting the Challenge, they fought; gave each other dreadful Blows, with one of which *Ram* was wounded, and ready to ſink under his Enemy; but the Blood which flow'd from his Wound rousing his fainting Courage, he found himſelf endued with freſh Strength. Upon this he took out an Arrow, and directed his Aim ſo happily, that it pierc'd *Ravanen's* Breaf, broke the Veſſel which contain'd the fatal Liquor, on the Prefervation whereof his Life depended, and with this ſingle Stroke laid him dead at his Feet.

RAM, after ſo ſignal and important a Victory, abandon'd the Fortrefs to the Plunder of the Apes, who had afforded him ſuch ſeaſonable Succour. They found immenſe Wealth in it, not to mention the Gold and Silver Walls which were broken down, and carried away; ſo that there was not one in all this numerous Army, but return'd back into his Country loaded with the moſt precious Spoils. *Ravanen* had a Brother left, *Vibuxanen* by Name, who was a mighty Giant, and endued with feveral good Qualities. *Vibuxanen* had not intermeddled in his Brother's Quarrel, nor in the War which afterwards broke out upon that Account; wherefore *Ram*, contenting himſelf with having got his Wife back, and had reveng'd himſelf on his Enemies, gave thoſe Dominions to *Vibuxanen*, of which he had diſpoſſeſs'd *Ravanen*. He even concluded an Alliance with him, after which he withdrew with his dear *Sidi*, into a calm and peaceable Retirement, where they both have reſided ever ſince that Time.

A L E T T E R

From Father BOUCHET a Jeſuit, Miſſionary to *Maduras*,
and Superior of the new Miſſion of *Carnate*,

To Monf. HUET, Biſhop of AVRANCHES.

MY LORD,

THE Labours of a Perſon who undertakes to preach the Goſpel to the *Eaſt-Indians*, are ſo great and ſo uninterrupted, that one would think the Employment of preaching the Name of Chriſt Jeſus to the Idolaters, and enlightening the Minds of the

^a It is *Bronze* in the Original, which is properly a Mixture of red and yellow Brafs.

new Converts, are enough of themselves to take up all a Missionary's Time: And indeed, in certain Seasons of the Year, he is so far from having any Leisure for Study, that he can scarce find Time to take the necessary Refreshments, but is often oblig'd to subtract from his nightly Repose, those Hours he ought to devote to Prayer and the other Exercises of his Profession.

HOWEVER, my Lord, in other Seasons, and even in certain Hours of the Day, we have Time sufficient for unbending the Mind by some kind of Study. Our Care is then to make even those Intervals serviceable to our holy Religion. In this View we apply ourselves to such Sciences as are in greatest Vogue among those Idolaters, at whose Conversion we labour, and endeavour to find out Arguments from their very Errors, by which we may convince them of the Truth we preach.

'TWAS in those Seasons, when I was allow'd some Leisure from the ordinary Cares of the ministerial Function, that I searched as closely as possible, into the System of the Religion of these *Indians*. My Design, my Lord, by this Letter, is only to set before your Lordship, and to advance certain Conjectures, which I presume are of that Weight as to claim all your Attention. The general Scope of them is, to prove that the *Indians* borrow'd their Religion from the Books of *Moses* and the Prophets; that all the Fictions with which their Books abound, do not yet so absolutely darken Truth, as to prevent her being known; and that, in fine, we may discover among these Idolaters, not to mention the Religion of the *Hebrews*, with which their Commerce with the *Jews* and *Egyptians* had given them an Opportunity of being acquainted, or at least with some Particulars of it; we may discover, I say, several evident Footsteps of the Christian Religion, that was preach'd to them by the Apostle *St. Thomas*, by *Pantænus*, and several other great Men, even so early as the first Ages of the Church.

I DID not in the least doubt, my Lord, but you would approve the Liberty I have taken to address this Letter to your Lordship. I imagin'd, that a Series of Reflections which may be of service in confirming and defending our holy Religion, naturally laid claim to your Lordship's Patronage. You will think this more immediately your Concern, as you have so finely demonstrated the Truth of our Faith, by a most profound Erudition, as well as a perfect Knowledge of Antiquity, both sacred and profane.

I REMEMBER, my Lord, to have read in your learned Treatise of the *Evangelical Demonstration*, that the Doctrine of *Moses* had reach'd the *Indies*; and your great Care while you perus'd the various Authors you have read, in observing whatever may be serviceable to our holy Religion, has made your Lordship to get the start of me in several Particulars, which I should otherwise have taken notice of. I shall therefore only add such new Discoveries as I myself have made among them, by the Study of their most antient Books, and the Familiarity which the Learned of that Country indulg'd me.

'TIS certain, my Lord, that the Generality of the *Indians* are no ways tainted with the Absurdities of Atheism. They have some pretty just Ideas of the Deity, though adulterated and corrupted by the Worship of Idols. They acknowledge the Being of an infinitely perfect God, existing from all Eternity, and who comprehends in himself the most excellent Attributes. Thus far every Thing is well, nor can any Thing be more conformable to the Notions which Christians have of the Deity. Here follows what Idolatry has unhappily grafted on that Stock.

MOST

MOST of the *Indians* maintain, that the great Crowd of Divinities which they adore at this Day, are no more than so many subaltern Gods, subject to the Supreme Being, who is equally Lord over Gods and Men. This great God, say they, is infinitely superior to all other Beings; and this infinite Distance prevents his having any Correspondence or Communication with frail Creatures. And indeed, say they, what Proportion can there be between a Being of infinite Perfection, and such created Beings as we; a mere Assemblage of Frailties and Imperfections? 'Tis for this very Reason, say they, that *Parabaravastou*, i. e. *the Supreme God*, has created three inferior Divinities, viz. *Bruma*, *Vichnou*, and *Routren*. To the first he has given the Power of creating; to the second of preserving; and to the third that of destroying.

BUT these three Gods, who are worshipp'd by the *Indians*, are, in the Opinion of their learned Men, the Children of one Wife, call'd *Parachatti*, or the *Supreme Power*. Were we to reduce this Fiction to its original State, we then should easily discover the Truth, though darkened and clouded over by the ridiculous Fictions which the Father of Lyes has added to it.

ALL the antient *Indians* meant by this was, that every Thing which is done in the World, whether by Creation, which they ascribe to *Bruma*; or by Preservation, attributed to *Vichnou*; or lastly, by the different Changes, which are the Work of *Routren*, result entirely from the absolute Power of *Parabaravastou*, or the Supreme God. These carnal Minds afterwards suppos'd this *Parachatti* to be a Woman, and that she had three Children, which are no more than the chief Effects of Almighty Power; indeed *Chatti*, in the *Indian* Language, signifies *Power*; and *Para*, *Supreme* or *Absolute*.

THIS Idea the *Indians* have of a Being infinitely superior to the other Deities, is at least a Testimony that the Antients did in reality adore but one God; and that *Polytheism* got footing among them no otherwise than it did in all other idolatrous Countries.

I DON'T, my Lord, pretend to affirm, that these first Elements of Religion are a clear and manifest Proof of the *Indians* having a Correspondence with the *Jews* or *Egyptians*. I am very sensible that God Almighty has, without such Assurances, engrav'd this fundamental Truth in the Minds of all Men; and that nothing can have the Power of erasing it, but the Depravity and Corruption of their Hearts. For the same Reason, I shall not trouble you with the Notions the *Indians* have of the Immortality of the Soul, and several other Truths of the same Nature.

HOWEVER, I believe your Lordship will not be displeas'd, if I set before you the Manner in which these *Indians* fancy they find in their Authors an Explanation of the Resemblance which Man bears to the Supreme Being. Here follows what a learned *Bramin* told me he had copied on this Head, from one of their most antient Writers. Figure to yourself, says that Author, a Million of great Vessels fill'd with Water, on which the Sun darts all his Rays. This beautiful Planet, though but one, does nevertheless multiply itself in some measure, and paints itself entirely in an Instant in each of these Vessels; we see an Image of the Sun very exactly reflected in each of these Vessels. Our Bodies are these Vessels fill'd with Water, the Sun is an Emblem of the Supreme Being, and the Reflection or Image of the Sun on each of these Vessels, is a pretty natural Representation of the Soul created in the Similitude of God himself.

I PROCEED to certain Circumstances, wherein what I first asserted will appear more strongly, and better adapted to satisfy a Person of your Lordship's exquisite Penetration. Suffer me barely to relate to you the Things themselves, with the same Simplicity as they were told me. 'Twould be trifling in me to intersperse my own private Reflections, at a Time when I am writing to so learned a Prelate.

THE *Indians*, as I before observ'd, believe, that *Bruma* is that God among the three subaltern ones, to whom the Supreme Deity gave the Power of creating. *Bruma* therefore created the first Man; but a Circumstance which falls in exactly with my Subject, is, that *Bruma* form'd Man of the Mud or Sline of the newly-created Earth. He had indeed some Trouble before he could finish his Work; he try'd, and try'd again, and at the third Effort found his Measure was exact. Fiction has grafted this last Circumstance on Truth, and we are not to wonder, that a God of the second Order should be oblig'd, as it were, to serve an Apprenticeship before he could create Man in that boasted Perfection and Harmony of all his Parts. But had the *Indians* gone no farther than what Nature, or possibly their Acquaintance with the *Jews*, had taught them concerning the Unity of God, they then would have been satisfied with what they had learn'd by the same Canal, with regard to the Creation of Man; and in that case would barely have said, as they do with the holy Scriptures, *That Man was form'd of the Dust of the Ground*, newly come from the Hands of the Creator:

HOWEVER, this, my Lord, is not all: Man being once created by *Bruma*, but with the Labnur and Trouble I before observed, the more Pains the new Creator had taken in the forming his Creature, the more he was delighted with his Work. The Business now is to place it in an Habitation worthy its exalted Dignity:

THE Scripture has describ'd the terrestrial Paradise as an inchanting Place; and the *Indians* have not made their *Chôrcam* less delicious. They tell us, 'tis a Garden of Delights, abounding with all kind of Fruits; that we there see a Tree whose Fruits, were they not forbidden, would give Immortality to all who should taste them.

WE could scarce imagine that it were possible for a People who had never heard the least mention of the terrestrial Paradise, to draw a Picture of it so much resembling the Original.

ONE very surprizing Circumstance, my Lord, is, that the subaltern Gods, who have ever since the Creation been multiplying themselves almost to Infinitude, did not enjoy, or at least were not certain of enjoying, the Privilege of Immortality, which undoubtedly would have been very grateful to them. Here follows a Story that the *Indians* relate upon this Occasion, which, how fabulous soever it may be, was certainly originally borrow'd from the Doctrine of the *Hebrews*, and perhaps that of the *Christians*.

THE Gods, say the *Indians*, employ'd every Art to make themselves immortal. After numberless fruitless Endeavours, they resolv'd to have recourse to the Tree of Life which grew in *Chôrcam*. They met with Success, so that by eating from Time to Time of the Fruits of this Tree, they preserved the precious Treasure, which it so highly concerns them not to lose. At length a famous Serpent, call'd *Cheien*, perceiv'd that the Tree of Life had been found out by the Gods of the second Class. As 'tis very probable that he had been appointed to guard this Tree, he was so highly exasperated at his being over-reach'd, that he immediately poured out a great Quantity of Poison. The whole Earth felt the dreadful Effects of it; and not one Mortal was to escape its malignant Influence. But the God *Chiven* taking Pity of human Nature, reveal'd himself under the Shape of a Man, and immediately swallow'd the Poison with which the malicious Serpent had infected the Universe.

YOU see, my Lord, that Things begin to clear up a little, in proportion as we advance forward. I must beg your Attention while I repeat a new Fiction; a Fiction I say, for I should impose upon your Lordship, were I to give it a more serious Name. In this Fable, notwithstanding all the fabulous Circumstances with which it is clouded,

you will plainly discover the History of the Flood, and the chief Circumstances thereof, as related in Scripture.

THE God *Routren*, who is the grand Destroyer of all created Beings, resolv'd one Day to drown all Mankind, pretending he had just Reasons to be dissatisfied with their Behaviour. This Design was not kept so secret, but it was found out by *Vichnou*, Preserver of all Creatures, who you will find, my Lord, obliged them in a most signal Manner on this Occasion, for he discover'd the very Day on which the Flood was to happen. Though his Power did not extend so far as to suspend the Execution of what the God *Routren* had resolv'd upon, yet, as he was the God Preserver of all created Beings, this gave him a Right to prevent, if possible, the pernicious Effects of it. The Method he took for that Purpose was as follows.

HE one Day appear'd to *Sattiavarti*, his great Confident, and privately assur'd him that an universal Flood would soon happen; that the Earth would be cover'd with Water, and that *Routren's* Design was no less than that of thereby destroying all Mankind, and every kind of Animal. He nevertheless assur'd him, that he himself need not be under the least Apprehensions; for that in spite of *Routren*, he would find Opportunity to preserve him, and to take such Measures that the World should afterwards be repeopled. His Design was to make a wonderful Bark rise up on a sudden, at a Time when *Routren* should least suspect any such Thing, and to store it with a large Provision of Souls, and Seeds of Beings, eight hundred and forty Millions at least. As for *Sattiavarti*, he, at the Time of the Flood, was to be upon a very high Mountain, which he pointed out to him very exactly. Some Time after, *Sattiavarti*, as had been foretold him, perceiv'd a numberless Multitude of Clouds drawing together, but beheld with Unconcern the Storm which was gathering over the Heads of the Guilty, when the most dreadful Rain that had ever been seen, pour'd down from the Skies; the Rivers swell'd, and spread themselves with Rapidity over the Surface of the whole Earth; the Sea broke its appointed Bounds, and mixing with the Rivers, which now had left their Channels, soon cover'd the highest Mountains. Trees, Animals, Men, Cities, Kingdoms, were all drown'd; in a word, all animated Beings were instantly destroy'd.

IN the mean Time, *Sattiavarti*, with some of his Penitents, had withdrawn to the appointed Mountain, where he waited for the Succour which the God had promised him. However, this did not prevent his being seiz'd with some short Intervals of Terror. As the Water gather'd Strength continually as it roll'd, and each Moment drew nearer to his *Ashlum*, he was every now and then in a Panic. But that very Instant he thought would be his last, he beheld the Bark which was to save him. No sooner did he set his Eyes upon it, than he immediately got into it with all the Devotees in his Company, and also the eight hundred and forty Millions of Souls and Seeds of Beings.

THE Difficulty now was how to steer the Bark, and to preserve it from the Impetuosity of the Waves, which raged with prodigious Violence; but *Vichnou* took care of this; for immediately assuming the Shape of a Fish, he steer'd the Ship with his Tail, as though it had been a Rudder. The God, who was now both Fish and Pilot, play'd his Part so well, that *Sattiavarti* waited very quietly in his *Ashlum*, till such Time as the Waters were run off from the Surface of the Earth.

THE Circumstance, my Lord, you see is so plain, that a Person of very little Penetration may plainly discover in this Relation, notwithstanding its being clouded over with Fiction, and work'd up in so grotesque a Manner, the Particulars which the sacred

tered Writings inform us concerning the Deluge, the Ark, and the Preservation of *Noah* and his Family.

BUT the *Indians* did not stop here ; for after having disguised *Noah* under the Name of *Sattiarvarti*, they may possibly have applied the most singular Incidents in *Abraham's* History to *Brama*. Here follows certain Incidents, which, in my Opinion, bear a great Resemblance to the Original from whence they were borrow'd.

IN the first Place, the Conformity of the two Names seems to strengthen my Conjectures ; for 'tis plain that the Word *Brama* does not differ very much in Sound from *Abraham*. It were to be wish'd, that the *Literati*, in their deducing of Etymologies, had not adopted several which are less reasonable, and less forc'd.

THIS *Brama*, whose Name comes so near to that of *Abraham*, was married to a Wife, whom all the *Indians* in general call *Sarafvadi*. Do you, my Lord, judge of the Weight which the Name of this Woman adds to my first Conjecture. The two last Syllables of the Word *Sarafvadi*, are, in the *Indian* Language, an honourable Termination ; so that *Vadi* answers pretty nearly to the *English* Word *Madam*. We meet with this Termination in several Names of Women of a distinguish'd Character. As for Instance, in that of *Parvadi*, Wife of *Routren*. From hence 'tis evident, that the two first Syllables of *Sarafvadi*, which probably make the whole Name of *Brama's* Wife, reduce themselves to *Sara*, which is the Name of *Sarah*, Wife of *Abraham*.

THERE is, however, something still more singular than all this. *Brama* among the *Indians*, as *Abraham* among the *Jews*, was the Chief of several Castes or different Tribes. Both Nations agree very exactly in the Number of these Tribes. At *Tichera-pali*, where is now the most famous Temple in all *India*, a Festival is annually celebrated, at which a venerable old Man walks with twelve Children before him, to represent, as the *Indians* say, the twelve Tribes of the principal Castes. 'Tis indeed true, that some Doctors think this old Man represents *Vichnou*, but neither the Learned nor the common People agree with them in this Particular, but universally affirm, that *Brama* is the Chief of all the Tribes.

BE that as it will, I humbly presume, that in searching for the Doctrine of the *Hebrews* in that of the *Indians*, 'tis not necessary the Circumstances should agree in every Particular. The *Indians* frequently ascribe to several Persons, what the Scripture relates of one only ; or join together in one, what the sacred Writings divide into several. But this Difference, so far from destroying our Conjectures, must rather support them ; and, in my Opinion, too affected a Resemblance would make the whole suspected.

THIS being supposed, I proceed to relate to your Lordship those Particulars which the *Indians* have borrow'd from the History of *Abraham*, whether they ascribe it to *Brama*, or to some other among their Gods and Heroes.

THE *Indians* honour the Memory of one of their Penitents, who, in the same Manner as the Patriarch *Abraham*, was just upon the Point of sacrificing his Son to one of the Gods of the Country. This God had required this Victim of him, but was contented with the Father's Obedience, and would not suffer him to put his Son to Death. Some however affirm, that the Child was sacrificed, but that God afterwards raised him from the Dead.

I MET with a Custom, in one of the *Indian* Castes, I mean that call'd the Caste of Thieves, which very much surprized me. Your Lordship is not to imagine, though there is an entire Tribe of Thieves among these People, that all who exercise this honourable Profession are collected into one particular Body, or have, exclusive of all others, a Privilege to thieve. It means no more, than that all the *Indians* of this Caste are prodigiously addicted to thieving; but unhappily, they are not the only People a Man is to guard against.

THIS premised, which I presume is not improper, I return to my History. I find that the Members of this Caste use Circumcision; but 'tis not practised on Children, but on Persons of about twenty Years of Age. None but the principal Members of the Caste are obliged to practise this Ceremony. 'Tis of great Antiquity, and 'twould be difficult to discover, whence a People, who are entirely given up to Idolatry, should have borrow'd it.

YOU have, my Lord, seen the History of *Noah* and the Flood in *Vichnou* and *Sat-tiavarti*; that of *Abraham* in *Brama* and *Vichnou*. Your Lordship will undoubtedly be pleas'd to find the History of *Moses* in that of the same Gods; and I am persuaded you will find it less disfigur'd than the preceding ones.

NOTHING, I think, can more justly hit the Character of *Moses*, than the *Vichnou* of the *Indians* metamorphos'd into *Chrichnen*. For first, *Chrichnen* in the *Indian* Language signifies *Black*; by which is meant, that *Chrichnen* came from a Country whose Inhabitants are of that Colour. The *Indians* add, that one of *Chrichnen's* nearest Relations, who was an Infant, being laid in a Cradle, was expos'd on a great River, where he was in manifest Danger of perishing. That he was taken from thence, and being a very beautiful Babe, was carried to a great Princess, who had him fed, and afterwards took care of his Education.

I CANNOT tell why the *Indians* have ascrib'd this Incident to one of *Chrichnen's* Relations, rather than to *Chrichnen* himself. What, my Lord, must be done in this Case? My Business is to give you a bare Narration of Facts, and not to disguise the Truth for the sake of making a greater Conformity between the Incidents. 'Twas not therefore *Chrichnen*, but one of his Relations, who was brought up in the Palace of a great Princess. Here the Comparison with *Moses* is defective, but now follows what will in some measure compensate that Defect.

No sooner was *Chrichnen* born, but he also was expos'd in a great River, to prevent his falling a Victim to the King's Anger, who was resolv'd to put him to Death the Moment he should come into the World. The River, out of Veneration for the Child, smooth'd its Surface, and would not suffer its Waters to hurt so precious a Charge. The Child was taken out of this inconstant Element, and brought up among the Shepherds. He afterwards married with the Daughters of those Shepherds, and for a long Time kept the Flocks of his Fathers-in-Law. The young Man soon distinguish'd himself from the rest of his Companions, who elected him for their Chief, when he perform'd Wonders in protecting the Flocks and those who kept them. He put the King to Death, who had threatened them with a bloody War, and was pursued by his Enemies, when finding himself unable to make head against them, he withdrew towards the Sea, which immediately contracted its Waters to open them a Passage, after which they suddenly clos'd, and thereby overwhelm'd all his Pursuers; by which means he escap'd their Cruelty.

WHAT Man, my Lord, after having heard this Incident, but would firmly believe that the *Indians* knew *Moses* under the Name of *Vichnou*, metamorphosed into *Chrich-nen*? But to the Knowledge of this famous Leader of God's People, they have join'd that of several Customs, written by him in the Pentateuch, as well as of several Laws by him promulgated, and observ'd since his Time.

AMONG these Customs, which the *Indians* must certainly have borrow'd from the *Jews*, and which they still observe, I reckon frequent Bathings, Purifications, an extreme Horror and Aversion to dead Carcasses, whose bare Touch they think would make them unclean; the different Order and Distinction of Castes; the Law which absolutely prohibits one Caste or Tribe to marry into another. I should never have done, were I to go through the several Particulars, and shall therefore only present your Lordship with a few Remarks which are not often met with in the Works of the Learned.

I WAS acquainted with an *Indian Bramin*, a Man of a very superior Genius, who told me the following Story, the Sense of which, he said, he himself did not understand, when he was an Idolater. The most celebrated Sacrifice among the *East-Indians* is call'd *Ekiam*, in which a Sheep is the Victim. A kind of Prayer is repeated in it, when they pronounce the following Words with a loud Voice; *When will the Saviour be born? when will the Redeemer appear?*

THIS Sacrifice of a Sheep bears, in my Opinion, a great Affinity with that of the Paschal Lamb; for we are here to observe, that as all the *Jews* were obliged to eat their Portion of the Victim, so the *Bramins*, though they are not allow'd to eat Meat, have nevertheless a Dispensation for it on the Day of the Sacrifice of *Ekiam*, and are obliged by their Law to eat of the Victim Sheep, which they divide among themselves.

SEVERAL *Indians* worship Fire, and their Gods themselves have sacrificed Victims to that Element. There is a particular Injunction with regard to the Sacrifice of *Oman*, by which they are commanded to keep a perpetual Fire, and never to let it go out. The Person who assists at the *Ekiam*, must take care to supply it every Morning and Evening with Wood, which agrees pretty nearly with the Command in *Leviticus*, Chap. vi. Verse 12 and 13. *And the Fire upon the Altar shall be burning in it, it shall not be put out; and the Priest shall burn Wood on it every Morning.*—The *Indians* have discover'd a still greater Veneration for Fire, for they threw themselves into the Midst of the Flames. Your Lordship will agree with me, that they had better not have added this cruel Custom to the other Particulars they have borrow'd from the *Jews* on that Head. The *Indians* also entertain a high Idea of Serpents, which they believe have something divine in them, and that the bare seeing them brings Happiness along with it; for which Reason great Numbers worship these Creatures, and pay them the utmost Respect; but notwithstanding this, these ungrateful Animals don't therefore spare their Votaries, but on the contrary bite them very cruelly. Had the brazen Serpent which *Moses* shew'd the People of God, whose bare Sight cured Diseases, been of as blood-thirsty a Nature as the living Serpents in the *Indies*, I very much question whether the *Jews* would ever have been tempted to worship it.

LASTLY, let me add the great Humanity of the *Indians* for their Slaves, to whom they are almost as kind as if they were their own Children. They take the utmost Care of their Education, provide them all Things with a liberal Hand, so that they want neither Clothes or Victuals; they likewise bestow them in Marriage, and generally manumize them. Would not one conclude, that *Moses* had calculated the Precepts which we read in *Leviticus* upon that Head, equally for the *Jews* and *Indians*.

How can we therefore, my Lord, any longer doubt, but the *Indians* had antiently some Knowledge of the Law of *Moses*? What they also mention of their Law, and of *Brama* their Legislator, is, in my Opinion, so clear, that it will be impossible for us to suspend any longer our Belief on that Head.

BRAMA gave the Law to Man; that is, the *Vedam*, or Book of the Law, which the *Indians* look upon as infallible and unerring. They assert that this is the pure and uncorrupted Word of God, dictated by *Abadam*, i. e. he who cannot err, and who essentially speaks Truth. The *Vedam*, or Law of the *Indians*, is divided into four Parts; but there was antiently a fifth, according to the learned *Indians*, which Time has depriv'd them of, and that there is no Possibility of its ever being recover'd again.

THE *Indians* have an inexpressible Veneration for the Law which they received from *Brama*. The profound Awe with which they listen to it when read; the Choice of Persons for reading it to the People; the Preparations which are to be made on that Account, and a thousand other Circumstances, correspond exactly with what has been taught us concerning the *Jews*, with respect to the sacred Law, and to *Moses* who deliver'd it to them.

THE Misfortune, my Lord, is, that the *Indians* have their Law in such great Esteem and Veneration, that they conceal it from the Christians with the most religious Secrecy. However, some of their Doctors have given me Insight enough into it, as will enable me to prove, that the Books of the Law of the pretended *Brama*, are borrow'd from the Pentateuch of *Moses*.

THE first Part of the *Vedam*, which they call *Irroucou-Vedam*, treats of the first Cause, and the Manner in which the World was created. The most remarkable Circumstance they related to me on this Head, with regard to our Subject, is, that in the Beginning there was nothing but God and the Waters, and that God was carried on the Waters. We may easily observe an Affinity between this Circumstance and the first Chapter of *Genesis*.

SEVERAL *Bramins* have assur'd me, that there are a great Number of moral Precepts in the third Book, entitled, *Sama-Vedam*. This Doctrine appear'd to me to bear a very near Relation to the moral Precepts with which the Book of *Exodus* is interspersed.

THE fourth Book, entitled *Adarana-Vedam*, contains the different Sacrifices which are to be offer'd; the Qualities requisite in the Victims; the Manner of building the Temples, and the different Festivals that are to be celebrated. The Idea of these, without straining our Conjectures, we may naturally suppose to have been borrow'd from the Books of *Leviticus* and *Deuteronomy*.

IN fine, my Lord, that not so much as one single Circumstance may be wanting to complete the Parallel; as *Moses* receiv'd the Law on the famous Mountain of *Sinai*, so *Brama* was with the *Vedam* on the celebrated Mountain of *Mabamerou*. This Indian Mountain was call'd *Meros* by the *Greeks*, on which, they tell us, *Bacchus* was born, and that it was chosen by the Gods for the Place of their Residence. The modern *Indians* say, that their *Chorcams*, or different Paradises, are on this Mountain.

It may not be improper, my Lord, after having been thus diffusive on *Moses* and the Law, to make some mention of *Miriam*, Sister to that great Prophet. I am greatly mistaken if the *Indians* had not some little Knowledge of her History.

THE Scripture relates, that *Miriam*, after the miraculous Passage of the Red-Sea, assembled the *Israelitish* Women; that she took Instruments of Music into her Hand, and fell a dancing with her Companions, and singing the Praises of the Almighty. Here follows a Circumstance of the same Import, which the *Indians* relate of their famous *Lakebouni*. This Woman, as well as *Miriam*, *Moses's* Sister, escap'd the Dangers of the Sea by a kind of Miracle. No sooner was she on Shore, but she made a magnificent Ball, at which all the Gods and Goddeses danced to the Sound of Instruments.

It would be no difficult Matter for me, after having proceeded thus far with the Books of *Moses*, to go on with the other historical Books of the Scripture, and to find Incidents in the Tradition of the *Indians*, sufficient to continue my Comparison. But fearing lest this would tire your Lordship, I shall content myself with presenting you with one or two Histories more, that struck me most, and make best for my Subject.

THE first which presents itself, is that which the *Indians* publish under the Name of *Arichandiren*. This Man was a very antient King of *India*, from the several Circumstances of whose Life (certain little Particulars and his Name excepted) we may conclude that he is the same with *Job*.

THE Gods met one Day in their *Chorcam*, or Paradise of Delights; *Devendiren* the God of Glory presided in this illustrious Assembly, which was crouded with Gods and Goddeses: The most famous Penitents had also a Place in it, particularly the seven chief Anchorets.

AFTER some indifferent Discourses had pass'd between them; the following Question was proposed, *viz.* whether it be possible to find a faultless Prince among Mankind: Almost all of them asserted, that there was not one but was subject to great Vices; and the Partizans of this Opinion were headed by *Vichouva-Moutren*. But the famous *Vachichten* opposed him, and maintain'd strenuously that King *Arichandiren*, his Disciple, was an unblemish'd Prince. *Vichouva-Moutren*, who is of so imperious a Temper, that he cannot bear Contradiction, fell into a great Passion, and assur'd the Gods he would soon shew them the Defects of this Prince, in case they would give him up entirely into his Hands.

VACHICHTEN accepted the Challenge, when it was stipulated, that he whose Assertion should prove false, should give up to the other all the Merit he might have acquir'd by a long Series of Penance: But now poor King *Arichandiren* became the Victim of this Dispute; *Vichouva-Moutren* put him to every kind of Trial, by reducing him to extreme Poverty, dispossessing him of his Kingdom, taking away the Life of his only Son, and carrying off his Wife *Cbandirandi*.

HOWEVER, the Prince, notwithstanding all these Misfortunes, continued so gloriously stedfast in the Practice of all the Virtues, that the Gods themselves, who put him to all those sharp Trials, would infallibly have sunk under them; and indeed those Deities rewarded him with uncommon Liberality; they embrac'd him one after another, and even the Goddeses themselves made him their Compliments. They restor'd his Wife to him, and rais'd up his Son; after which, *Vichouva-Moutren*, pursuant to the Agreement, resign'd all the Merit he had acquir'd to *Vachichten*, who made a Present of it

to King *Arichandiren*, whereupon the vanquish'd *Vichouva-Moutren* went away with great Regret, to begin again a long Series of Penance, in order, if possible, to acquire a large Stock of fresh Merit.

THE second History I shall relate to your Lordship, has something more fatal in it, and bears a greater Resemblance to an Incident in the History of *Samphson*, than the Fable of *Arichandiren* does to the Story of *Job*.

THE *Indians* assert, that their God *Ramen* undertook once upon a Time the Conquest of *Ceylan*, to succeed in which, this Conqueror, though a God, thought proper to make use of the following Stratagem. He rais'd an Army of Apes, and set an Ape of Distinction, call'd *Anouman*, at their Head; he then caus'd his Tail to be enwrapp'd with several Pieces of Linnen Cloth, on which several Vessels of Oil were pour'd; which being done, they set fire to it, when the Ape scouring up and down the Country, through Fields of Corn, through Woods, Towns, and Cities, put all into a Flame; insomuch, that he burnt down every Thing that came in his Way, and almost reduc'd the whole Island to Ashes. After such an Expedition as this, 'twas a very easy Matter to conquer the whole Island, nor did it require the Power of a mighty God to obtain this Conquest.

I HAVE possibly, my Lord, been a little too prolix on the Conformity of the Doctrine of the *Indians* with that of the People of God, and shall therefore endeavour to atone for it, by contracting what I intended to trouble you with on a second Point, which like the former, I resolv'd to submit to your superior Judgment and Penetration. I shall therefore confine myself to a few cursory Reflections, which leave me no Room to doubt that the *Indians* who live in the most inland Parts, had some Knowledge of the Christian Religion in the primitive Ages; and that both they, and the Inhabitants of the Coast, were instructed in it by *St. Thomas*, and the first Disciples of the Apostles.

I BEGIN by the confus'd Idea which the *Indians* still entertain of the ever-blessed Trinity that was formerly preach'd to them. I have already taken notice of the three principal Gods of the *Indians*, viz. *Bruma*, *Vichnou*, and *Routren*. Indeed most of the Heathens affirm them to be three separate and quite different Deities; but several *Nianiguels*, or spiritual Men, assure, that these three Gods, though they seem to be different, are in reality but one God; that when this God acts with his creative and almighty Power, he is call'd *Bruma*; and *Vichnou*, when he preserves created Beings, and exhibits any Marks of his Goodness; and lastly, that he goes by the Name of *Routren*, whenever he destroys Cities, punishes the Guilty, or makes Mankind feel the dread Effects of his just Anger.

NOT many Years since, a *Bramin* explain'd the Notion he had of the fabulous Trinity of the Heathens, as follows: We must, says he, represent to ourselves God and his three different Names, that correspond to his three chief Attributes, pretty nearly under the Idea of those triangular Pyramids which are rais'd before the Gate of certain Temples.

YOUR Lordship may suppose, that I shall not pretend to affirm this Notion of the *Indians* agrees very exactly with the Christian System. However, it at least shews they once had a purer Light, though it has been since clouded by the Difficulties of a Mystery, which is so far above the Reach of Man's weak Reason.

THE Particulars which relate to the Mystery of the Incarnation are still more envelop'd in Fiction. But all the *Indians* are universally agreed, that God had assum'd the Flesh several Times, and most of them ascribe these Incarnations to *Vichnou*, the second God in their Trinity; and this God, say they, never assum'd the Flesh, but in quality of Saviour and Redeemer of Mankind.

YOUR Lordship may perceive that I am as concise as possible; I now pass to our Sacraments. The *Indians* say, that bathing in certain Rivers will infallibly wash out every Sin; and that this mysterious Water not only cleanses the Body, but also purifies the Soul after a wonderful Manner. May not this probably be a Tincture still preserv'd by them of the Idea they once had of Baptism?

I HAD not observ'd any Thing particular with regard to the blessed Sacrament; however, a converted *Bramin* acquainted me some Time since, with a Circumstance which is considerable enough to be mention'd in this Place. The Fragments which remain at the Sacrifices, and the Rice which is given to eat in the Temples, are call'd by the *Indians* *Prajadam*, signifying in our Tongue *Divine Grace*, and is what we express by the *Greek* Word *Ἐυχαρίστια*. That they were acquainted with *Confession*, is, I believe, pretty manifest; and therefore I believe, my Lord, it may not be improper to be a little more diffusive upon that Head.

'Tis a kind of Maxim among the *Indians*, that he who confesses his Sin shall be forgiven. *Cheida param chounal Tiroum*. They celebrate a Festival annually, during which they go and confess themselves on the Bank of a River, in order that their Sins may be entirely blotted out. In the famous Sacrifice of *Ekiam*, the Wife of him who presides in it, is oblig'd to confess her Sins; to descend to the most heinous Particulars; and to declare every particular Sin she has committed. An *Indian* Fiction which was told me on that Head, will corroborate my Conjectures still more.

WHILE *Chrichnen* was upon Earth, the celebrated *Draupadi* was married to five famous Brothers, who were all Kings of *Maduras*. One of these Princes on a certain Day shot an Arrow at a Tree, and struck down a wonderful Piece of Fruit. This Tree belong'd to a celebrated Penitent, and bore Fruit every Month; and this Fruit was of so nourishing a Quality, that whoever eat of it did not want any other Food for a Month together. But as in those remote Ages, Mankind dreaded the Curses of Penitents much more than those of the Gods, the five Brethren were afraid lest the Hermit should curse them, and therefore besought *Chrichnen* to assist them in so delicate an Affair. The God *Vichnou*, under the Shape of *Chrichnen*, said both to them, and to *Draupadi*, who was also present, that he saw but one Way of repairing so great an Evil, which was to make a full Confession of all the Sins they had committed during the whole Course of their Lives; that the Tree whence the Fruit had been struck down was six Cubits in Height; that the Fruit, in proportion as each of them should confess his Sins, should rise a Cubit higher in the Air, and that at the End of the last Confession, it should hang on the Tree as before.

THIS Remedy was thought to be a severe one, but they were obliged either to submit to it, or be obnoxious to the Curses of a Penitent. At last, the five Brethren came to a Resolution at once, and consented to make a general Confession of all their Sins; the Difficulty was to prevail upon the Woman to do the same, which gave them the utmost Uneasiness; for from the Instant she heard she was to confess her Sins, she seem'd wholly given up to Secrecy and Silence. However, as they set the dreadful Consequences of the *Sanjas*' Curses in the strongest Light, they at last made her promise to perform every Thing they should require at her Hands.

^a This is the Name the *Indians* give their Penitents

HAVING made this Promise, the eldest Prince began this ungrateful Ceremony, and made a very exact Confession of the several Particulars of his whole Life. As he spoke, the Fruit rose insensibly higher, and was not rais'd above a Cubit at the End of the first Confession. The four other Princes follow'd the Example of their eldest Brother, when lo! the same Miracle happen'd; that is, the Fruit at the End of the Confession of the fifth, was rais'd just five Cubits higher.

THERE remain'd but one Cubit more, and now 'twas *Draupadi's* Turn; who after a thousand Struggles began her Confession, and the Fruit rose insensibly higher. She told them she had not omitted a single Circumstance in it, and yet the Fruit wanted half a Cubit of the Tree. 'Twas manifest she had either forgot, or rather omitted, some Particulars. The five Brothers besought her with Tears, not to ruin herself by a false Modesty, and at the same Time involve them in the same Destruction. However, their Prayers were ineffectual, when *Cbrichnen* coming to their Assistance, she confess'd a Sin relating to *Thought*, which she would willingly have conceal'd. Scarce had she ended, when the Fruit completed its miraculous Progress, and went of itself, and cleav'd to the Branch, where it had hung before.

I SHALL here conclude the long Letter with which I have taken the Liberty to trouble your Lordship, wherein I have given you an account of the several Particulars I have learnt among the *Indians*, who in all probability were formerly Christians, but afterwards, from Time immemorial, relaps'd into the Errors of Paganism. The Missionaries of our Company, in imitation of *St. Francis Xavier*, have now endeavour'd for upwards of an hundred Years to restore them to the Knowledge of the true God, and the Purity of the evangelical Worship.

YOUR Lordship may observe, that at the same Time we make those abandon'd People taste the Sweetness of our blessed Saviour's Yoke, we endeavour to do the *Literati* in *Europe* some Service, by the Discoveries we make in those Countries, with which they are not sufficiently acquainted. Nothing but your Lordship's exquisite Penetration, and uninterrupted Familiarity with the Learned among the Antients, are able to supply what may be wanting in us, with regard to the Knowledge we acquire among these People. If these new Hints are of any Service to Religion, no one knows how to make a better Use of them than your Lordship. I am, with the most profound Respect,

My Lord,

Your Lordship's most Humble,

And most Obedient Servant,

BOUCHET,

Missionary of the Company of Jesus.





BRAMA or BRUMA || BRAMA ou BRUMA

S U P P L E M E N T

To the Preceding

D I S S E R T A T I O N S :

I N W H I C H

Several CEREMONIES in the Religious Worship
of the EAST-INDIANS are explain'd.

B R A M A.

SOME have been of Opinion, that ^a *Brama* is the same with *Pythagoras*; but it is certain the History of the God, and that of the Philosopher, scarce agree in one Particular. Besides, *Pythagoras* never went into *India*; and if he has merited an Apotheosis, it could have been only by the Doctrine of Transmigration, which he himself first imbib'd in *Egypt*, whence it was carried into *India* by the *Egyptians* who traded into those Parts. It has likewise been thought, that the *Brama* of the antient and modern *Indians*, might be the *Hermes Tresmegistus* of the *Egyptians*, or the *Xaca* or *Xekia* of the *Japoneſe* and *Chineſe*. We shall wave the Discussion of these Particulars, as it would spin this Dissertation to too great a Length.

BRAMA is the first Person of a kind of Trinity in the Heathen Theology. This first Person is not only the grand Progenitor of all Mankind, but has also created as many Worlds as he has considerable Parts in his Body. The System of this Creation, which we have borrow'd from *Kircher's China illustrated*, differs widely from that of the ^b *Bani-ans*, and that related in *Ch. 1. Part I.* of the *Dissertation on the Customs and Religion of the Bramins*.

“ THE *Bramins*, as *Kircher* tells us, relate, that the first World, which is situated
“ over Heaven, was made from *Brama's* Brain; the second from his Eyes, the third from
“ his Mouth, the fourth from his Left Ear, the fifth from the Palate of his Mouth and
“ Tongue, the sixth from his Heart, the seventh from his Belly, the eighth from his
“ Privities, the ninth from his Left Thigh, the tenth from his Knees, the eleventh
“ from his Heel, the twelfth from the Toes of his Right Foot, the thirteenth from the
“ Sole of his Left Foot, and the fourteenth from the Air with which *Brama* is sur-
“ rounded. They pretend, that there is some Affinity or Relation between these four-
“ teen Worlds, and the Parts of *Brama's* Body; and add, *That all such Men as are*
“ *form'd in these different Worlds, partake of the Character and Inclinations peculiar to*
“ *each of them, which they preserve in this World as long as they live.* Thus those

^a Voyages of Della Valle.

^b See the *Dissertation on the Religion of the Bani-ans*.

“ created in the first World are wise and learned, those of the second penetrating, those of the third eloquent, of the fourth cunning and artful, of the fifth gluttonous, of the sixth generous and splendid, of the seventh niggardly, &c. those of the eighth are addicted to Pleasures, particularly those of Love; the ninth are laborious, the tenth Country People and Rustics; the eleventh consist of the Dregs of the People, and are employed in the lowest Offices; the twelfth infamous Wretches and vile Rascals, the thirteenth are unjust and merciless Wretches, the fourteenth are ingenious and dextrous People.” On these Principles the *Bramins* ground all the Rules of Physiognomy, and think that they, by looking on a Person’s Face, can tell the particular World from whence he came originally; after which, they boldly pronounce the Character and Inclinations of the Person whose Face they have thus examin’d.

ALTHO’ the Theology of the *Indians* be very much confused, it is nevertheless manifest that they ascribe to *Brama*, the ^a Direction of the Fate of Mankind and the Destiny of the World, the Disposal of Events, and their various Revolutions. But this is much more than they ought to ascribe to a God, who, tho’ he be a Creator, is nevertheless dependant, and a created Being; since the *Bramins* relate, that he is the Son of *Qui-velinga*, who is no other than *Priapus*, or Nature. But we will endeavour to make good their Assertions: Might we not reconcile their Contradictions, by supposing *Brama* to be Providence, who, according to the System of the eastern Idolaters, must be consider’d as the Daughter of Nature, which they universally allow to be the Supreme Being?

WHAT we have now mention’d of *Brama*, obliges us to relate an ingenious Fiction of the *Bramins*, by which we see the Idea they have of the Creation of the World, and which induces us to believe that they look ^b upon Matter as the Essence of the Deity itself. “ They tell us, the Spider is the first Cause and first Principle of all Things; that the Universe was produced by that Insect’s spinning out its own Intrails and Belly, so that it brought forth, first the Elements, and secondly the celestial Globes; that it governs all Things by its Wisdom and Providence, directs every Thing by its Conduct, and that Things are to continue in this State till the End of Ages, which will never happen till this Insect shall have withdrawn into its Body the several Threads or Filaments,

^a *Baldeus’s Description of Malabar.*

^b See in the following Article, what the *Bramins* have establish’d with regard to the Bud of the World; this Notion may be found to agree with that of the Soul of the World, maintain’d by some antient Philosophers. The *Indians* think, that not only our Souls, but those of all the animated Beings in Nature, are Portions or Parts of that universal Soul. They go farther; “ God, say they, according to *Bernier*, not only produc’d or drew our Souls out of his own Substance, but likewise every material and corporeal Being in the Universe. Creation is nothing else but God’s expanding his own Substance, and Destruction no more than his contracting or drawing it again into himself, which at the last Day will be general. From all which their Doctors conclude, that there is nothing real in whatever we imagine we see, hear, smell, taste, or touch. The whole World is no more than a kind of Dream, and a mere Illusion of Fancy; inasmuch as all this Multiplicity and Diversity of Things, which we behold, are but one and the same Thing, *i. e.* God himself. But if you should ask them to explain in what Manner the Divinity is thus expanded, the Dilation and Contraction of Substances, all the various Modifications of Nature, and how can it possibly be, that God, who is not corporeal, but *Biapek*, (a Term perhaps answering to the Word invisible,) should yet be divided into so many Portions of Bodies and Souls, they answer only by Comparisons. God, say they, is like a boundless Ocean, in which several Phials fill’d with Water float up and down. These Phials, in what Part soever they may be, are ever on the same Ocean and on the same Water; and if the Phials should happen to break, the Waters contained in them would always reunite to the whole from which they had been separated. Or else they will tell you, that God resembles Light, which, tho’ it be the same in all Parts of the Universe, does nevertheless vary itself several Ways. All these different Comparisons induce one to believe they have very confused Notions of these Matters. Besides, a Man must understand their Language very well, and be able to read their Books, before he can form a true Judgment of their Systems. Extracts which perhaps are given without any Manner of Connection, and Disputes or Arguments carried on by Word of Mouth, cannot alone enable us to judge of the Opinions of a Nation, whose Religion and Philosophy are conceal’d under Enigmas and allegorical Fictions.”

^c *Kircher’s China* illustrated.

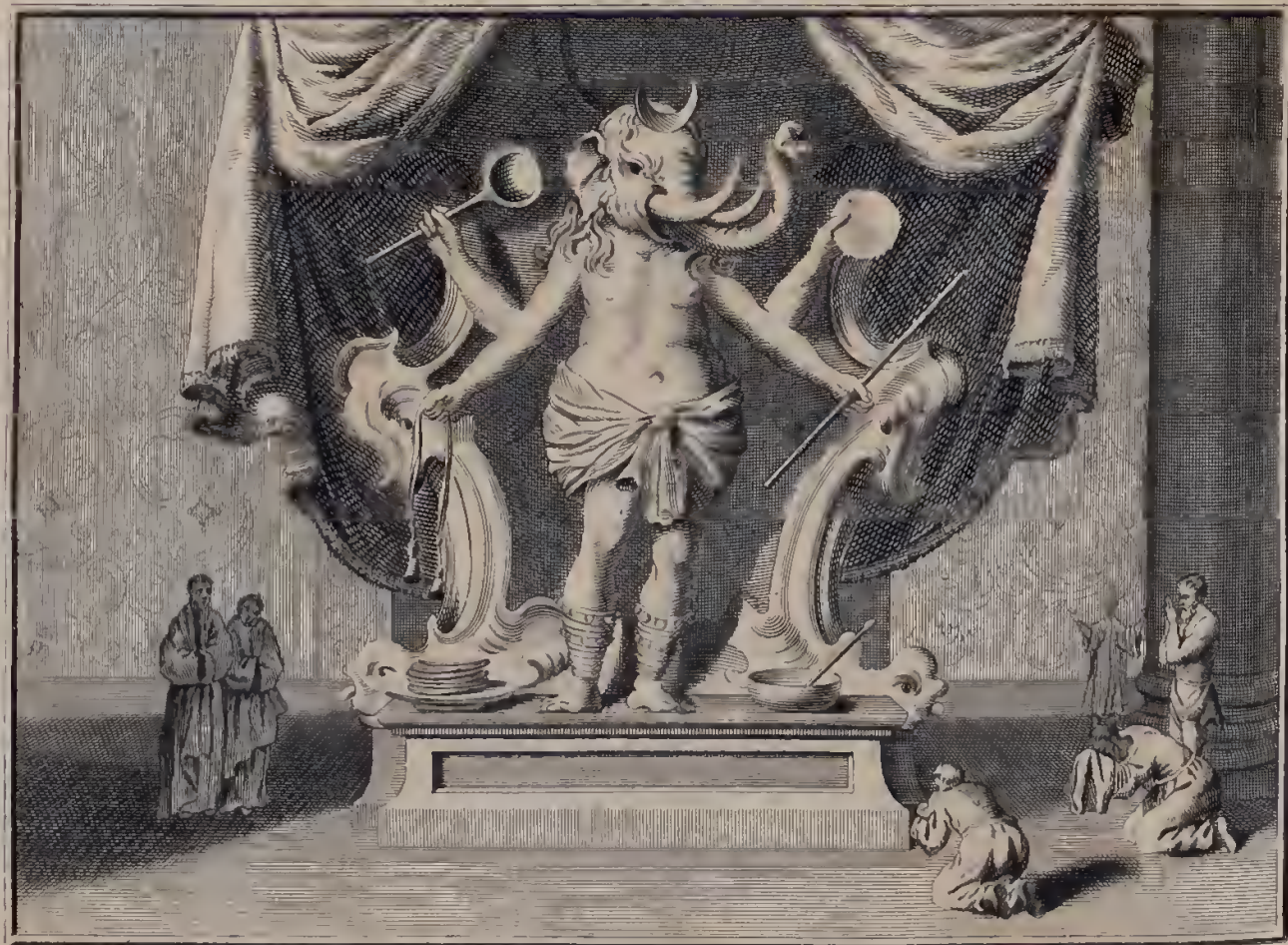
“ which





IXORA, a DEITY of y
East Indians.

IXORA, DIVINITE
les Indes Orientales.



A. P. Scott, del.

C. D. B. R. 1781.

QUENEVADI, Son of IXORA.

QUENEVADI, Fils d'IXORA.

“ which had issued out of it, when all Things will be destroy'd, and the World no longer exist but in the Belly of a Spider.”

^a BRAMA is often represented in the same Manner as the annex'd Figure; but *Della Valle* gives us another Description of its Idol, and assures, that he himself saw it so in *India*. “ There is, says he, a Temple dedicated to *Brama* in *Hagra*— its Statue stands “ in the midst of the Temple, among a great Number of Idols of white Marble. It “ has several Arms and three Faces, at least I did not see any more, it being impossible “ for me to discern whether there were a fourth, or more behind it. This Statue has “ not the least Drapery about it, and is represented with a long, sharp, but ill-shap'd “ Beard, like all the rest of the Figure, which has too prominent a Belly in proportion to “ its Height. This Defect should possibly be ascrib'd to the Ignorance of the Sculptor, “ unless we are to consider it as a Caprice of the *Indians*, who perhaps, with the People “ of *Sumatra*, think that the most gor-belly'd People are the best shap'd. This Statue “ of *Brama* stands upright; at its Feet are two other small Statues, representing his “ Children; and on both Sides of it two Images of Women, a little less than *Brama*, one “ to the Right, and the other to the Left, representing this God's two Wives. In another “ Corner of the Pagod, to the Left of *Brama*, two Nudities are placed, representing “ bearded Men, which are almost of the same Height. The last Figures represent two “ Religious, who were formerly *Brama's* Disciples.”

I X O R A.

WE are not to confound *Ixora*, who is the same as *Eswara*, with *Ixoretta*, who, according to *Baldæus*, Author of a valuable Description of *Malabar* and *Coromandel*, is properly the Bud of the World. Some idolatrous Doctors, according to *Baldæus*, affirm, that one Day the Universe dwindled away in so extraordinary a Manner, that there remain'd only *Ixoretta*, who existed in the Shape of a Drop of Dew; but that *Ixoretta* in Process of Time recover'd all his Strength; that this Bud was at first no bigger than a Grain of Mustard-Seed, but afterwards swell'd to the Bigness of a Pearl, when lastly it became like an Egg, in which five Elements were contain'd: The Egg was cover'd with seven Coats, like those of an Onion, whence Fire and Air issued. From the Egg, divided into two unequal Portions, the Heaven and Earth were form'd; and the seven Coats were divided in the same Manner: Of the upper Part of it seven Heavens were form'd, and of the lower seven Worlds. Nevertheless a Thread or String, which cuts the Egg diametrically thro' the Center, united together, in some measure, all these several Parts. *Ixoretta* placed himself on the Top of the String. A Mountain was made on the Earth, on the Top of which there appear'd a triangular Figure, having a round Thing in the Middle, which they call *Quivelinga*. These two Figures represent the two Sexes. They add, that *Ixoretta* and *Quivelinga* are one and the same Thing, and their Opinion is grounded on the near Relation they bear one to the other. See hereafter *Lingam*. It is very probable, that the *Bramins* may have borrow'd the Emblem of the Egg, by which they represent the World, from the *Egyptians*; but we may observe a considerable Difference between the two Systems. The *Egyptians*, in representing the Creator of the Universe with an Egg issuing out of his Mouth, did not confound the Artist with his Work; whereas it does not appear, according to the Principles of the *Bramins*, that they are distinct one from the other. In short, nothing can be more silly or trifling, than the Principles which a Man pretends to demonstrate as clear and certain, when in the establishing them, he follows no other Guide than his

^a Kircher's *China* illustrated.

Imagination^a. In the whole, it would not perhaps be impossible to reconcile this imaginary Bud, which the *Indians* call *Ixoretta*, with that *Spirit*, which, according to *Moses*, mov'd upon the Face of the Waters.

^b THE Head of *Ixora* is adorn'd with long and beautiful Hair; his Face is white and shining, and a Crescent is represented on his Head. His three Eyes denote the Extent of his Foresight and Penetration. Altho' we have here represented him under a Figure, which seems to take up no great Space, yet the *Bramins* assure he is infinite. One Day *Brama* being desirous of seeing *Ixora's* Head, he for that Purpose took his Flight towards Heaven, but in spite of all his Endeavours, he was not suffered to gratify his Desires. On the other Side, *Vishnou*, the God of Metamorphoses or Changes, endeavour'd to pierce through to the Place where *Ixora's* Feet stood: In order to succeed in this Attempt, he transform'd himself into a Hog, and made a great Hole in the Ground with his Snout; but in vain he endeavour'd to push'd forward, for his Snout could never reach the Place where the Feet of the God were. The Body of *Ixora* is so prodigiously bulky, that the Serpent *Ballegu*, who surrounds seven Worlds, and as many Seas, was not long enough to serve him as a Bracelet. An Idolater, who knew more of that Matter than the rest, reproach'd a *Bramin* in the most injurious Terms, for maintaining, that it was possible for *Ixora* to be comprehended in a Pagod.

IXORA is represented standing on a Pedestal, with sixteen Arms, each of which grasps something; those of the Right Side hold Fire, Silver, a Drum, a Pair of Beads, a Rope, a Stick, a Wheel, and a Serpent; those of the Left a Heart, a musical Instrument, a Bell, a *China* Bowl, a Chain, a *Bramin's* Head, a Trident, and an Ax or Hatchet. By these sixteen Arms, the Power and Strength of God are represented. He has an Elephant's Skin over his Shoulders, and is likewise cloth'd with a Tyger's Skin, whose Spots represent the Stars in the Firmament. He is surrounded with a great many Serpents, which possibly the *Indians*, as the *Egyptians* antiently, have made the Emblem of the Revolution of Ages. He wears a Necklace, at which a little Bell hangs, denoting *Ixora's* Vigilance: This Necklace is made of the Skin of an Animal, called by the *Indians* *Mandega*. He has another Necklace set off with Flowers, besides the above-mention'd; and a third, garnish'd with several ^c Heads of *Brama*; and a fourth, to which the Bones of *Chatti*, *Ixora's* Wife, are ty'd. The Theology of the *Bramins* of *Malabar* and *Coromandel*, relate, that this God has two Wives, viz. *Chatti Grienga* his dearly beloved, and inseparable Consort, who resides behind him, and conceals herself in his Hair: ^d As for *Chatti* his other Wife, she dies, and comes to life annually, in the same Manner as *Brama*; and *Ixora*, every Time she dies, takes her Bones, and ties them to his fourth Necklace. We must not omit, that the Body of this Deity is smear'd over with Earth and Ashes, to denote Generation and Destruction.

FROM what was just now observ'd, it is pretty manifest, that *Ixora* is the Matter, which several Philosophers, ancient and modern, supposed to be infinite and eternal; and that it is commonly confounded with a first Cause, infinitely superior to Matter, and its Sovereign Mover. Possibly this Croud of Gods ador'd by the *East-Indians*, may be compos'd only of *Genii*, (a set of Spirits subordinate to the Sovereign God) and of Kings and great Men, who for their glorious Actions were rank'd among the Gods. "Several learned Men, says Father *la Lame*, in a ^e Letter of his written to Father *Mor-*

^a See Judge *Hales* of the Origination of Mankind.

^b *Baldeus*, *ibid*

^c *Brama*, according to the *Bramini*, dies and revives annually. Every Time he dies, *Ixora* takes one of his Heads, and ties it to his Necklace.

^d She is the Goddess of the Waters.

^e *See* the tenth Collection of *Edifying Letters* of certain Missionaries

"gues, are agreed, that there can be but one God, who is a pure Spirit; but they say farther, that *Chiven*, *Vichnou*, and the rest, are his Ministers or Agents, and that it is by their Mediation we approach the Throne of the Deity, and receive Blessings from thence." All we can say, is, that their Practice would not induce us to think they believ'd but in one God only: However, these are not the only People, who, in religious Matters, destroy by their Practice, what they admit in Speculation. As to what relates to the Worship of the Statues of those Gods, they fairly own, if *Bernier* may be credited, that they believe them to be only so many Images and Representations. "We pay them Honour, say they, merely for the sake of those they represent; they are lodged in our Pagods, because it is necessary, for the better offering up our Prayers in them, that some such Object should strike the Eye, in order to fix the Attention; and when we pray, we do not address ourselves to the Statue, but to him represented by it: In a Word, we look upon God as the absolute Master, and the sole Almighty Power." *Bernier* adds, that this appear'd to him somewhat after the Christian Way of Thinking.

P U D A, the P E X A I O S, &c.

THEY associate to *Ixora* certain Deities, whom the *Malabarians*, and the rest of the *Indian* Idolaters, call by the Names of *Puda*, *Pexaios*, and *Pés*. *Puda* is represented under the Shape of a squat, thick, gor-bellied, beardless Man, with three Serpents over his Head. He has one Serpent upon his Left Arm in the Form of a Ring, and two upon his Thighs, and a Shepherd's Crook was seen in his Left Hand. The *Pexaios* and *Pés* are larger, and wrought with greater Skill than *Puda*: All of them bear some Relation to the rural Gods of the antient Heathens. In fine, if the Reader will give himself the Trouble to compare these Explications with the *Dissertation on the Manners and the Religion of the Bramins*, he will meet with several Things of the same Nature, express'd under different Names, and frequently mix'd with such Ideas as have no Manner of Connection. This Imperfection arises from the Confusion, which is found in the *Indian* Theology; and the Obscurity with which Travellers have clouded it, for want of knowing how to distinguish the Opinions of the several Sects one from the other. An *Indian*, who should write on the Christian Religion, would make an odd kind of Rhapsody, were he to confound the various Opinions of *Anabaptists*, *Lutherans*, *Quakers*, *Calvinists*, and *Roman Catholics*; and should not only heighten them with the mystical and allegorical Descriptions of the Divines of their different Sects, but interlard his Work with Stories out of the antient and modern Legends.

Q U E N A V A D Y.

QUENAVADY is seated on a Throne behind a Curtain, which is drawn back, whenever any Devotee comes to pay Homage to him. This God is the eldest Son of *Ixora*: He is represented with the Head, the Teeth, and Trunk of an Elephant, with a Crescent on the Crown of his Head; he has long Hair, large Eyes, broad Ears, red Spots on his Face, if we may so call it when we speak of an Elephant; but the rest of the Body, which glitters like Gold, is of a human Shape. He has four Arms, and a prodigious wide and prominent Belly; his Loins are girded either with a Piece of Stuff or painted Linen, which hanging down before on his Thighs, is tied under the Navel. He has several Gold Rings on his Feet; in one of his Hands he holds a *Discus* or *Quoit*, in another a long Staff, in the third an Instrument made in the Shape of a Porenger,

and

and in the fourth a kind of String. *Ixora* begot *Quenavady*, in a Solitude to which he had banish'd himself for having cut off one of *Brama's* Heads; and the reason why that created Deity resembles an Elephant, is, because his Parents metamorphos'd themselves into those Creatures, when they begot him: This Transformation was made in the midst of a Wood, and the Offspring of their Commerce was tainted with the brutish Fierceness of wild Beasts. He was as yet but very young, when he one Day had the Impudence to thrust his Trunk under his Mother's Petticoats, as she was holding him in her Arms; nay, some *Indian* Doctors assure, that he did something worse. The Father provok'd at his Son's Insolence, employ'd an Expedient, which prov'd of great Service to his Honour; for he lopp'd *Quenavady* in such a Manner, as made it impossible for him to divert himself any more in the amorous Way.

THE *Indian* Doctors represent *Quenavady* as an insatiable Deity, who devours every Thing that is set before him. They relate, that he dwells in the midst of a Sea of Sugar, in a delicious Place, where Riches and Pleasure flow with uninterrupted Abundance, so that the Senses may there riot in whatever they can possibly lust after. It is here *Quenavady* eats, or rather devours perpetually his Victuals. Two Women who stand by his Side, are incessantly throwing Sugar down his Throat with very large Spoons; and lest the Uniformity of the Viands should create a Loathing in the God, he has round him several other Dainties, and a prodigious Quantity of all sorts of Fruit. *Quenavady's* Taste seems to agree very well with that of the Age.

IT is to this God the *Indians* offer the First-Fruits of their Works; Authors set his Name at the Head of their Writings; Artificers and Trades-People of all kinds, invoke his Name before they engage in any Work whatsoever. The *Indians* say, that a Man must serve *Quenavady* six and thirty Years, before he can obtain any Thing he prays for; at the End of twelve Years he moves his Right Ear, though almost imperceptibly, which signifies, that he requires still twelve Years more Worship; after which he moves his Left Ear, to denote they must serve him the remaining twelve Years with the utmost Strictness.

THE Fourth of the Moon of *August* is a very unlucky Day, in the Opinion of the *Indians* of *Coromandel* and *Malabar*, because of the Curse which *Quenavady* utter'd in his Anger against the Moon, for laughing at him one Day when he happen'd to fall down. The cholic God protested, that whoever should presume to look on the Moon that Day, should fall into great Misfortunes, and be cut off from his *Castle*. The Idolaters, because of this Curse, confine themselves in their Houses the Fourth of the Moon of *August*; when they neither undertake the most inconsiderable Affair without Doors, or once look into the Water, for fear of seeing the Reflection of the Moon in it. In fine, if they chance to be so unlucky, as to be out upon a Journey in this Season, they are sure to cover their Faces very close.

IXORA has other Children, who go by the Name of *Quenavady*. That surnam'd *Ifagouraba* is represented with an Elephant's Head and eleven Arms. Another *Quenavady*, surnam'd *Ceuxi*, came into the World under a completely human Shape, and was generated from the Sweat of *Paramejceri*, *Ixora's* Wife. He was full grown at the Moment of his Birth; the jealous *Ixora* mistook the new-born Child for his Wife's Gallant, and without enquiring into the Affair cut off its Head, whence there sprung a *Cocao-Tree*. *Paramejceri* was afflicted at the Rage of her jealous Husband, and for the Death of her Son, who was the miraculous Product of her Sweat, and made heavy Complaints upon that Account. *Ixora*, on the other Side, confess'd his Fault, cut off a white Elephant's Head, and grafted it, while it was just reeking from the Body, upon that of the dead

Ceuxi, whom he restor'd to Life at the same instant, to console the disconsolate *Paramefceri*. ^a *Siri-Hanuman*, or *Hannuman*, call'd *Anemonta*, in the *Dissertation on the Customs and Religions of the Bramins*, was Son to *Ixora* and *Paramefceri*. His Mother occasion'd his coming into the World under the Shape of an Ape, which was in the following Manner. ^b One Day *Paramefceri* went with a Ball to her Husband: As she was dancing, she happen'd to cast her Eyes on a Wood, where she perceiv'd two Apes, who were sporting together in so melting a Manner, that she immediately resolv'd to leave the Ball, and run up and down the Woods under the Shape of that Animal: She did not intend to continue idle there, having been too much affected with the Pleasures, in which she had seen the Apes indulge themselves, not to follow their Example: *Ixora* was therefore oblig'd to follow her into the Woods, when the complaisant God transform'd himself into an Ape, after which they climb'd gently up the Trees, jump'd from Branch to Branch, approach'd one another, began to play little roguish Tricks, and, in short, at last went to those Lengths, that *Siri-Hanuman* was got between them. However, *Paramefceri* reflecting seriously afterwards on what she had done, was ashamed to see herself just upon the Point of bringing forth an Ape; she besought the Wind to rid her of her monstrous Child, of which she was going to be delivered, and to convey it to some other Woman. The Wind, obsequious at her Request, carried the Child into the Womb of the Wife of a Genius, and the Child was brought forth in due Time. His Father *Ixora* indulg'd him the Privilege of doing whatever he pleas'd during three Hours and three Quarters every Day. This Ape-God is had in great Veneration by the *Indians*, a pompous Worship was paid him, and the Pagods in which he is ador'd are adorn'd with the utmost Magnificence. When the *Portuguese*, in 1554, made a Descent upon the Island of *Ceylan*, they plunder'd the Temple of the *Ape's Tooth*, made themselves Masters of immense Riches, and carried off this precious Relick, the Object of the Religious Worship of the Inhabitants of *Ceylan*, *Pegu*, *Malabar*, *Bengal*, &c. The Shrine in which this Relick was deposited, was cover'd with Jewels, and they took care not to forget it; an *Indian* Prince offer'd the Viceroy of *Goa* seven hundred thousand Ducats of Gold to redeem this sacred Tooth, but his Proposal was rejected.

SUPERBENIA is also number'd among *Ixora's* Children, but he ow'd his Birth to the Infidelity of *Paramefceri*. Here follows the History of the Birth of that illegitimate God, who has six Faces and twelve Arms. Our hopeful Goddess being one Day alone in the Bath, and undress'd without doubt, was observ'd by six jolly Weavers whose Stature and Countenance promised Wonders. *Paramefceri* was charm'd with what she saw, while on the other Hand, our Weavers were not inform'd with Hearts of Stone. The Lady was beautiful and piercing, the Weavers young and active; in a Word, it was plain both Parties were reciprocally struck, and — something more ensued: The six Gallants and the Goddess made quick Work of it, and a Boy with six Faces and twelve Arms sprung from this Intrigue. The Child being grown up, was agreeable in *Ixora's* Eyes, who own'd it for his, because of his Wit.

PATRAGALI, Daughter of *Ixora*, was born from a *Running*, with which *Wistnou* was troubled, which entering into *Ixora's* Body, issued afterwards by the Eye of Fire, which the latter has in his Forehead; this *Running* falling down on the Earth, gave Birth to *Patragali*, a very monstrous Deity, who is as black as an *Ethiopian*; she has sixteen Arms and eight Faces, large round Eyes, the Teeth of a Hog, and an Elephant hanging on each Side of her Head, in the Manner of Ear-Rings; a Peacock's Tail instead of Hair, and Serpents instead of Clothes. In her Hands she holds a Sword, a

^a See the Representation which will hereafter be given at the seventh Incarnation.

^b In the above-mention'd Dissertation, he has a different Original ascrib'd to him.

Sea-Snail, a Trident, a kind of little Cistern, call'd by the *Malabarians* *Capala*, a crooked Sword, a small Sabre, an Engine to lift up Burthens, a *Zagaye* or *Moorish* Dart, a Javelin, a Rope, an Ape, a Wheel, and an Iron Instrument with three Hooks. This Monster was sent into the World to revenge the insulted *Ixora* upon *Darida*, who was a very insolent Giant. The Idolaters believing that *Patragali* afflicts with the Small-Pox, and also cures it, devote to her all such as labour under that Disease; the Patient is committed to the Care of certain Persons who have devoted themselves to the Service of that Divinity, and these Devotees endeavour to make her propitious, by Sacrifices and Offerings accompanied with Vows and Prayers. They cut off the Heads of several Cocks, and throw their Blood to the Dogs; they feed their Sick with Rice boil'd in Water; but we are assur'd they often give the poor Patients a Lift into the other World, when they find they are able to bequeath them a handsome Legacy. It is well known that among us a Devotee covets nothing more than an Estate; and that many a Man edifies good Souls by his Prayers, who at the same Time often waits with Impatience for the Death of some antiquated Widow, in order to succeed to her Estate, or of some old Sinner who pretends to restore to God what he has stole from Men in his Life-Time. *Patragali* is one of those Deities whom they worship thro' Fear, who has a magnificent Pagod erected to her at *Cranganor*, whither the devout *Indians* often go in Pilgrimage. The *Indian* Doctors relate, that this Goddes was married, but that she would never suffer her Virgin Flower to be cropt.

WISTNOU, WICHNU, or WISTNUM.

THIS God, who is Son to *Quivelinga*, is inferior to *Ixora*; he is often represented under a hideous Shape, as black as a Negro, and with four Arms. This God governs the World, and resides in the Sea of Sugar; but a very whimsical Circumstance is, that he there spends his whole Time in Sleeping, and yet directs the Affairs of the Universe; he uses the Serpent *Annam* for a Throne, and its five Heads serve as so many Cushions, on which the sleeping God reposes himself. We shall observe by-the-By, that the *Indian* Dieties are generally attended with Serpents. The Inhabitants of these Countries believe those Animals to be so many celestial *Genii*, and it is a lucky Omen to meet a Serpent in one's Way.

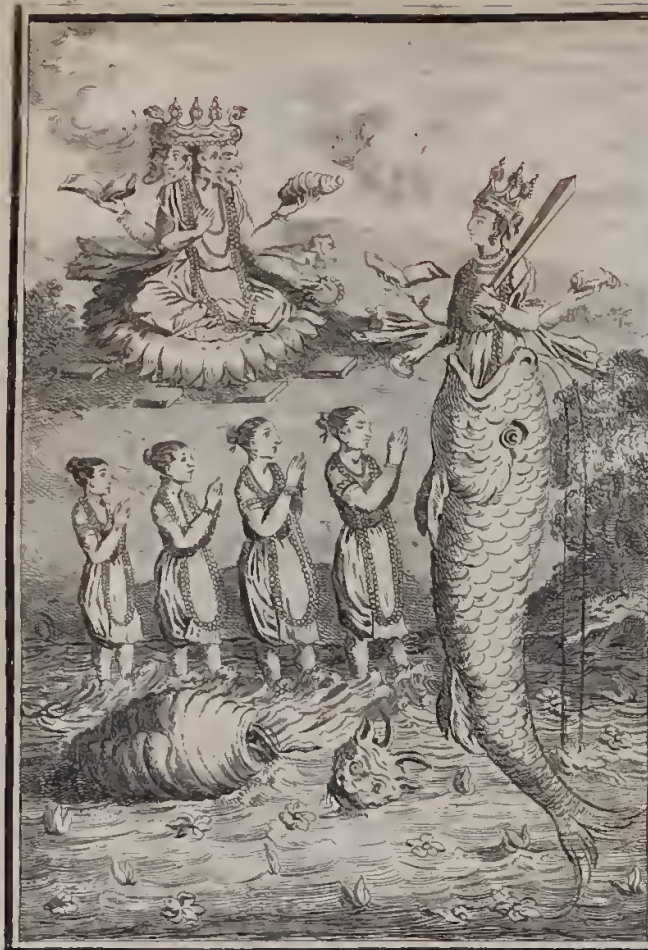
THE God *Wistnou* has on his Breast the Mark of a Kick, which *Ricxi*, who was originally a *Genius* of *India*, gave him one Day as he was in a deep Sleep. *Liximi* and *Siri Pagoda* are look'd upon as his Wives, the latter of whom he met with in a Rose which had a thousand Leaves.

The Ten INCARNATIONS, or METAMORPHOSES of WISTNOU.

WISTNOU^a has already metamorphosed himself nine Times in this World, and is to undergo a tenth Transformation. These Metamorphoses comprehend all the Mystery of the *Indian* Theology; he first assumed the Shape of a Fish, in order to search for the *Vedam* at the Bottom of the Sea, whither it had been carried by an Evil *Genius*, who had forc'd it away from the *Deutas*. *Wistnou*, at the urgent Request of the *Deutas*, plung'd into the Sea, kill'd this evil *Genius*, and return'd with the *Vedam*,

^a The foregoing Dissertation relates these Transformations after a very different Manner; after this Explication, we shall present the Reader with Father *Roth's* Account, who differs from both.





First Incarnation. || Première Incarnation.



Second Incarnation. || Seconde Incarnation.



B. Picart, del.

Third Incarnation. || Troisième Incarnation.



C. De Boffe, sc.

Fourth Incarnation. || Quatrième Incarnation.

which he found in a Shell: The Figure represents *Wiftnou* coming out of the Fish, whose Form he had assum'd; his two Right Hands hold the *Vedam* open, and a Ring; his two Left, a Sabre, and the Shell in which the *Vedam* was inclos'd; the Monster is seen Headless at his Feet. On the other Side, the *Malabarians* ascribe to *Brama* part of what the other *Indians* attribute to *Wiftnou*, and affirm, that the Evil *Genius* took the *Vedam* from him, that *Brama* complain'd thereof to *Wiftnou*, and implor'd his Assistance. *Brama* is represented in the Figure sitting on an *Indian Flower*.

Second INCARNATION.

THE second Metamorphosis of *Wiftnou* was into a Tortoise. One Day the Sea being elated with Pride, presum'd to give an insolent Account of its Power and Riches. *Brama*, accompanied with certain Demons, was order'd to punish this Element for its Insolence; accordingly they took up the Mountain of *Merupa*, which is all of massy Gold, and placed it in the midst of the Sea; they wound the Serpent *Signag*, or *Sciffia*, as the *Bramins* call it, several Times round this Mountain; then using this Serpent as a Cable, they lifted up the Mountain, and afterwards let it fall again, till they at last forc'd this haughty Element to restore all the Wealth which had made it so proud. The Sea was forc'd to throw up again the following Things; viz. Silver, a very precious Jewel, the Tree *Parfatig*, a Vessel in which the Water call'd *Sorra* was contain'd, *Dannewanter* the *Indian Esculapius*, the Moon, the white Cow, the *Amarith* or Water of Eternal Life, the Elephant with seven Trunks, the Virgin *Remba*, the seven-headed Horse, the Bow call'd *Dennock*, a Shell call'd *Sank*, and the Poison *Sabar*. Thus was the Sea humbled, all its Wealth was distributed up and down in different Places, when the Expedition being ended, *Brama* re-ascended into Heaven.

SOME *Indian Doctors* say, that the Earth unable to support the Weight of the Mountain *Merupa*, was just going to the Bottom of the Abyfs, when *Wiftnou*, who had assum'd the Shape of a Tortoise, took the Mountain on his Back.

Third INCARNATION.

A POWERFUL *Genius*, *Renniaxem* by Name, took the Earth one Day, and roll'd it in his Hand like a Bowl; but not satisfy'd with having thus far try'd his Skill, and imagining himself to be peaceable Possessor of the terrestrial Globe, he went and hid himself in *Patalam*, which is the Bottom of the Abyfs. *Wiftnou*, who was asleep at the instant when he took his Flight, awaking on a sudden, was surpriz'd to see the Earth was gone; upon which he immediately transform'd himself into a Hog, pierc'd as far as *Patalam* by the help of his Snout, arm'd with two monstrous Tusks, attacks the Thief, kills him, and then laying the Earth on his Tusks, return'd from the Abyfs with this important Conquest. *Baldæus* in his *Description of Coromandel* relates, that in a Pagod of *Trimattam* near *Sinzi*, is the Head of a Hog, which, if the *Bramins* are to be credited, grew in the Earth like a Truffle; 'tis consider'd as an Image, or rather a memorable Reliek of the Metamorphosis of *Wiftnou*.

THE Heathens of *Mogul* ascribe this Metamorphosis to another Cause. They relate, that Mankind in the first Age degenerated so abominably, that all Faith and Law were banish'd from the Universe; then Iniquity was multiply'd, the Sins of Mankind in-

creas'd the Weight of the Earth, so that the Serpent *Seiffa*, on which it lay, was no longer able to support it; whereupon it fell to the Bottom of the Sea, and all Mankind were destroy'd. *Brama* besought God that the Earth might again return upon the Waters, and his Request was granted. *Wishnou* descended from the Heavens under the Figure of a Hog, in the Manner represented in this Figure, and under that Form swell'd to such a prodigious Size, that his Head touch'd the Stars. He then went down into *Patalam*, where he defeated *Hirnak*, a monstrous Devil; after which, mounting on the Carcass of this dead Monster, he hook'd the Earth to him, and rais'd it with his Tushes, after having plac'd it on the Tortoise which lay on the Serpent *Signag*, who, according to the *Indian* Doctors, has a thousand Heads. After this, *Brama* again repopled the Earth with new Men, whom he created with a single Word.

THE Engraver copied the Figure of the third Incarnation, from a Design in which there is neither a Tortoise nor a Serpent.

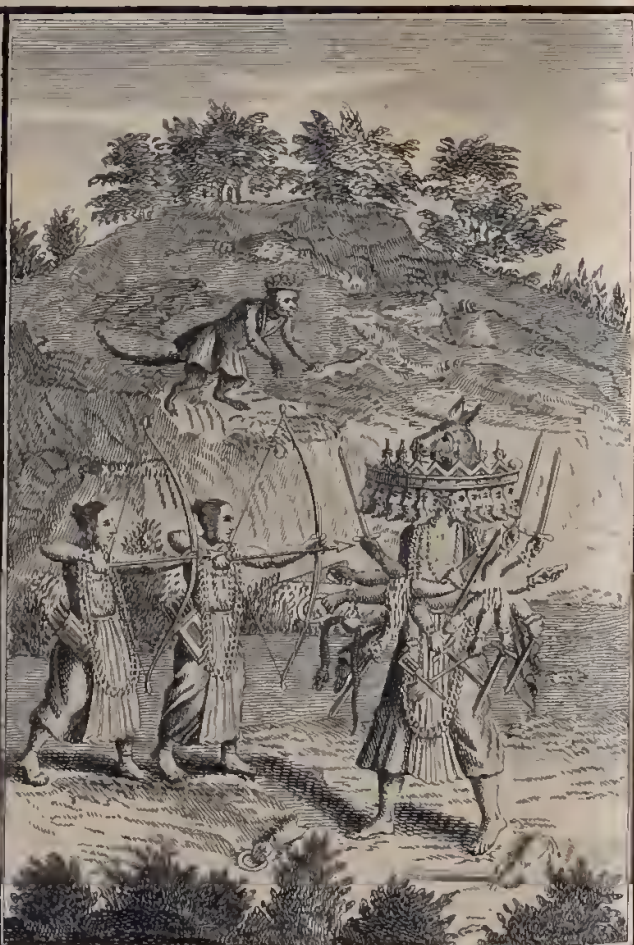
Fourth INCARNATION.

BRAMA, in the first Age, subdued the Giant or Devil call'd by the *Indians* *Hirrenkessép*, and kept him in a very tedious and severe Confinement. After he had thus suffer'd for twelve Years, the Giant implor'd the Mercy of *Brama*, who taking pity on this unhappy Wretch, indulg'd him most uncommon Favours; for he released him out of Prison, made him a powerful Monarch; and to assure him he should continue to live, he granted him the following Privilege, *viz.* that it should be impossible for him to die, unless in the most extraordinary and uncommon Manner. *Hirrenkessép* was hereby secur'd from the Insults of the Heaven, the Earth, the Sun, the Moon, Thunder, Lightning, the Day, the Night, the Wind, Storms, and such like Accidents, which we shall not enumerate. The Giant having recover'd his Liberty, rais'd several Armies, and made such rapid Conquests, that he soon became the Terror of the Universe. But now the soft Gales of Prosperity swell'd his Heart, and he carried his Insolence to such a Pitch, that forgetting who he was, he commanded that himself only should be ador'd as God. The *Bramins* oppos'd this impious Worship, and besought *Wishnou* to deliver them from the Tyranny with which they were oppress'd. *Wishnou* assur'd them, that the Wife of this Tyrant should bring forth a Child who should free them from his Usurpation. *Wishnou's* Promise was fulfill'd, the Giant became the Father of a Son, whom he would have brought up in the Worship of himself only; but the Babe, so far from owning him to be God, made a solemn Confession of his Faith, by which he acknowledg'd *Wishnou* as Creator of the fourteen Worlds, and Father of Truth, &c. The Tyrant highly incens'd, treated this little Martyr to the *Bramin's* Faith very inhumanly, and was going to knock him down with his Staff, when the Child escap'd the Blow, by hiding himself behind a Pillar, which receiv'd the Stroke, and immediately split in two, when lo! a dreadful Monster issued out of it; *Wishnou* had assum'd that Shape purposely to chastise the Insolence of this Tyrant. The metamorphos'd God seiz'd the Giant by the Middle, and tore him to Pieces.





Sixth Incarnation. | Sixième Incarnation. | Fifth Incarnation. | Cinquième Incarnation.



B. Picart, del.

C. Du Ross, exc.

Eight Incarnation. | Huitième Incarnation. | Seventh Incarnation. | Septième Incarnation.

Fifth INCARNATION.

^aIN the Time that *Mavalý* govern'd the World, *i. e.* during the Golden Age of the *Indians*, there was a wonderful Profusion of all Things, so that no one would work; no Subordination was to be seen, every Thing was in common, and a Man needed only put forth his Hand to take whatever he wanted. But what was the Result of this dangerous Abundance? Every Man was oblig'd to depend entirely upon himself, and not rely on the least foreign Assistance, and that because Interest, which in general unites Mankind together, had not yet got Possession of their Hearts. The worst was, there was very little Devotion to be met with in the World, for Necessity, the great Motive for Prayer, was as yet unknown. *Wistnou*, desirous of putting a Stop to a Circumstance, which might be attended with very ill Consequences, resolv'd therefore to dethrone *Mavalý*, and to bring Want, Hunger, Misery, and Poverty into the World: To succeed in his Attempt, he employ'd Artifice, and assuming the Shape of a poor *Bramin*, presented himself to *Mavalý* as a Beggar craving Alms. *Mavalý* offer'd him Kingdoms and Treasures: To which the *Bramin* answer'd, that he begg'd only three Foot of Ground for himself to inhabit with his Baggage, consisting in an Umbrello, a Book of Devotion after the *Bramin* Worship, and a Goblet. The Reader is to observe, that the Furniture of a *Bramin* consists only in these three Particulars. He requir'd at the same Time; that for the more solemn Ratification of his Right to this Ground, *Mavalý* should pour^b Water into his Hand. The latter surpriz'd at the *Bramin's* Modesty, was long urgent with him, but in vain, to accept of such Advantages, as in all outward Appearance, were infinitely greater than the three Foot of Ground he requested. However, as he was just going to bestow the three Foot of Ground on the *Bramin*, *Mavalý's* Wife suspecting some Trick, strongly oppos'd the Grant. But *Mavalý* refus'd to forswear himself, and taking the Vessel, in which the Water appointed for the fatal Ratification was contain'd, he pour'd some of it into the *Bramin's* Hand, who drank it off; when immediately resuming his Divinity, he cover'd the Earth with one Foot, and Heaven with the other: After which, going to appropriate to himself the rest of the Ground which the unhappy *Mavalý* had then granted him, he set his Foot upon his Throat, and knock'd him backwards into the Abyss, which he measur'd at the same Time. The Husband and Wife being thus dethron'd by an Artifice so unworthy *Wistnou*, made heavy Complaints to him upon that Account, when the God mov'd with his Complaints, restor'd *Mavalý* King of the Abyss. Some *Indian* Doctors assure, that *Wistnou* made him Door-keeper of Heaven. Be that as it will, ever since this Revolution, Riches and Poverty, Abundance and Misery, Prosperity and Adversity, the natural Result of the Inequality of Conditions, have alternately prevail'd in the World: But *Wistnou*, in order to transmit to Posterity a Type of the Felicity which Mankind enjoy'd under the Reign of *Mavalý*, instituted a Festival call'd by the *Malabarians*, *Ona*, and by them celebrated in the Month of *August*; 'tis a kind of Bacchanal, during which the *Indians* of all Ranks and Conditions dress themselves as richly as their Circumstances will possibly allow, feast one another to the best of their Abilities, and spend that Season in Joy and Festivity.

^a This Metamorphosis is related after a very different Manner, in the *Dissertation on the Manners and Religion of the Bramins*, Ch. 15. of the second Part.

^b Whenever the *Indian* Idolaters transact any Affair the Contract is ratified by pouring Water into the Hand of the Purchaser, who is obliged to drink It. *Baldzius's Description of Coromandel*.

Sixth INCARNATION.

A *BRAMIN*, who was a very good Man, having married a very virtuous *She-Bramin*, withdrew with his Wife to the Banks of the River, call'd by the *Indian* Legends *Bewa*. They pitch'd upon this Place for their fix'd Habitation, and resolv'd there to spend their Days in Devotion. In this calm State, there was one Circumstance wanting to complete their Happiness, and that was Children, the *Bramin's* Wife not bringing him any. The *Banians* look upon such Nuptials as dishonourable, which are not crown'd with Children. Our pious Pair, inconsolable at the Reproach which was cast upon them, resolv'd to withdraw to the Desert, there to implore, with greater Fervency than ever, the Blessing of Heaven, in order that they might have Children; and for this Purpose were resolv'd to make choice of some remote and unfrequented Place. Our Couple, after having long wandered thro' the Fields, at last arriv'd at a Pagod, situated in the midst of a little, but very agreeable Grove. Here they offer'd up very long Prayers to God, but to no Effect; which made them conclude, that the Beauty of the Place was the sole Cause of his rejecting them. Hereupon they resolv'd to see whether they could not mollify him in the Plains, and to continue, for that Purpose, always expos'd to the burning Rays of the Sun, and the Inclemencies of the Air; but still this rigorous Penance avail'd them nothing. At last they made a Resolution to suffer the Extremes of Hunger, till such Time as it should [please God, either to hear their Prayers, or put an End to their Lives. For nine Days they underwent this rigorous Trial; after which, *Wistnou* appear'd to them under the Shape of a beautiful Child, and asked them the Occasion of these repeated Austerities. They satisfy'd his Demand; upon which *Wistnou* revealing himself, promised them three Children, and vanish'd away in an instant. Two of these three Children were produc'd by Transmigration; the Souls of the *Bramin* and his Wife, whom a too severe Abstinence, and an over-violent Affliction, had brought to their Graves, transmigrated into the Bodies of two new-born Children; these afterwards grew up, married together, and gave Birth to a Child, the last Fruit of *Wistnou's* Promise. The Father, according to the Legend, was call'd *Sandichemi*, the Mother *Reneka*, and the Child *Prafferam*: *Reneka* had a Sister that was married to a Giant who had a thousand Arms.

THE old *Bramin* and his Wife, being again returned upon the Earth, under the Names of *Sandichemi* and *Reneka*, were as pious as before; and in order to pursue their Inclinations with greater Liberty, they built themselves a little Hut near the *Ganges*, where they subsisted, but poorly enough, on the Fruits of the Earth: They here gave themselves up entirely to Devotion and Prayer, and even regretted the Time they were obliged to allow to the most urgent Necessities of Nature. By this Means they attain'd the most sublime Perfection of Holiness, insomuch that their Legend assures, they rais'd the Dead. *Prafferam* inherited her Parents Virtues, and was capable of giving the most wise and prudent Instructions, in an Age when others are scarce able to understand them: But an Accident, with an Abstract whereof we shall present the Reader, interrupted the Piety, which shone with so much lustre in this Cottage. *Wistnou* had given *Reneka* a Handkerchief, which had the Property of receiving Water into it, without letting any run through. Unhappily for *Reneka*, her Sister appear'd with all the Pomp of a Queen, at a Time when she was going to draw Water. *Reneka* complain'd of the great Disparity of their Conditions, and her Uneasiness destroyed the Handkerchief's Quality. Now the Holiness of our *Bramin* was not Proof against the Emotions of Rage, which was so violent, that he caus'd *Reneka* to be killed by her own Son; but his Fury being afterwards calmed, he rais'd her from the Dead at the pressing Instances of the Child above-mentioned.

SOME Time after, the Giant with a thousand Arms, attended by his whole Court, went to make a Visit to *Sandichemi* his Brother-in-Law, whose Circumstances not permitting him to pay him such Honours as a Monarch of his Quality might justly claim, he besought the King of the blessed Souls to send him the *White Cow* for some Time. According to the *Indian* Legend, whoever has that Cow, wants for nothing. The *Bramin*, by the Assistance of this Cow, gave the Giant and his Court a most splendid Reception, and presented him with a great Number of precious Stones. The thousand-arm'd Giant no sooner found that *Sandichemi* ow'd all his Riches to the white Cow, but he resolv'd to carry her off; but she escap'd out of his Hands, and soaring up into the Air, return'd to the King of the blessed Souls. However, it cost *Sandichemi* his Life, whom the Giant kill'd; but *Prasseram* reveng'd her Father's Death, put the Giant to Death, and cut off all his Arms.

THE *Malabarians* relate this Incarnation differently. According to these, the *Rixis*, unable to live any longer under the tyrannical Yoke of certain *Rajas*, implor'd *Wistnou's* Assistance in the most urgent Manner. *Wistnou* having first chang'd himself into a little Child, hid himself in the Sacrifice of one of the chief *Rixis*, and commanded *Parexi-Rama* to cut to Pieces with an Ax, forty four of those *Rajas*, who tyranniz'd over the *Rixis*. Some Time after, *Parexi-Rama* desirous of building Pagods, but not finding Ground enough for his Purpose, because the Sea in those Days touch'd the Mountains *Gates*, he took up a winnowing Fan, and shaking it thrice, made it retire as many Times. He would have forc'd it still further, had not the God of the Waters, offended at his Boldness, taken proper Measures to check his Progress, by sending for all the Ants in his Dominions, and commanding them to gnaw the Fan which was employ'd to contract the Bounds of his Empire. *Parexi-Rama* could not therefore raise more than an hundred and eight Pagods, but would have erected more, had he not been prevented by the Affront which the God of the Waters put upon him. On the other Side, the Fishermen being entirely ruin'd by the Sea's being remov'd to so great Distance from them, represented to *Parexi-Rama* their miserable Condition; when he, being desirous of indemnifying them in an ample Manner, made them *Bramins*, and assign'd them the Revenues of the Pagods for their Subsistence. We may here observe some Footsteps of the History of the Apostles, whom God rais'd from the low Estate of Fishermen, to be the Preachers of his Gospel. *Parexi-Rama* commanded these new *Bramins* to wear a kind of String, by which their pristine Condition is represented; and moreover, 'tis from the abovemention'd Circumstance, that the *Bramins* have borrow'd the Custom of obliging the new-married Man to go a fishing with his Bride.

Seventh INCARNATION.

HERE follows the Subject of this Transformation, according to ^a *Baldaeus*. One *Rawana*, born a *Bramin*, had formerly an extraordinary Devotion for *Ixora*, to whom he daily offer'd an hundred Flowers. The God *Ixora* being one Day desirous of making a Trial of his Faith, stole one of them away, and afterwards complain'd that the Oblation was less than usual. *Rawana* counted the Flowers, and finding but ninety-nine, was immediately for plucking out one of his Eyes, to make up the Deficiency. *Ixora* satisfied with this Pledge of his Fidelity, would not suffer him to do it, and as an Acknowledgment, offer'd to grant him whatever he should request. The *Bramin* desir'd, that the Government of the World might be committed to him; which was granted. In the mean time, *Rawana* continued his devout Exercises; and his Prayers,

^a In his Description of Malabar and Coromandel. 'Tis related after a very different Manner in the Dissertation on the Religion and Manners of the Bramins

though they were frequent, were yet very selfish; upon which, *Ixora* spoke to him as follows: "As I have indulg'd thee all thou demandest of me, why dost thou still continue to address me in Prayer? what is it thou now wantest with me?" *I have one Thing more to request of thee*, says the importunate *Rawana*, and that is, to give me ten Heads, wherewith to govern this Universe which thou hast given me, and to survey all Things in it with my own Eyes, and twenty Arms to exercise my Power therein. *Ixora* granted him also this Request; after which, *Rawana* fix'd upon *Lanca* for the Place of his Residence, and fortified himself very strongly in it; when, after a long and prudent Reign, he forgot all his Obligations to *Ixora*, and would have oblig'd his Subjects to acknowledge himself only for God. Upon this, *Wistnou* assum'd an human Shape, and came upon the Earth under the Name of *Ram*, (the Wife of a *Raja* bringing him into the World) to chastise *Rawana's* Insolence. *Ram* perform'd several wonderful Exploits, which we shall not trouble the Reader with, as surprizing as those which are related of the Fairies. All we shall observe, is, that he directed an Arrow more skilfully than 'tis possible for Man to do: He first kill'd *Rawana*, who had metamorphos'd himself into a Stag; but the Soul of the cunning *Rawana* immediately quitted the Stag, and went and shot itself into the Body of a *Faquir*. In this new Disguise he play'd *Ram* a true *Faquir's* Trick, by carrying off his Wife *Sitba*; but *Hanuman* the Ape-God reveng'd the Affront, which *Eswara*, transform'd into this Mock-Devotee, had put upon *Ram*. The Ape made a dreadful Havock in *Lanca*; nor were *Rawana*, or the Giants his Subjects, able to put a stop to it; and when they, by the virtue of certain magical Words, had at last found out the Secret of taking a *Hanuman* Prisoner, they nevertheless could not put him to Death, because of the continual Succour which *Ram* afforded him. *Rawana* ask'd the Ape by what means his Strength might be subdued; but the Ape impos'd upon him, by telling him he must dip his Tail in Oil, surround it with *Hards* of Flax or Hemp, and afterwards set fire to it; assuring him, that he, by this means, would lose his Strength. *Hanuman* being thus equipp'd, set fire to *Rawana's* Palace, and destroy'd Part of *Lanca*. We have taken a particular Notice of this Incident, because of its great Resemblance to the Story of *Samson*; and shall add, that *Rawana's* obstinate Refusal to give up the Woman he had carried off, the Punishment which *Ram* and his Brother *Lekeman* inflicted on him upon that account, and *Ram's* Passage through the Waters, have a great Affinity with the History of *Moses*. At last, *Ram* and *Lekeman* kill'd the Ravisher *Rawana* with Arrows; and the Ape *Hanuman* fought as bravely for them at this Juncture, as he had formerly done on other Occasions.

BALDÆUS takes no notice of the As's Head, which is seen in the Figure, over *Rawana's* ten Heads.

Eighth INCARNATION.

THE History of this Incarnation includes several Particulars, which bear some Relation to the Life of *Moses*, and that of our blessed Saviour. *Wistnou* become Man, under the Form of a Child, call'd in the *Indian* Legend *Kistna*, is rescued from the Fury of a *Raja*, who was destin'd to die by that Child's Hand. Here follows an Abstract of that Incarnation, which, according to the *Indians*, was the most divine and most excellent that ever *Wistnou* submitted to.

2

* Or *Hanuman*.

A *RAJA*, whose Residence was at twenty five *Coffes* Distance from *Agra*, after having married his Sister to a *Bramin*, resolv'd to know what would befall her during her Life, and for that Purpose consulted another *Bramin*, who was skill'd in the Knowledge of Futurity. The *Bramin* inform'd him, that this Sister of his, concerning whom he made such earnest Enquiry, would be deliver'd of seven Children, the last of which would bereave him of his Crown. The King, deeply afflicted at this fatal Prediction, confin'd his Sister very closely, and cut all her Children to Pieces, as she brought them into the World. At last, when she was big of her Seventh, the *Raja* heighten'd his Vigilance, doubled the Guards, and gave much stricter Orders for putting the fatal Child to Death; but all his Precautions were to no Purpose, the Princess was deliver'd of a male Child, a Miracle in Beauty, who spoke the Moment he came into the World, comforted his Mother, and gave the most shining Proofs of the Divinity which animated him. In a Word, 'twas *Wishnou* who thus assum'd the Flesh, under the Name of *Kishna*, for this is the Name he bears in the Legend: He caus'd himself to be exchange'd for another Child, whom he afterwards rescued from the Fury of the *Raja*, by carrying it off; he eluded the Vigilance of the Guards, and fled away with his Father and Mother; he swam over a Torrent, or cross'd it as on dry Land, and a Serpent convoy'd over *Wissodhu*, *Wishnou's* Father, according to the Flesh, in this Passage. The Serpent carried his Head aloft under young *Wishnou's* Body, and screen'd him, like an Umbrello, from the Rain and the burning Rays of the Sun. *Kishna* by his Power escap'd all the Snares which the *Raja* laid for him, and was ever victorious over all the Monsters who dar'd to assist his Enemy's Fury; he descended into the Abyss, and subdued the Serpent *Kalinag*; he reveal'd himself in all the Glory and Majesty of his Divinity, caus'd his Omnipresence to be acknowledg'd on all these Occasions, and exempted the Souls of the Virtuous from Transmigration. He one Day met with a poor Gardener's Wife, who invited him to lodge with her, and discours'd with him after the same Manner as the Centurion did with our Saviour; but that which bears the greatest Resemblance to an Incident in our Saviour's Life, is the Action of an *Indian* Woman, who pour'd a Vessel full of Perfumes and Essences on *Kishna's* Head. Another Circumstance in which he agrees with our Lord, is the Meanness of his^b Extraction and Condition. The *Indian* Legend observes, that *Kishna* was mightily sought after by all devout Females; they are sure not to stay behind when any Novelty is broach'd, and it may be affirm'd, that their Readiness in giving Credit to any Thing which appears with an Air of Wonder, makes their Assistance very necessary, when any new Sect is to be establish'd. On the other Side, *Kishna* was no Enemy to the Fair Sex; we see in the^c Figure representing the eighth Incarnation, how he transform'd himself into a Statue, and assum'd the Form under which the *Bramins* have painted *Wishnou*, in order to carry off the Daughter of a *Raja*, whom he lov'd tenderly, and whose Passion was reciprocal.

WE shall conclude this Explication of the eighth Transformation of *Wishnou*, by two Circumstances, which we think to be very remarkable; and these are, that he went up and down the whole Earth, in order to punish the Wicked, and was afterwards caught up into Heaven.

^a The *Indians* assure, that the Souls of good Men, by a peculiar Favour of *Kishna*, go strait to Heaven, without wandering from Body to Body; they look upon the Transmigration of Souls as a Punishment inflicted on Mankind.

^b The Figure represents *Kishna* as a Shepherd, and according to the Legend he kept Sheep.

^c The Figure describes *Kishna*, under the Form of *Wishnou*, seated in a kind of Pagod, with two *Bramins* on each Side of him; but *Kishna*, according to the *Indian* Legend, when he transform'd himself into a Statue, went up into a Chariot together with a *Bramin*, when he went upon his Love-Expedition.

Ninth INCARNATION.

WISTNOU went by the Name of *Boudhe*, in order to reveal himself to Men: This *Boudhe*, according to the Doctrine of the *Banians*, had neither Father nor Mother; he is invisible, and all Spirit; but whenever he reveals himself to his faithful Servants, he assumes the Figure under which *Wistnou* is worshipp'd by the *East-Indians*. They affirm that *Boudhe*, who is the Mediator of Mankind, prays to *Mahadeu* Day and Night for them.

Tenth INCARNATION.

THE Time for this Incarnation is not yet come; *Wistnou* will one Day reveal himself, with *Kallenki*, or *Kelki*, which is the Name the *Bramins* give to a white-winged Horse, adorn'd with rich Trappings, whom they suppose to be in the Heavens: This Horse is led by a King, who has a lifted Sabre in his Hand, and this Monarch is undoubtedly *Wistnou*. This Horse has always his Right Foot lifted up; but whenever he shall think fit to set it down on the Earth, in order to punish the Impious and the Wicked, 'twill then sink under the Weight of it; the Serpent *Signag* shall no longer be able to support the Earth; the Tortoise oppress'd with the Weight, shall plunge to the Bottom of the Sea, and Mankind in general shall be destroy'd, because of their great Degeneracy and Corruption: Such will be the End of the last Age of the World, after which the first Age is to return again; for the *Indians*, and other Idolaters of the *East*, suppose a Revolution in the Universe, like to that of the *Platonists*.

THUS have we given the History of the ten Incarnations, which include the Mysteries of the Theology of the *Bramins*, according to *Baldæus*, Author of the *Description of Malabar and Coromandel*. We believe, that these Fictions are merely allegorical; as for Instance, 'tis not very difficult to conceive what is represented by the Whiteness and Beauty of the Horse, which is the Subject of the tenth Incarnation; nor what is understood by his Wings. An *Indian*, who was but moderately skill'd in his Religion, would assure us, that Whiteness is the Emblem of *Wistnou's* Purity, Beauty that of his Majesty, and the Wings of his Swiftness; but a *Bramin*, who had been brought up in the Midst of Types and Figures, and who by deep Reflection had got a happy Knack of inventing at a Pinch, would find twenty other Mysteries in this Incarnation.

ANOTHER Circumstance which we are to observe in this Place, is, the surprizing Contradictions we meet with in the Relations of those who have written on these mysterious Incarnations; we scarce discover the least Conformity between the Relations of the ^a reverend Mr. *Roger*, and that of *Baldæus*; that which a *Portuguese* Writer has given us, is ^b very different from them both; and a fourth Author not only differs from all the three, but likewise changes the Order of the Incarnations, and gives them other Names, as is manifest from the following Explication.

^a See Chap. 3. of Part II. of the *Dissertation on the Manners and Religion of the Bramins*.

^b See Chap. IV. V. and VI. of the *Dissertation on the Gods of East-Indians*.



Tenth Incarnation. | Dixieme Incarnation.

Ninth Incarnation. | Neuvieme Incarnation.



B. Picart, del.

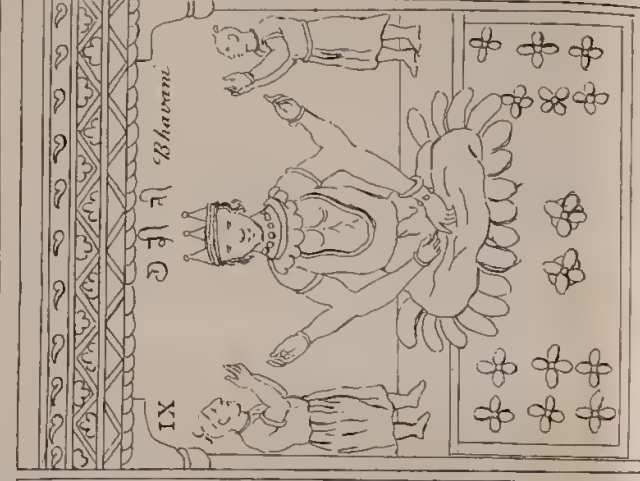
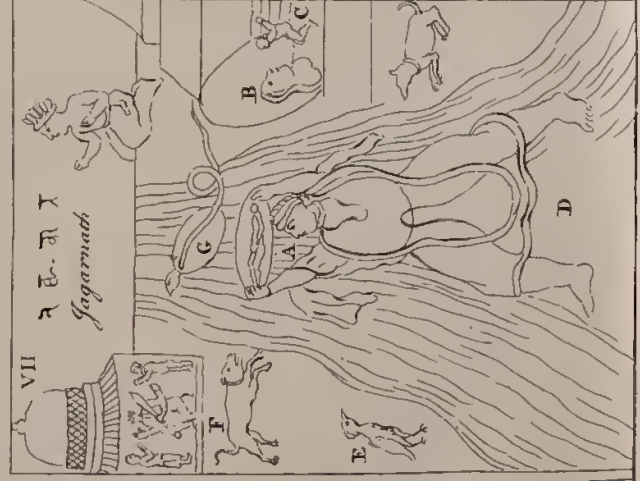
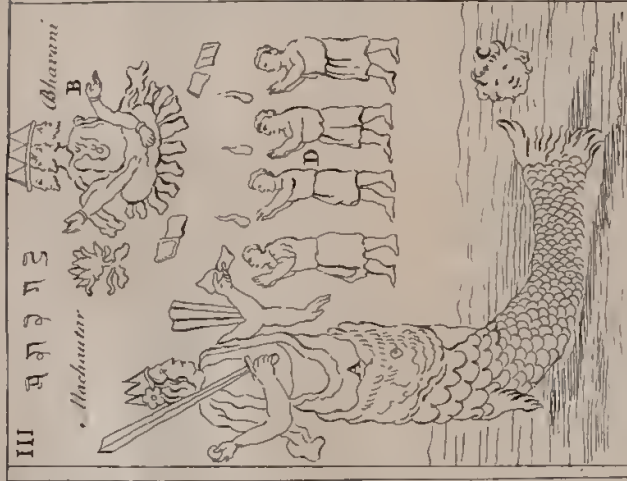
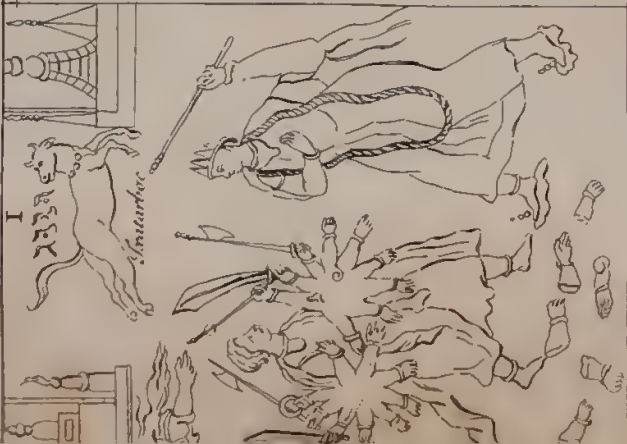
C. Du. Roffe, sculp.

IXORA under the name of
MAHADEV.

IXORA sous le nom de
MAHADEV.







*Explications of the ten INCARNATIONS, extracted
from Father Kircher's China Illustrated.*

WE are oblig'd to Father P. Henry Roth, a Jesuit, an *East-Indian* Missionary, for this Explication; he assures us, that the *Bramins* * acknowledge a kind of Trinity, the three Persons whereof are *Brama*, *Bexhno*, and *Mabex*.

“ THESE three Persons make but a single one, in one Nature, which they specify under different Names, viz. *Achar*, signifying immoveable; *Paramanand*, peaceable; *Paramexuar*, Sovereign Being: They likewise give him other Names.—*Brahma* is the Nature and Essence of that Sovereign Being; according to *Brahma* he is in all Creatures. *Bexhno* is the Preserver of all Beings, and *Mabex* the Destroyer.—Every Thing consists in the General or Universal, and the Particular; the Universal is the Supreme Being of God, and the Particular is Nature itself, divided into its different Parts—whence they conclude that there is no generical nor specific Distinction between created Beings; but that it is the same Being, and the same Nature, of which all the Individuals partake, which assume different Shapes and Figures: As for Instance, one Portion or Part of this Nature, or rather Matter, assumes the Shape of a Man, another that of a Stone, of a Tree, &c.”

IN this Opinion two Things may be distinguish'd; 1st, a Supreme Being, who governs Nature, and is the Soul of it; 2^{dly}, a dependant Being, who is govern'd, i. e. Nature modified, and susceptible of whatever Impressions the Supreme Being shall please to give it. They say, that Matter is no more than mere Illusion of Fancy; for which Reason they call the divine Nature *Ram*, i. e. Sporting. They explain God's Incarnation as follows: He takes the greatest Particle, and clothes himself with Matter, which according to them is composed of five Elements; they assert, 'tis by this great Particle, (as by an Instrument) that he manifests his Attributes more than by another common and ordinary Being which has a lesser Portion of this Matter; it is on this in general that their Systems of the Incarnations are grounded. Here follows the Foundation of each of them in particular. I. The First, which was rank'd as the Sixth in the foregoing Explications, is of *Naraen*, or the *Prince of Men*; (we find *Ixatarhoc* in the Figure, which is not explain'd.) *Naraen*, whom the Figure represents fighting with a many-arm'd Giant, kill'd a thousand Elephants with one Cut of his Sword, which he holds in his Hand; he is always present to those who invoke and call upon his Name.

II. *RAMTZANDAR*, Son of *Bal*, is Power and Strength. His Brother *Lexman* was so prodigiously strong, that he kill'd a thousand Men with one Shot of an Arrow; but *Ramtzander* was of a gentle and peaceable Nature, and never employ'd the Sword, because he did every Thing by his Word. The sole Motive of his Coming into the World, was in order to free Mankind from the tyrannical Oppression of the Giants. He was born at Midnight, when Heaven rain'd Flowers on the Place of his Birth: The Air, in Testimony of its Joy and Satisfaction, caused an harmonious Concert of Voices to be heard.” This Incarnation must be express'd under the Name of *Ramtzander*, not that of *Krexno*. *Lexman*, of whom mention is here made, is in the Seventh.

* Extracted from *China illustrated*, p. 215.

III. MAXAUTAR, or *Matfautar*, the First in the preceding ones, is explain'd after a very different Manner in this Place, not to mention that the Figure bears no Manner of Relation to the Explication. "The *Indians* feign, that the Goddess *Bhavani* going "one Day to the Bath with her four Attendants, a Giant call'd *Bhenfaser* follow'd her "in order to catch her; but God assuming the Shape of a Fish, came out of the Water and took off the Giant's Head." The Letter A. denotes the Metamorphosis. B. *Bhavani*. C. *Bhavani's*, properly *Bhenfaser's* Head, which had been cut off. D. four *Indian* Worshippers.

IV. BARACHAUTER, or *Warabautar*, is the Third in the foregoing Explications. "Before this Being appear'd in the World, a certain Giant reign'd over the whole "Earth, no one daring to oppose his Usurpation. This Giant had a Stag's Head, and "his Breath was so pestiferous, that nothing could possibly exist in his Presence; but "God assuming the Shape of a wild Boar, fought this Monster for twelve Years, and "at last destroyed him. A. points out *Barachauter*, C. (read B.) the vanquished "Giant."

V. GOD assum'd the Shape of *Narfeng* in the fifth Incarnation, which was before computed the Fourth. "The Son of a certain Captain repeating incessantly the Name "of *Ram*, his Father, who was *Ram's* Enemy, would have chastiz'd him upon that "Account: But God (denoted by the Letter A.) chang'd himself into a Pillar (the Author "means that the Pillar divided itself) and assum'd the Shape of a Man, half Lion or half "Tyger, who open'd this Captain's Belly; to teach the World by this Catastrophe, that "we must never reprove those who praise and serve God."

VI. THE Incarnation call'd *Dabafar*, which in this Place is the Sixth, is the Seventh in the foregoing Explications. "*Dabafar* had twenty Arms and ten human Heads, none of which were animated. The Idolaters say, that he keeps Death chain'd down in his "House; that the Wind serves and obeys him; that he is Lord of *Zailaini*, (Ceilan) "where he has built his Fortrefs. In fine, they believe that *Lexman*, Brother to *Ram-xander*, made a Resolution of taking away his Life, for which Purpose he took the "famous Ape *Hanuvvan* along with him, in order that if he himself should fail of completing his Vengeance on *Dabafar*, *Hanuvvan* might dispatch him with Stones. In "fine, the *Bramins* assert, that *Lexman* killed the Monster with one Shot of his "Arrow, which he levell'd at an Ape's Head, represented over the ten Heads of *Dabafar*."

VII. THE seventh Incarnation is that of *Jagarnat*, which bears some Relation to the Second in the foregoing. "*Jagarnat* (denoted by the Letter A.) having undertaken "to change the Situation of this World, and for that Purpose taken that cumbersome "Mass on his Shoulders with all its Inhabitants, sunk under the Weight of it. By "this Accident he lost both his Hands and his Feet, which afterwards rotted away; "and 'tis for this Reason he is represented without either Hands or Feet. They relate, that they convey'd his Son which sprung from an Egg (C) by the Gallantry "of *Bex* his Mother (B) into the Island of *Ceylan*, by the help of the Sea (D); after "which he assum'd the Shape of the Bird *Ibis* (E), of a Dog (F), and of a Dragon (G)."

VIII. KREXNO is here the eighth Incarnation, and resembles very much that of the same Number in the foregoing. "He was seven Times transform'd into a Horse (L), "once into a Bull, and another Time into an Elephant. The greatest Title he ever "had was that of *Cowherd*, and that because he had sixteen thousand Cows in his keeping.

“ ing. He has a Wound in his Breast. His seven Brethren were kill'd by a Giant
 “ whose Name was *Kans*. *Jessodba* being with Child of *Krexno*, the Giant seiz'd up-
 “ on her, and threw her into Prison, and had her guarded by four Giants, (B. C. D. E)
 “ and a Serpent who surrounded the Place of her Confinement. The Giant *Kans's* De-
 “ sign was to dispatch *Krexno*, *Jessodba's* eighth Child, in the same Manner as he had
 “ kill'd the other seven; but happily for the Babe, the Giants fell asleep at the Moment
 “ of his Birth, by which means *Jessodba* had an Opportunity of saving herself and the
 “ Child by flight; the latter afterwards put the Giants to Death.”

IX. THE ninth Incarnation is that of *Bhavani*, “ whom the *Bramins* call *Kaste* or
 “ Power: They add, that the latter bears the Name of *Kasthennet*, i. e. Powerful or
 “ Mighty. Every Thing they relate concerning this God and Goddess is mysterious;
 “ they both signify Matter, and the Principle of Beings; and every Thing they assert
 “ of *Pussa* (a *Chinese* Divinity) and of *Harpocrates*, may be ascribed to *Kasthennet*,
 “ who was chang'd into *Lotum*, and afterwards governed the World. The Origin of
 “ the Fable of *Lotum* is grounded on the Nature of that Plant, which is always in Wa-
 “ ter, and delights in Moisture; and the last, according to the *Egyptians*, is the Princi-
 “ ple of all the Productions of Nature. The four Arms of *Bhavani* represent the four
 “ Elements.”

X. HAR is the Subject of the tenth and last Incarnation, which is not yet accomplish'd.
 “ The *Indians* firmly believe, that he will destroy the Law of *Mahomet*, and extirpate
 “ his Followers: they add, that he will first manifest himself under the Figure of a
 “ Peacock, and afterwards assume the Shape of a winged Horse.”

AFTER having thus given two different Explications of the Incarnations of *Wistnou*,
 we now return to his Worship, and the various Manner under which he is represented.
Wistnou, as we just now observed, is called *Bexbno*, and *Permal*, in the *Dissertation on*
the Manners and Religion of the Bramins. If *Dapper*, who has given us a Description
 of *Asia*, may be credited, he is also represented under the Figure of a Column; but that
 agrees only with *Ixora*, as we shall shew hereafter, when we shall mention that Deity
 under the Name of *Mabadeu*.

WISTNOU under the Name of JAGARNAT.

WISTNOU chose this Name in the seventh Incarnation, according to Father
Roth above cited. Here follows the Particulars which *Bernier* has related on
 that Subject in the second Volume of his *Voyages*, Page 103, & sequent. Edition print-
 ed in 1709. He tells us, that in *Jagarnat*, a City situated in the Gulph of *Bengal*, is
 a famous Pagod sacred to the Divinity who bears that Name. “ A Festival is there ce-
 “ lebrated annually, which lasts eight or nine Days, at which upwards of an hundred
 “ thousand Pilgrims are sometimes assembled. A pompous wooden Machine, adorn'd
 “ with extraordinary Figures of all kinds is rais'd, which is set on fourteen or sixteen
 “ Wheels, like a Piece of Cannon on its Carriage, and is push'd forward by fifty or
 “ three-score Men. In the Middle, *Jagarnat*, very richly adorn'd, is expos'd to public
 “ View, and is carry'd from Temple to Temple.”

THE first Day that *Jagarnat* is thus expos'd to the Devotion of the Pilgrims, there
 is always such a prodigious Croud of them, that a considerable Number of them never
 fail to lose their Lives; some being stifled, and others trod to Death: But then it is

very meritorious to die in this Manner; and this kind of Martyrdom is ever considered as glorious by Men, and crown'd with Blessings from Heaven. This is one of the Articles of the *Indian* Faith. Other Devotees, whose Zeal burns fiercer than that of the former, throw themselves like so many mad People under *Jagarnat's* triumphal Car, purposely that they may be crush'd to Pieces under the Wheels. But we must go to the Source. The Doctrine of ^a Transmigration justifies in some Measure the Extravagance which appears at first Sight in this Behaviour. The agreeable and delusive Idea which the *Indians* form to themselves of a glorious Transmigration, with which their earnest Desire of obtaining a Sight of *Jagarnat* will be rewarded, justifies their Suffering in that View, all that the Christians themselves would submit to with the same Intrepidity, were the Metempsychosis of the *Bramins* one of the Principles of their Religion.

BUT to return to *Jagarnat*; *Bernier* takes notice of a remarkable Circumstance which is practised in the Worship of that Idol. The *Bramins* single out a beautiful young *Indian* Virgin, and carry her with great Pomp and Ceremony into the Pagod of *Jagarnat*, in order that she may there become the Wife of the God. However, tho' the Bride spends the Night with the God, her supposed Husband, it is generally believed, she is not made his Wife, but by Virtue of an Order given by *Jagarnat* to some *Bramin* to consummate his Marriage with her by Proxy. The young Maiden enquires, on this Occasion, of the pretended *Jagarnat*, whether the Year will be fruitful; what Processions, Festivals, Prayers, and Alms must be offer'd up in his Honour, in order to obtain a fruitful Year. However, *Jagarnat* is not so greatly enamour'd, but he has Leisure to attend to his Interest: But the polite Behaviour which a Man, who has ever so little Notion of Gallantry, is oblig'd to assume, with regard to this Bride in the Honey-Moon, makes us think that the Proposals which are made on these Occasions are favourable enough to be accepted with Pleasure by both Parties. The next Day after the Marriage, the Bride is carried in Procession from the nuptial Pagod to another which stands near that of the God her Husband.

IXORA under the Name of MAHADEU.

MAHADEU signifies the Sovereign God ^b. He is represented under the Shape of a Pillar, which diminishes insensibly from its Base to its Extremity at Top. This Extremity is very round. ^c The Figure here represents the Inside of a Pagod of *Mahadeu*, the Form of the God, his Worship, and the Homage which Devotees pay him. All the monstrous Figures with which the Pagod is adorn'd, are so many *Indian* Symbols or Hieroglyphicks. They offer to *Mahadeu* Milk, Oil, Rice, and such like Things.

THE *Bramins* are very humble and devout at their Entrance into the Pagod of *Ixora*, and take off their Shoes and Stockings to do him the greater Honour, before they set their Feet on the Threshold. The same Ceremony is observ'd with regard to *Wistnou*. Whenever they are within a Pagod, they are always oblig'd to have the Pagod to their Right, and never to their Left. The first Ceremony is also observ'd in the *Jewish*

^a Notwithstanding that Transmigration, according to the *Indians*, is a Punishment inflicted on human Nature; it is nevertheless pretended, that the Merit of this Martyrdom is so great, as to change the Punishment into a kind of Reward.

^b It is probable that this Figure is the Emblem of what was generally call'd *Priapus*; and that the modern *Indian* Idolaters, as well as those of Antiquity, have equally considered it as the God of Nature

^c That which is under the two last Incarnations.

Religion. We have already taken Notice, in the *Dissertation on the Manners and Religion of the Bramins*, that every *Indian* Deity has an Animal for its Symbol, call'd by the *Indians Vabanam*; to which we shall add, that their Gods are frequently represented sitting on Tygers, or other Animals, and even on Mice. We are not to doubt, says *Pietro della Valle*, in the fourth Volume of the *Voyages*, but that the *Indian* Sages, who endeavour to keep the common People in the most profound Ignorance, have veil'd the Secrets of Nature, the Mysteries of Religion, and even the most remarkable Incidents in Histories under Types and Allegories. Thus what appears vastly ridiculous to the Eye, and is even repugnant to common Sense, is made in some measure plausible, when unfolded and explain'd by a knowing and sincere *Bramin*.

THE Pagods of *Mabadeu*, which *Della Valle* saw, were all adorn'd with various kinds of Figures, in which he agrees with other Travellers, and are generally painted red with white Streaks or Lines intermix'd. These two Colours are in great Esteem among the *Indians*, who, according to the abovemention'd Author, may possibly have borrow'd that Custom from the *Egyptians*, which we believe to be true. The Female *Indians*, and a certain Order of religious Idolaters, chuse to have their Clothes red, rather than of any other Colour. Certain *Joguis* put a Lay of Red mix'd with Yellow on their Bodies, which Custom is of great Antiquity, since *Strabo*, on the Testimony of *Onesicritus*, relates that the *Indian Gymnosophists* did so in *Alexander's* Time.

THE Pagods of *Mabadeu* and of *Wistnou* are for ever crouded with Beggars. *Della Valle* relates, that those who are continually entering them to Worship, had Bells in their Hands, which they rung. Several *Joguis* naked, (or who may be almost said to be so, since they have nothing but a large Piece of Linnen Cloth wound round their Bodies, which scarce covers the *Pudenda*) assist continually in the Pagod, at the religious Homages which the People pay to *Mabadeu*. The Foreheads of these *Joguis* are painted Red and Yellow, but their Bodies have none of these Ornaments. *Della Valle* is of Opinion, that these *Joguis* are the Disciples and Successors of the antient *Gymnosophists*. The Pagods are illuminated with Lamps, &c. which burn incessantly before the Images of *Mabadeu* and *Wistnou*. The same Ceremony is observ'd with regard to the other Deities.

I X O R A under the Name of *L I N G A M*.

IXORA bears also the Name of ^a *Lingam*. From the Idea under which it is represented in the Figure, we may best compare it to the ^b *Priapus* of the Antients. The *Joguis* wear the *Lingam* about their Necks; but it would be impossible for Fancy to invent any thing more obscene, than the Posture in which they represent this double Figure, to whom they assiduously offer the First-Fruits of their Meals. We ascribe to the Notion the *Indians* entertain, that every Thing is formed by Generation, the blind Devotion they pay to this *Lingam*, in which they confound the Agent with the Means he employs. It will be impossible to justify them in any Manner on this Head, but by considering it as a Type or Symbol, which still cannot but be very shocking to Decency and good Manners: But we cannot help thinking that those who first invented these mysterious Figures, were naturally inclin'd to satiate by Lust, what they exhibited for the Emblem of a Deity.

^a *Dissertation on the Manners and Religion of the Bramins.*

^b See what was before observ'd in this Head, on the Sixth Chapter of the *Conformity of the East-Indians*, &c.

IT cannot be denied, but that the Worship which is paid to Nature, may have migrated from the *East* into the *West*, together with the symbolical Figures under which they represented it: We are therefore not to wonder, that the same Idea should have discover'd itself under different Names, to People who live at a great Distance one from the other; since, as they both receiv'd the Object of their Worship from the same Source, they were under a Necessity of receiving the same Images with the same Ceremonies. To do these People Justice, nothing can better express the Fruitfulness of Nature, than the Union of both Sexes, and the Vigour of *Priapus*, whose ^a Name is very expressive; however, it is surprising, that Men, who, if we except some of the most brutal Savages, have always paid some regard to Decency, should be so infamously lost to all Sense of it, as to carry in ^b Procession with great Pomp and Solemnity, those Parts of the Body, which ought never to be reveal'd but in Cases of the highest Necessity; and expose them publicly in the Roads, in Houses and Temples, as is the Custom in the *East-Indies*.

PIETRO NELLA VALLE, whom we quote with Pleasure, because of his great Exactness, and the curious Researches which we meet with in his Voyages, observes, (in the 4th Volume, p. 69, and 209, of the *Bologna* Edition, printed in 1672.) that the Gods of the *Indians* are always represented naked, and that several Figures in very indecent Postures are seen in the Pagods; undoubtedly he saw the *Lingam* abovemention'd there. The other Figures might possibly represent the Vows or Homages of the devout *Indians*, among whom the Women don't scruple to prostitute themselves in honour of the Gods. Husbands behold with the most profound Humility these meritorious Prostitutions, which so often revive what we in *Europe* look upon as the greatest Injury and Affront; so true it is, that false Principles in Religion easily destroy those of common Decency, and even frequently change the very Ideas which Nature has implanted in us. As a Husband is fully persuaded he has been cuckolded by a God, he is therefore very well satisfied. The ^c *Joguis* is the Idol's Curate, and performs the Ceremony in Quality of his Proxy, while the devoutly-patient Husband, in the mean Time, washes the Saints Feet, and pays him the utmost Veneration. The People of the House withdraw, and leave the Lady to the Saint's Embraces. When this Institution was made, the crafty *Indians* undoubtedly insinuated some Hopes of future Felicity at the same Time. When we have once found out the Secret of gaining an Ascendant over Peoples Minds, can it be a difficult Matter to assure the Female Devotees, that,

^a This Word is originally *Hebrew*, and signifies *Father of Fruits*.

^b "In certain Places in *Italy*, they were wont to celebrate the Feasts of *Bacchus* (*Liber*) but in so licentious a Manner, that they used to worship in his Honour, that Part of Man which chiefly distinguishes the two Sexes; and this not in Secret, in order that Modesty might not be put to the Blush, but in Publick, to make the Triumphs of Iniquity the greater: For they seated him honourably in a Chariot, and this, after having been drawn up and down the Fields, was carried about the City, &c. in the same Manner." *St. Augustin, De civitate Dei. lib. 71. ch. 21.*

^c *Historical Dissertation on the Gods of the East Indians, Ch. IX.*

^d *Fryar's Voyages to the East-Indies.* There are few Readers but have heard in what Manner the *Babylonish* Women used to prostitute themselves in Honour of *Mylitta*, the *Venus* of the *Chaldeans*; but according to *Herodotus*, they never prostituted themselves but once in their Lives, and then to Foreigners only. These Females, whose Heads were crown'd with Flowers, used to go and seat themselves in the Temple of *Mylitta*; the Foreigner was allow'd to make choice of the She among them whom he liked best, which done, he threw Money to her, and the Woman thus pitched upon, was not permitted to refuse it, though the Sum were never so trifling, because it belong'd to the Goddess. The *Belles* soon did their Business, but as for the Ugly, they had the ill Luck to linger a long Time, before they could pay their Homage to *Venus*. Religious Prostitutions were also practis'd in the Island of *Cyprus*. *Tavernier* mentions a Pagod of *Cambaita*, whither the *Indian* Courtisans go in Pilgrimage. Such as are grown old in the Profession, purchase young She Slaves with the Money they have got, and bring them up in the Trade; and when their young Pupils are of Age, their Mistresses carry them to the Pagod, and there abandon them to the Idol.

we may properly call the Master of the Ceremonies, appear'd at the Head of the Proceſſion, holding a little Bell in his Hand, which he rang continually; he was followed by ſeveral Perſons: After which came two Torch-Bearers, who walk'd immediately before the *Virrena's* Sedan; another Miniſter of the Pagod walk'd next, carrying Incenſe. Such was the Order of the Proceſſion, which was firſt made in the Green round about the Temple, whence theſe Devotees ſet out by a Gate oppoſite to that by which they enter'd. After this, the Proceſſion went out of the Green into the Street, little Bells ringing, Flutes playing, and Drums beating during the whole March. Poſſibly, ſays our Author, they went and made a * Station at ſome other Pagod of the Place; be that as it will, they return'd back in the ſame Order, and were follow'd by a conſiderable Number of Devotees of both Sexes, into the Green on which the Pagod ſtood, whence they firſt ſet out, and round which the Proceſſion march'd three Times.

THE remaining Part of the Ceremony has certain very particular Inſtances in it: The Proceſſion, after having gone thrice round, as was before obſerv'd, ſtopt at the firſt Porch of the Pagod, juſt oppoſite to the Sanctuary. The Idol which lay in the Sedan, was raiſed by one of its Miniſters, and kept in an upright Poſture for a conſiderable Time, in order for its receiving the Homage of another Prieſt, who ſtood oppoſite to it in the Sanctuary, though at a pretty great Diſtance from it. The Manner in which this Prieſt paid his Homage, was by making ſeveral Circles with a Torch, downwards and upwards, and upwards and downwards, in honour of *Virrena*; and theſe religious Circles always terminated downwards. This being done, he drew a Right Line with his Torch from the Side oppoſite to the Circle, to that where the Circle began. However, the Circles don't always begin on the ſame Side, but go ſometimes to the Right, and at other Times to the Left.

THIS is what the Prieſt obſerv'd in the Sanctuary of his Idol; after which, he came out of it, and going through the Rail, or rather Palliſades, on which a certain Number of Torches were placed, he preſented himſelf before the Idol in the firſt Porch of the Pagod. We may naturally ſuppoſe, that he only, as chief Miniſter of *Virrena*, was allow'd to go this Way, ſince the other Devotees, not even the Prieſts themſelves, paſs'd always by the Rail. He came up to it ringing his little Bell, Drums beating, and Flutes playing at the ſame Time, and was follow'd by a young Clerk, who carried a Baſon fill'd with conſecrated Water, in which ſome Sandal Wood was put, of that kind undoubtedly with which ſome religious Orders among the *Indians* paint their Foreheads. The Prieſt turn'd thrice about the Idol with the Baſon, obſerving to begin always towards the Left, which was the Right, with regard to the Sedan on which the Object of this Ceremony was ſeated. The three Turns ended exactly in the Place where they began; after which, the Miniſter ſet down his Bell, and ſtopping by the Side of the Sedan with the Baſon in his Hand, dipp'd his Finger in the ſacred Water, in order to mark the Idol on the Forehead, or on ſome other Part with it; for *Della Valle* does not tell us which. The Prieſt pour'd ſome of this Water into his Hand, and rubb'd his Forehead with it, and did the ſame to him who carried the Statue of *Virrena*, and threw the Water which was left without the Pagod, at ſome Diſtance, and oppoſite to the Sedan; and taking a Wax-Taper in his Hand, drew in the Sedan, and even in the Preſence of the Idol, a great Number of Circles like to thoſe he had before made; which being done, he drew certain Lines. Having done this, he put out the Candle, and concluded this Act of Devotion by taking the Idol *Virrena* in his Arms, which he carried aloft till he was got to the Sanctuary, when he again ſet it in

* Station is an eccleſiaſtical Term, and ſignifies to viſit with Devotion one or more Churches a certain Number of Days and Times, and to ſpend ſome Time in Prayer there, in order to appeaſe God's Wrath, and to obtain ſome Bleſſing from his unbounded Mercy.

its Niche. Then another Minister began to distribute among the Faithful who were assembled, Chich Peas mix'd with little Pieces of *Indian Nut*, all which was undoubtedly blest'd and consecrated in due Form. We may presume, that these were the Fragments of the Offerings which had been made to the Idol; but be that as it will, the Devotees eat what the Priest gave them with great Respect and Devotion. We are to observe, that the Men, that is, the secular Part of the Assembly, were not admitted any farther than the first Court, whereas the Women were plac'd near the Rail, *viz.* between the first Porch and the Sanctuary, and to the Right and Left of the Lights.

THE Processions of the *Indians* always open with the Sound of Instruments; the Music are generally at the Head of the Procession, several of whom are Trumpets, who are followed by a great many female Dancers, two and two, and all of them unveild. The Virtue of these Dancers consists in their prostituting themselves out of Love for the Gods. We shall mention them once more in the Sequel; after the Dancers, come the Sedan of the Idols, which are follow'd by a great Number of Persons carrying *Indian* Pikes and Lances, adorn'd with silk Streamers, and several Umbrells set off in the same Manner. Other She-Dancers walk at equal Distances on both Sides the Sedan; but as these are not oblig'd to dance, they have a Piece of Stuff like Kerchiefs on their Heads, which hangs on their Shoulders, and falls down as low as their Stomachs. Such She-Dancers as are nearest the Sedan, have a small silver Staff in their Hands, the End of which is set off with Hair; these Staves are to drive off the Flies from the Idol. The Priests of the Pagod and the *Indian* Friars afterwards advance forwards with Torches in their Hands.

K A M A E T Z M A.

THE Figure represents the Pagod of *Kamaetzma* adorn'd with several grotesque Figures, after the Manner of other Pagods. *Kamaetzma*, according to the Tradition of the *Bramins*, is Wife to *Ixora*, or *Eswara*, but we cannot say whether she be the same with *Parvati*. There is a remarkable Ceremony observ'd in honour of this Goddess, the artful Manner whereof discovers both the Credulity of the People, and the Assiduoufness of the Priests to make their Advantage of it. They carry annually to her Pagod, on the Day of her Festival, a great Quantity of Fruits of various Sorts, and dress up a young Child with Flowers, whom they afterwards set on the Side of a deep Grotto, which has a Communication with a great subterraneous Passage. Night is no sooner come, than they shut the Pagod very carefully, in which the Child is left alone; but one of *Kamaetzma's* Ministers comes in the Night, takes away the Fruits, and afterwards carries both them and the Child to the Bottom of the Grotto, whence he returns the next Day with the Child, crown'd with Flowers. We may presume, that these Fruits are the First-Fruits offer'd to a Deity, who enjoys the same imaginary Quality among the *Indians*, that *Pomona* had formerly among the *Romans*.

Pilgrimages of the Indians.

THE *Indians* go in a Pilgrimage to the Temples of their Idols, and these, when they fancy they have obtain'd any particular Blessing from them, never fail to raise Monuments in their Honour, as a Testimony of their Gratitude and Acknowledgment, wherein are represented the Cure which they have wrought, or the Danger they have escap'd. To give some Instances of these Customs, *Pietro della Valle* relates, that near

* See what was before observ'd of the Pagod of *Jagarnat*, in the *Conformity of the Customs of the East-Indians*, § XXXVIII, &c. and in the *Dissertation on the Manners and Religion of the Bramins*, &c. Ch. XIV.

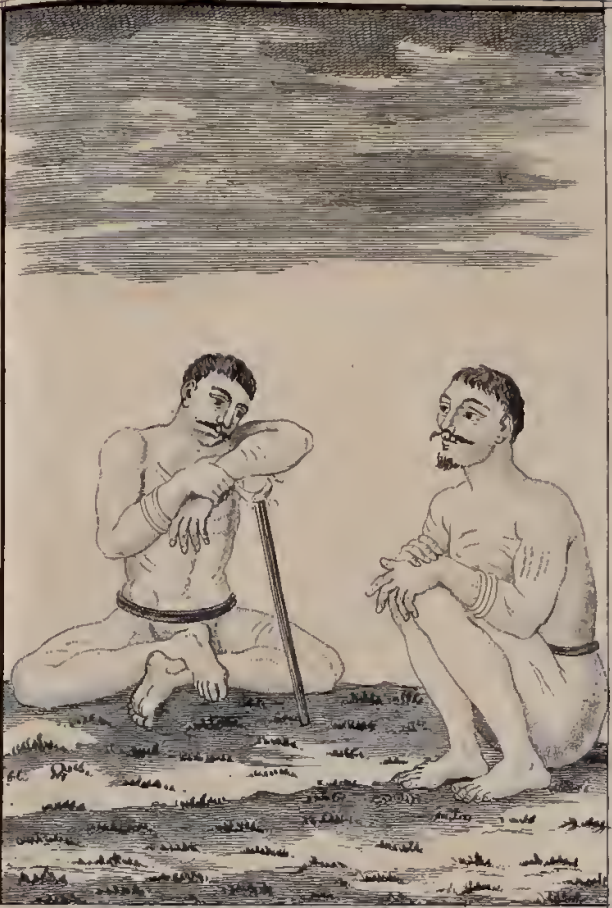
Mount Gate is a Pagod sacred to *Hanuman*, or *Hanuman*, the Ape-God before mention'd. In this Pagod the Statue of the Ape-God is seen in the Midst of a great Number of lighted Lamps^a; the famous Traveller above mention'd saw a silver Hand hung up there near the Idol, which undoubtedly had been given by some Devotee, whom *Hanuman* had perhaps cur'd of some Ailment in that Part. The same Traveller relates, that he himself was an Eye-Witness to the Preparations which were made in this Pagod, for a solemn Pilgrimage that was to be undertaken, which he compares to those of *Loretto* and *Rome* in the Jubilee Year. *Hanuman* made one of the Company, and was carried in a Sedan, Instruments accompanied with Voices playing as he went along.

THE fourth Figure in the Plate A, represents the Dress of a *Bramin* She-Pilgrim; we must not omit, that these Devotees at their Return from these Pilgrimages, are usually set off with such Leaves and Flowers as the Priests adorn the Faces of the Idols with. When these begin to wither, they are distributed among the Pilgrims, who receive them with the highest Testimonies of Devotion, kissing them, and wearing them on their Heads, as a manifest Token of the Veneration and Respect they have for them. The *Indians* tell us, that these Leaves and Flowers are endued with certain extraordinary Virtues, which they undoubtedly receive from the Holiness of the Idol; but 'tis certain, they bring in very considerable Profits to the Priests. We are of opinion, that these People have the same Idea of Pilgrimages as other Nations; 'twould be needless to spin out our Reflections to a greater Length.

Penances, Austerities, and other Customs of the like Nature practis'd by the Indians.

WE have already mention'd some of these Customs in the 13th Chapter of the *Dissertation on the Manners and Religion of the Bramins*; but there are others much more surprizing than the above-mention'd, especially among the *Joguis*, who affect to devote themselves to the most dreadful Torments, from a Principle of Pride and Fanaticism. 'Twould be no difficult Matter to find these two Principles in the Hearts of such as affect to be more holy than their Neighbours; and that because these Persons voluntarily submit to certain Punishments which no one inflicts upon them; and which, the Author of Nature himself could not require at their Hands, without being unjust in some Measure. The Heart of Man is very oddly fram'd; was a Prince so cruel, as to command some of his Subjects to lie all their Lives among Ashes, or to stand upright, and not lean once, for the sake of procuring some Ease, till they died, such a Monarch would infallibly be look'd upon as a Tyrant, and yet we meet with some Men who inflict such Punishments upon themselves. But to pursue our Reflections, there cannot one Religion be nam'd, some of whose Professors don't voluntarily accustom themselves to the most dreadful Torments and Austerities, though at the same Time they dare not pretend to say, that Heaven commands them to torture themselves in that Manner. Perhaps some Devotees might object, that Christianity enjoins her Professors to exercise these Severities on themselves; but we cannot bring ourselves to think, that ever any Person went such Lengths, as to pull out an Eye, or cut off an Arm, to escape the Temptations to which they might otherwise be liable; and in case there have been any so silly as to emasculate themselves, in order to check certain irregular Impulses, which very often the most pious Christian is no more able to suppress than an Infidel, such deluded Wretches have been charitably told, that the Gospel did not require they should castrate themselves, and that Impotency does not make a Man a better Christian.

^a He mentions this Manner of fulfilling one's Vows in another Part of his Voyages



Two other JOGUIS | Deux autres JOGUIS | RELIGIOUS PENTITENTS | RELIGIEUX PENTITENS
 Who SLASH themselves | qui se font des INCISIONS | of the Sect of the JOGUIS | de la Secte des JOGUIS.



BRAMINS who feed birds | BRAMINES qui nourrissent | A JOGUIS who keeps a peacock | JOGUI qui nourrit un ?
 out of Devotion | des OISEAUX par devotion | from a principle of Devotion | PAON par devotion



PROCESSION of GANGA.

La PROCESSION de GANGA.



FESTVAL of DULY.

La FÊTE de DULY.

BUT to return to the *Joguis*, whose Name, according to *Bernier*, signifies, United to God; they are a kind of Hermits, who are the more vile, because they fancy themselves to be distinguish'd from all Mankind by their excessive Sufferings: These are generally seen standing under Trees, or near their Pagods; some of them go stark naked, whose tangled Hair, divided as it were into Branches, descends lower than their Knees; they hold their Arms a-cross over their Heads, and stand all their Life-time in this Posture: Other Penitents sleep on the Ground, with one Leg higher than the other, and their two Arms rais'd above their Heads, without once removing them. These two Attitudes are represented in the third Compartment of the Figure A. These wretched Penitents lose insensibly the Use of their Arms and Legs; but then some young Novices of their Order^a attend upon them with such an Awe and Respect, as is worthy a better Cause. There are even some Persons of both Sexes, who make a Vow of devoting themselves to their Service, and these are wholly employ'd in soothing the voluntary Sufferings of the *Joguis* with Alms and Refreshments, and to cleanse them of their Filth. The four Compartments of the Plate B, represent several other whimsical Postures of these Penitents; those of the second Compartment slash their Bodies in several Places; those of the third, fancy they do a very meritorious Action in feeding a Peacock for *Bruma's* sake, to whom that Bird is sacred; those of the fourth, who are ever expos'd to the burning Rays of the Sun, observe the same Piety with regard to other Birds, and carry their Charity so far, as to let them perch upon their Heads. When these hold their spiritual Conversations, they sit close together in a Ring, and tie at the End of a Stick, a Banner or Standard, made of several Pieces of Stuff or Linen Cloth of different Colours.

THE first and second Compartments of the Plate A, (representing the uneasy Posture of two Female Penitents; the first whereof attends to the Prayers of a She-Devotee, who recommends herself to her; and the other fancies her Gods will look upon her continuing always in the same Posture as a very meritorious Action;) oblige us to do justice to the Piety of their Sex, which is often more fervent than that of Men: The Reason of this, is, because their Thoughts are less distracted; not to mention, that Women have a more obstinate Bent, or are more inclin'd to give into extraordinary Practices. But all this is no more than the natural Result of the Complexion of their Minds, which are easily captivated by a gaudy Outside.

SOME *Joguis* confine themselves in Cages, which are set on the Top of a thick Stake fix'd in the Ground; these Cages are so little, that the Penitent is prodigiously tortur'd in them. Under these Prisons, and on a Piece of Wood which goes cross the Stake, two little Idols of *Ixora* or *Mahadeu* are placed, the perpetual Object of the Worship of all Recluses. Some holding a Sabre in one Hand, and a kind of Shield in the other, go up a Crane with great Boldness, when hooking themselves to an Iron, which runs a considerable Way into their Backs, they spring forward into the Air, with such a Boldness and Intrepidity, as might justly excite our Admiration, was not an insupportable Pride the only Motive of it. In these mad Gambols, their only Care is to make a vain Ostentation of their Sufferings, when flourishing their Sabres, and launching out into the most extravagant Praises of their Idols, they endeavour to draw the Eyes of the Spectators upon them, by performing several Feats of Agility, to the great Scandal of the Religion they endeavour to instil into the Minds of their Disciples. Some of these *Joguis* plunge into the *Ganges*, in hopes of being devour'd by Crocodiles; and these silly Wretches fancy they shall thereby obtain the Felicities of the next Life. In fine, others kill themselves in Presence of their Gods.

^a *Bernier*.

BALDÆUS relates, that *Canara* in the Kingdom of *Cananor* is very famous for its *Joguis*, whose Lives are consider'd by the *Indians* as so many perfect Models of Piety and Holiness. These Saints generally live in Pagods, but they often walk stark naked with little Bells in their Hands, in order to call the Pious of both Sexes to their Devotions. If this Author is to be credited, their Women of the greatest Distinction handle the Privities of these Saints for God's Sake; perhaps our Prudes, who affect a specious Insensibility, might in Time be brought to acquiesce with this kind of Devotion, were this Custom to be once introduc'd among us.

SUCH are the *Joguis*, whom Travellers represent as a set of dangerous Hypocrites, that often conceal the most flagrant Vices; * but notwithstanding this, the *Indian* Devotees go daily and salute them, kiss their Hands, and stand in the most humble Postures, while they listen to the Sentences which are utter'd by these shameless Religious. *Della Valle* tells us, that they live in Community, under the Direction of a Superior, in the same Manner as our Monks; but they are continually wandring about, even in Cities, where they always live in the Streets, or the Places of public Resort, in which, as was before observ'd, they stand naked, without once moving, or discovering the least Motion. We are likewise assur'd, that there never was a *She-Indian*, whether Wife or Widow, but beheld this Nakedness with a stoical Indifference; but 'tis certain they could not be parallel'd in *Europe*, where 'tis not the Fashion to go naked.

DELLA VALLE tells us moreover, that they hold spiritual Conferences among themselves, and have certain Exercises relating to the Sciences; but he concludes from one of their Books call'd *Damerd Bigiaska*, that Magic is their only Study. He adds, that they pretend to have Revelations, by the Virtue of their spiritual Exercises, Prayers, and Fasts; and that a secret and carnal Commerce, which they hold with the Demons or *Genii*, enables them to pry into Futurity. They assure, that these Intelligences appear to them in the Shape of Women; and that if they can but be so happy, as to bind themselves to them by the Ties of a spiritual Marriage, (which possibly may be the Effect of an Imagination inflam'd by the Lives they lead) they then may flatter themselves so far as to think they are entirely spiritualiz'd, and that their Nature is something more than human.

AFTER having spoken thus far of the *Joguis*, we may justly add some other Particulars concerning the *Enlightned* among the *Indians*. "Some of these, says *Bernier*, quit the " World entirely, and generally withdraw, like so many Hermits, to some unfrequented " Garden, far remov'd from all inhabited Places, and never after once set their Foot in " Cities. In case any Thing is carried them to eat, they take it, otherwise they do with- " out it, and 'tis believ'd that the Grace of God enables them to subsist in their " perpetual Fasts and Austerities, and above all, wrapt up in Meditation — Nay, 'tis " sometimes so deep, that they continue whole Hours together in Extasy; during which, " the outward Senses suspend all their usual Functions, (which would be wonderful and " surprizing, were it true) that they see God himself under the Form of a certain very " white, strong, and ineffable Light, with as inexpressible Joy as that of our Saints, who " have had a strict Intimacy with Christ, and the Blessed Virgin. He adds, that these " *Enlightned* prescribe Rules to themselves, in order to bind down the Senses by insen- " sible Degrees; they saying, for instance, that after having liv'd for several Days upon " Bread and Water, they must then withdraw alone to some Solitude, where they must " keep their Eyes fix'd on high for some Time, without once stirring; then bring them " gently downwards, and fix them equally on the Tips of their Noses, just as much on " one Side as on the other. and continue with their Eyes thus fix'd, till such Time " as the above mention'd Light comes." *Bernier* farther assures us, that some of these *Joguis* study Chymistry and the occult Sciences; but the most dangerous of all, are those

* *Pietro della Valle.*

whose Devotion being less unpolite and rustic, indulge themselves so far as to converse freely with the World. These go bare-footed, bare-headed, and bind a kind of Scarf about them, which reaches down to their Knees, but then they are not so filthy and slovenly as the other *Joguis*: They enter with great Familiarity into the Houses of the Heathens, who think they bring the Blessings of the Gods along with them: 'This is what *Bernier* relates, in a Letter of his *Concerning the Heathens of Indostan*.

THE *Indians* have another Order of ^a *Bramins*, who not only live in the strictest Celibacy, but are so scrupulously chaste, as never once to look upon a Woman. They have People to walk before them, purposely to give notice to all the Women they meet, to get out of their Sight.

*Par de pareils objets les ames sont blessees,
Et cela fait venir des coupables pensees.*

Moliere's *Tartuffe*.

The Sense in *English*.

Such Objects as these taint the Mind, and awake guilty Ideas.

SUCH Instances would almost persuade us, that the Creator never intended Devotees should propagate their Species; however, there are very strong Proofs to the contrary. Nevertheless, the *Bramins*, with all their boasted Modesty, could not pretend to compare themselves with the Priests of *Cybele*, since the latter used to suppress all Temptations which the fair Sex might excite in them, by a voluntary Castration.

DELLA VALLE has describ'd the Manner of their ordaining a Doctor, Priest, or Religious, which merits to be taken notice of in this Place. The Candidate, cloth'd in White, with two large Umbrello's on each Side of him, was carried in a Sedan into the midst of the Green, on which the Pagod stood, follow'd by a led Horse, and accompanied with a great Concourse of his Brethren, who intended purposely to honour the Instalment; the Sedan and the Doctors were preceded by several Soldiers and Players upon Instruments: During the March, the She-Dancers, who sang at the same Time, and seemed to be led up by another Person that danced singly, and with her Face always turned towards the Sedan, danc'd a *Ballet*, or Figure-Dance, after the *Indian* Manner. The Ceremony of the Ordination was perform'd by pouring Water on the Candidate's Head. The Dances being ended, the Sedan was carried out of the City. The Procession made several Stations, as they went along, the Dances still continuing; but they always danc'd the last Figure-Dance, when the Doctor was got to his House.

WE are told, that these Doctors, who are both Priests and Religious, always affect a grave, severe, and wandering Air; the Manner of saluting them, is to throw one's self prostrate at their Feet, and afterwards to kiss them. 'Such as aspire at being *Gægis*, are Novices for six Months; one of the chief Circumstances of their Probation, is to mix about a Pound of Cow-Dung with their Victuals.

THE Figure, N^o C. represents the Manner of accomplishing all such Vows as are made to *Ganga Gramma* in a Fit of Sickness, or any other imminent Danger. The Worship and Ceremony which are observ'd with regard to this Deity, are justly describ'd in Ch. XI, Part II. of the *Dissertation on the Manners and Religion of the Bramins*; to which we shall add three Observations. I. That the Idol which is carried up and down in a Chariot,

^a *Baldaus* calls them *Tirimimpi*.

is made like that of *Jagarnat* ; whence it may be presum'd, that *Ganga* and *Jagarnat* are one and the same Deity. II. That certain Devotees are so unaccountably infatuated, as to lay themselves under *Ganga's* Chariot, and are there crush'd to Pieces, which is also done to *Jagarnat*, as was before observ'd. III. That they sacrifice He-goats in Honour of *Ganga*, with a View of obtaining a Remission of their Sins, in which Particular, the *Jews* and *Indians* are in some measure agreed.

THERE are among the *Indians* certain penitent Women, who are consulted in the same Manner, as antiently the *Pythian* Maid, and the *Sybil*s, &c. These devote themselves entirely to the Service of the Gods, who sometimes honour them so far as to lie with them. People croud from all Parts, in order to consult them about Futurity, and their Answers are look'd upon as so many Decisions, which as Chance sometimes verifies, Prepossession rarely suffers to be consider'd as false. We shall conclude this Article with the following Remark, *viz.* That the Enthusiasts of all Religions, and such as ascribe to themselves the Gift of Inspiration, delight in confounding the Images of carnal Love with that of God. The Ideas of *Marriage*, *Nuptials*, *Marriage-Bed*, *Generation*, *Embraces*, &c. are always present to their Imaginations. They grow warm with these Reflections, nor are even the Legends of our Saints exempt from them, and to these we refer the Reader.

The ADORATION of the INDIANS, and their Religious Dances.

THE Manner of the *Indians* adoring their Gods, is by clasping their Hands before them, and by bringing them thus clasp'd as low as possible, to denote their profound Humility : They must afterwards be rais'd by insensible Degrees in a very modest Manner, be brought near their Mouths, be very religiously kiss'd, and thus clasp'd be laid on their Heads ; which, according to the *Easterns* both antient and modern, is the greatest Testimony of Respect that can possibly be shewn to any Object. Common Prayers are always said standing ; but when the Circumstances of the Devotee seem to require a more profound Humiliation, he must fall prostrate with his Face against the Ground, touch it with his Forehead, and kiss the Dust : This Homage being perform'd, the Devotee then commonly turns himself round some sacred Tree, great Numbers of which are set near their Pagods. The Ceremony concludes with an Offering of Rice, Oil, or Milk ; and lastly, the Devotee goes away, having first bestow'd an Alms upon the Ministers of his Gods.

THE religious Worship of the *Indians*, with regard to their Idols, consists in incensing them, and washing them every Day, and presenting them with Eatables.

WE have already taken notice of the religious Dances perform'd in honour of the Gods, by a Company of Women who unite together Religion and Prostitution. These Dances suit exactly the Way which those Women have made choice of, they being accompanied with all such Postures as are most shocking to Decency and good Manners. The Priests themselves dance before the Idols with only a Pair of Drawers on ; they have a Sword in their Hands, with which they perform several nimble Feats ; the Manner of their worshipping the Idols, is conformable to the Ideas they have form'd to themselves of their Gods, or to such as they desire to instil into the Minds of the People. 2

*The Veneration the INDIANS pay to SERPENTS; of their
Inchantments and Oracles.*

THESE Subjects have been already treated in the XXVI. and XXVII. Sections of the *Conformity between the Ceremonies and Customs of the Indians*, &c. to which we shall now add the following Observations.

THE *Indians*, according to *Baldeus*, believe that Serpents are divine *Genii*, and that the meeting them in one's way is propitious. They frequently call their Children and Cows after the Name of a Serpent. The various Representations of these Creatures, make one of the finest Embellishments of their Pagods, and they even direct their Vows and Prayers to them. A ^a Traveller assures, " that whenever the *Indians* meet with Adders in their Houses, they first intreat them to go away, in the most respectful Manner; but in case Prayers are ineffectual, they endeavour to prevail with them to abscond, by offering them Milk or something else, but never drive them out by Force. If the Adder is obstinate, and will not go away, they then assemble the *Bramins*, who with all the Eloquence they are Masters of, lay before the Animal the several Motives which should induce it to have some Consideration for the House into which it is entred, &c.

" SOME of these Idolaters, from a whimsical Spirit of Piety, carry Milk and other kinds of Food into the Forests and Roads, for the Subsistence of these groveling and contemptible Deities; but the Reason of their so doing may possibly be, that as these Adders by this Means meet with Food sufficient to live upon in the Fields, it may hereby prevent their coming to look for any in their Houses."

WE are assur'd, that the *Indian* Priests employ a Charm, which has the Power of taking away all their Venom. *Parard de Laval* relates in his Voyages, that certain People in *India* ramble up and down the Country, purposely to practise an Art, which perhaps is no more than a quack Artifice, and great Skill in some particular Drugs. The reverend Mr. *Baldeus* corroborates this Circumstance, by the Example of a *German* Soldier, who, by the help of certain Antidotes, handled these venomous Reptiles, without the least Fear, and even laid them by him when he was in Bed. This credulous *Dutch* Clergyman owns, that he first suspected the *German* for a Wizard, but he afterwards adds, that the *Indians* of *Coromandel* and *Malabar* can charm Serpents, and make them dance by the Power of their Song. May we not suppose, that their singing in this Manner is a mere Imposition upon the People, purposely to make them believe they don't employ any kind of Antidote? Besides, how did *Baldeus* know, but that these Adders might have been taught, and brought up to Hand a considerable Time?

The *Indians* have their Oracles; but Father *Bouchet* assures us in a Letter of his written to Father ^b *Baltus* upon that Subject, that they cease in proportion as the Christian Religion spreads itself in *India*. " The Devils, says he, pronounce these Oracles by the Mouth of the Priests of the Idols, or sometimes of such Persons as are present when the Devil is invoc'd—A Fact, of the Truth whereof no one in *India* has the least doubt, and whose Evidence is such, as to silence any one who should deny, that the Devils pronounce Oracles, and that those evil Spirits seize on the very Priests who invoke them, nay, sometimes on the Spectators. The Priests of the Idols have a set

^a *Dellon's Voyages*, Paris Edition, 1709.

^b See the IXth Collection of *Letters of certain Missionaries*.

“ of abominable Prayers, with which they address the Devils when they are consulted
 “ on any Affair. The evil Spirit throws the Person whom he makes choice of for his Or-
 “ gan, into a violent Agitation; not a Limb of him but trembles, and his Head moves
 “ up and down in a most frightful Manner. He sometimes forces Tears from his Eyes
 “ —and swells him with that kind of Fury and Enthusiasm, which was formerly
 “ found among the Heathens; and which the *Indians* to this Day look upon as a Sign
 “ of the Devil's being present, and a Prelude to his Answers. — The Answers of these
 “ *Possess*, are generally made in equivocal Terms, whenever the Questions which are
 “ made them relate to Futurity, in which Circumstance they agree exactly with the O-
 “ racles of the antient Idolaters.

“ * OF all the Men who take upon themselves to pronounce the Decrees of Fate, they
 “ put the greatest Confidence in those Conjurers who pretend to discover all such Thieves
 “ as have committed any secret Robbery.” After having try'd all the common and natu-
 “ ral Methods, they have recourse to the following, of which Father *Bouchet* gives us the
 “ following Instance.

“ CERTAIN precious Jewels had been so artfully and so privately stolen from the Ge-
 “ neral of the Army of *Maduras*, that it was impossible to fix a Suspicion on any par-
 “ ticular Person; and notwithstanding the closest Search was made for the Thief, they
 “ yet could not get the least Intelligence who he was. At length, they consulted one
 “ *Ticberapili*, a young Man, who was one of the most celebrated Soothsayers in the
 “ whole Country. . . . This Man gave so exact a Description of the Thief, that he was
 “ easily found out. The unhappy Wretch, who was not so much as suspected, could
 “ not deny what the Oracle had pronounc'd; whereupon he confess'd his Crime, and
 “ protested it had been discover'd in a supernatural Manner.

“ WHEN several are suspected to have committed a Robbery, and that it cannot be fix'd
 “ on one single Person, the *Indians* take the following Method to find out the Thief. They
 “ write the Names of all those suspected Persons on different Pieces of Paper, and lay them
 “ in a circular Form; after which they conjure up the Devil with the usual Ceremonies,
 “ and withdraw, after having shut up and cover'd the Circle, so that no one can move any
 “ Thing in it. They return some Time after, uncover the Circle, and he whose
 “ Name is found out of its Place, is judg'd to be the Criminal.”

THEY have another Manner of receiving the Responses of their Gods, and that is by
 the Dreams of their Priests. We shall not take notice of several Operations, which the
 abovemention'd Author relates to justify his Opinion, viz. that the Devil pronounces O-
 racles in *India*, which he thinks are certainly above all human Power; tho' they may
 in reality be no more than so many Tricks of *Hocus Pocus*, like those of our Juglers in
Europe. We are not afraid, tho' we deliver ourselves with this Freedom, of being look'd
 upon as *so many Free-Thinkers, and as People whom an extravagant Criticism has filled*
with a Spirit of Incredulity, even with regard to Things of the greatest Notoriety, as Fa-
 ther *Bouchet* has expressed it. We believe that the *Indian* Priests may be so far Cheats,
 as to invent, without the Assistance of the Devil, many Arts to deceive the People. If
 Caves, subterraneous Places, and the Hollow of the Statues of the *Indian* Gods, do not
 seem fit Places for imposing on the Idolaters, it must be confess'd that the *Indians*
 are much more cunning than the *Europeans*: But after all, there are other Artifices capable
 of producing the same Effect.

* Father *Bouchet*. Ibid.

FATHER *Bouchet* takes notice of another kind of Oracle. " Certain Penitents, says he, perform Sacrifices by the Water-Side in a very ceremonious Manner : These draw a Circle of one or two Cubits in Diameter. Round this Circle they place their Idols, so as to stand towards the eight principal Points of the Compass. The Heathens are of Opinion, that the eight inferior Deities preside over these eight Parts of the World, at equal Distances one from the other. These false Divinities are invoked, when some one or other of these Statues moves every now and then before all the Spectators, and turns about in the Place where it stood, tho' no one comes near it. The *Indians* who perform these kind of Sacrifices, sometime place the Statue, in whose Honour the Sacrifice is perform'd, in the Center of the Circle. Whenever the little Statue moves of itself, they imagine the Gods have granted them an extraordinary Favour. But it frequently happens, that tho' they offer up ever so many Prayers, the Statue continues immoveable, which is a very unlucky Omen."

The CONSECRATION of the Ground on which they build their PAGODS. Divers Observations relating to the PAGODS.

THE foregoing Dissertations make no mention of the Consecration of the Ground on which they build their Pagods; but we must not omit this Ceremony, and some other Customs which will be mentioned in the Sequel. They first inclose with Boards or Palisadoes the Ground on which the Pagod is to be built, after which they let the Grass grow therein: As soon as the Grass is shot to a pretty great Height, they turn an Ash-coloured Cow into it, who ranges up and down, and spends the whole Day and Night there. The next Day they view the Place where the Cow has laid down during the Night, and as Cow-Dung is thought by the *Indians* to be of a very sacred Nature, they search about very carefully, in order to find whether the Cow has condescended to honour that place with the sacred Deposit of her Dung; after which they dig a deep Pit, into which they put a Marble Pillar, that rises to a considerable Height above the Surface of the Earth. On this Pillar they set the Image or Statue of the God to whom the Pagod is consecrated: If it is dedicated to *Ixora* for Instance, then *Quivelinga*, whose Posture we have describ'd, as far as Decency would permit, is placed upon the Pillar. After this the Pagod is built quite round the Pit in which the Pillar is fix'd. That Part where the God resides is very dark, but they light it up, purely to do him honour, as was before observ'd.

THE Pagods of those who live on the Coast of *Malabar*, are built of Marble or hard Stone; those of the Coast of *Coromandel* are made of huge Pieces of Stone, very closely cemented. Such is the Pagod of *Rammanakoil*, the Revenues of which amount to an immense Sum; and this Pagod is as famous in *India* for the Pilgrimages which are made to it, as our Lady of *Loretto* is among the Christians. The Pagods in *Malabar* are cover'd with Plates of Copper, and the Gates of their Greens, which answer to the Courts that were before the *Jewish* Temples, are cover'd with the same Metal. These Gates are generally made of Marble, and are enrich'd with several Figures of wild or monstrous Animals. On the Front of the Building, various kinds of Monsters are represented, which are so many Emblems of the Gods of the *Indians*, and may possibly, at the same Time, be of Use to fill the Minds of the People with a religious Terror. It is manifest from the eighth Chapter of *Ezekiel* and the tenth Verse, that this kind of Painting or Sculpture was in use among the antient Idolaters, and there's no doubt but these Ceremonies, which are so general over all the East, were originally borrowed from the *Egyptians*.

BESIDES the great Pagods, which may in some measure be consider'd as so many Parishes and Cathedral Churches, there are a numberless Multitude of little ones, built up and down the Fields and Cities, all erected from various Motives of Piety. There are especially great Numbers of them about those Places where dead Bodies have been burnt; and the great Men in *India* have several, in which they perform their private Devotions; and these have their particular Priests, in the same Manner as our Chapels.

WE have already observ'd, that the *Indians* bare their Feet and Legs before they enter into the Pagod of *Ixora*; the same Custom is observ'd with regard to all other Pagods; and as Ablutions make one of the most essential Parts of their religious Worship, they always have several *Tanks* or Reservoirs of Water dug for the Use of the Faithful. *Linschooten* relates, that the Priests of *Calicut* present consecrated Water to all who enter into the Pagods, which Custom is pretty remarkable.

^a THE Teachers make a pretty explicit Distinction between venial and mortal Sins. Ablutions are adapted to both; as for instance, they pretend to expiate a petty Sin, and to sink, as it were, to the Bottom, by plunging over Head and Ears in the *Ganges*, or some other sacred River; but there are others of so black a Dye, that no Water can possibly wash them out, be the Ablutions ever so many Times repeated; and the Wretch who has arrived at such a Pitch of Wickedness, is thrown out of his Caste, and certainly put to Death. The *Indians* rank the following among the venial Sins; the suffering one's self to be touched by an impure Person, the touching a dead Body, (nay, so squeamish are they on this Head, that they refrain from all Communication with the Relations of the Deceased for a Fortnight together) the coming near a Woman in Childbed, or the touching her Child. The same Number of Days is observ'd with regard to them; which Custom is agreeable to that of the *Jews* on the same Occasion. They also consider as a venial Sin, the coming near a Woman who has her *Naturalia*, and the touching of those who have touch'd unclean Persons. If any Person, regardless of the Uncleaness he may have contracted, presumes to eat Rice before he has purified himself, he is guilty of a mortal Sin. All Persons of Distinction, who eat Rice prepar'd by People of an inferior Caste, or have any Commerce with Women of a meaner Extraction than their own, contract the same Guilt. Any one who mixes together Rice which was put into different ^b Dishes, and afterwards eats it, commits a mortal Sin. If several *Bramins*, though all of the same Caste, eat together, they commit a Sin; and if any one presumes to touch with his Right-Hand (which is the Hand they eat with) the Person who sits next to them, such Action is also looked upon as sinful.

WHEN the Meal is ended, they are obliged to gather up all the Rice that is left, and throw it away as a Thing unclean. They clean with very fresh Cow-Dung the Place where they had eat; and though no more than a single Grain of Rice, of that which they had fed upon, were to fall upon a Person, that alone would make him unclean; and the Person thus polluted, must run that Moment to the Water, and wash himself thoroughly. If a Person puts his Finger into his Mouth, he thereby pollutes himself. If two Persons of different Castes wash together, and that he of the inferior Tribe happens to spurt Water on the other, the latter is thereby render'd wholly unclean, and the Ablution must in this Case be perform'd over again.

^a Baldeus's Description of Malabar.

^b The *Bramins* use the Leaves of the Indian Fig-Tree instead of Plates.

*The Manner how Ablutions are perform'd by the Heathens
of Malabar.*

^a **W**E before took notice of certain ^b Reservoirs of Water, which the *Indians* call *Tanks*. When the *Malabarians* wash themselves in these, they are quite naked, save only a Piece of Linnen Cloth, of about two or three Fingers Breadth, which they wind round their Bodies. These, before they go into the Water, shake a little of it into the Air, with three Fingers of the Right-Hand, in honour of *Brama*, *Wistnou*, and *Ixora*, pronouncing the following Words at the same Time; *In drawing near this Water, and touching it, I renounce all my Sins*. We must not omit three Particulars, which they believe concerning *Tanks*. 1. That the Stone which stands near those Reservoirs of Water is *Brama*. 2. That the Place in which they wash themselves is *Wistnou*. And, 3. That the *Tank* itself is *Ixora*. At their first going into the Water they divide it with their two Hands, and immediately plunge into it, after which they take Water and throw it eight Times into the Air, for the sake of those ^c eight Beings who preside over the Universe; which being done, they wash their Faces thrice, invoking at the same Time *Siri Pagod*, *Wistnou's* Wife. In fine, they take Water a third Time, and throw it towards Heaven, as an Offering to the Sun. They then rub their Hands and Feet with Cow-dung Ashes, diluted in a little Water, crying out at the same Time, *be purified*. They must put these Ashes in the Hollow of the Left-Hand: the Right, according to the *Indians*, being the Image of Heaven, and the Left of the Earth. They likewise say, that the Hollow of the latter represents the Part where Generation is performed. The Right-Hand laid upon the Left, forms the complete Figure of the Egg which we have already described, under the Name of *Ixoretta*, when we mentioned that Divinity. It was necessary to give the Reader this Hint, in order for his better understanding what we shall hereafter mention on the Ceremony of the *Indian* Purification. These, after taking some Cow-Dung Ashes, press the Right-Hand against the Left, imagining they then represent Heaven and Earth joined together. They afterwards disjoin them, and say that this represents the Separation of Heaven and Earth. They afterwards write the two following Syllables on the Ashes which they have in the Hollow of their Left-Hand, *viz.* *Ja-ra*, which these Idolaters say, expresses the Combat between the Fire and the Air in the Egg, before they were disunited. This Writing being ended, they then lay their Hands on every Part of the Body; first a little above the Navel, afterwards on the Navel itself, on the Hollow of the Stomach, on the Breast, the Forehead, the Head, the Crown of the Head, the Eyes, the Ears, and the lower Parts of the Body. While all this is doing, they turn themselves towards the eight Governors of the World, and shew their Hands are empty in the Attitude of a Person who bestows. They conclude the Purification by taking up Ashes with three Fingers of the Right-Hand, with which they rub their Foreheads, their Shoulders, and Breasts, in honour of *Brama*, of *Wistnou*, and *Ixora*.

^a *Baldeus's Description of Malabar*. The Ablutions of the *Bramins* are taken notice of in the *Dissertation on their Religion and Customs*, Chap. X. Part I. but with some Difference.

^b They nevertheless use the running Stream as often as Opportunity permits, and fancy the washing in these to be more meritorious than the bathing in any standing Water. Possibly the *Indian* Legislators may in this Case have had a View to what was proper and convenient for their Country, for all that is required in *India* is only the washing and bathing one's self. See *Bernier's Voyages to Mogul*, Vol. II. p. 138. Dutch Edition printed in 1709.

^c Their Names and Functions are found in Part II. Chap. I. of the *Dissertation on the Religion and Customs of the Bramins*.

The Holy Ashes, &c.

FROM what has been said, 'tis pretty evident that Cow-Dung Ashes are look'd upon to be of a very holy Nature; ^a and indeed the *Indians* sprinkle their Foreheads, and both their Shoulders, and Breasts with them every Morning. These Ashes are daily offer'd to the Gods, and the *Joguis* seldom fail of having a good Stock of them by them, in order to distribute them among the Devotees, who always reward them very liberally with Alms. The *Joguis* also affect to cover their Faces and Bodies with these Ashes, and also scatter them over their Idols. In fine, we shall observe that in the Courts of several *Indian* Princes, certain Persons are appointed to present regularly these Ashes diluted in a little Water, and laid on the Leaves of an *Indian* Fig-Tree. This Ceremony is perform'd publickly, and in the Morning, in order that all their Devotees may partake of this salutary Unction. 'Twould be needless to trouble the Reader with the fabulous Stories by which they endeavour to give a Reason for the Institution of this Custom, therefore I shall refer him to *Baldæus*.

WHENEVER the King or *Samorin* of *Calicut* goes to pay his Devotions in the Pagod, all the Way through which he passes is purified with fresh Cow-Dung: This being done, two Women walk before his Majesty, carrying two Vessels full of this Cow-Dung diluted in Water, and scatter it before him. The King is fasting, but the Ablution was perform'd before. In fine, not to trouble the Reader any farther with the sacred Qualities of Cow-Dung, 'twill be sufficient to observe, that the *Indian* Idolaters employ it in every Thing which requires Purification. They also use it for the cleaning their Houses, their Moveables and Utensils.

EVERY Part of the Body of a Cow is inhabited by some Deity or other. As for instance, *Quenevady* and *Superbennia* reside between its Horns, the Sun and Moon in its Eyes, *Brama's* two Wives in its Ears, *Ixora* in its Nose, *Wistnou* on its Tongue, &c. But were not all these silly Particulars the Dreams of some *Indian* Poet? Perhaps too they meant no more in it, than to express the excellent Properties of this Animal. Be that as it will, Cow's Piss is of so sacred a Nature, that those among them who are inspired with a true Spirit of Devotion, make no scruple of pouring it into their Hands, washing their Faces, and even drinking it.

THE *Malabarians* assert, that Kings are bound to be the Protectors of Cows and *Bramins*. The *Samorin* above-mention'd ^b, offers Flowers to those Animals every Morning.

The Feasts, Fasts, and other religious Practices of the Indians.

HERE follows some Additions to what has been already related on this Head, in the *Dissertation on the Religion and Manners of the Bramins*. The *Indians* have a kind of Carnival call'd *Huli*. The Engraver has exactly express'd all the different Postures of their Carnival in a former Plate.

^a *Baldæus, ubi supra.*

^b Six of the *Samorin's* Pages adorn'd with these Flowers, and powder'd, if I may use the Expression, with Cow-Dung Ashes, present themselves daily at this Prince's Levee, who afterwards sends them to present Flowers to his Cows.

THEY salute the Sun every Morning, and throw up Water to that Planet whenever they perform their Ablutions, in order to prevent the evil *Genii* who inhabit between the Mountains from opposing his Rising.

THE *Indians* are extremely superstitious with regard to ^a Eclipses, and redouble their Ablutions whenever these happen. *Bernier* has describ'd the whole Ceremony of one of these Ablutions. "The Moment these Idolaters perceiv'd that the Sun began to be eclips'd, they made a great Shout, plung'd themselves immediately over Head and Ears into the Water, and standing upright in it, their Hands and Eyes lifted up towards the Sun, they mutter'd out their Prayers, took up Water every now and then, and threw it up towards the Planet of the Day." While this was performing, they held down their Heads, and made several Motions with their Arms. After this they again repeated their Prayers, plung'd themselves afresh, and continued so to do till the Eclipse was over. Then they all withdrew, having first thrown several Pieces of Silver a considerable Way into the Water, and given Alms to the *Bramins*, who never fail to assist at this devout Solemnity. The *Indians* were no sooner come out of the Water, but they chang'd their Clothes; and such as were most charitable, gave those they had pull'd off to the *Bramins*.

THE *Indians* imagine that the Eclipse of the Sun is ^b owing to the Malice of an evil *Genius*, who abuses that Star, and gives it that black Colour. They are firmly persuaded, that the great Source of Light must certainly suffer the most dreadful Torments in this Distress; and consequently that 'tis the Duty of every faithful *Indien* to endeavour at its Deliverance; and this they are sure of obtaining by Prayers, Alms, and Ablutions. All these Actions are infinitely more meritorious during the Time of an Eclipse than on any other Occasion.

THE Devotees among the *Indians* are oblig'd to offer up their Prayers thrice a-Day, *i. e.* in the Morning, at Noon, and at Night, with their Faces turn'd Eastward, and are to wash themselves as many Times.

^c THEY keep several Fasts, one of the chief whereof is *Egadexi*, a Word signifying eleven. This Fast is observ'd the 11th of the Full Moon, and the 11th of the New, so that they fast twice every Moon. They then make but one Meal, which is always at four or five a-Clock in the Afternoon; but they are not allow'd any other Food except Beans, Peas, Milk, and Fruits; and Drinks of every kind are also forbid them during these Seasons of Penance. The fabulous Original which they ascribe to this Fast, is too trifling to be taken notice of in this Place.

^d THE Fast call'd by them, *Quiverasiri*, falls in the Month of *February*, and is very severe. They are not allow'd either to eat or lie down for four and twenty Hours, during which they relate the fabulous Historics of their Gods, and of their Tribes. They go several Times in Procession round their Pagods, and visit them all Night long till they see the Dawn appear. 'Tis then they sacrifice to their Gods, offer them Money, and give Alms to the Priests, which concludes the whole Fast.

^a *Bernier's Voyages to Mogul.*

^b See another Reason of the Eclipses in the *Dissertation on the Manners*, &c. Part I. Chap. VII. and in that of the Gods of the *East-Indians*.

^c *Baldous, ubi supra.*

^d *Idem ibidem.*

^a The Women have a particular Fast-Day, call'd *Tirinadiri*; 'tis kept on the 27th of the Moon, in Commemoration of the Death and Resurrection of *Canterven*, who is the *Cupid* of the *Indians* of *Malabar* and of *Coromandel*. 'Tis related, that *Ixora* being jealous of certain Familiarities which were observ'd between his Wife *Paramesçeri* and *Cupid*, burnt the amorous God with a Glance from the Eye which is plac'd in the midst of his Forehead. The disconsolate *Paramesçeri* could not survive the Loss of the fond God; but some Time after, went to a Mountain and there obtain'd a second Birth. Here the unhappy Goddess spent her Days in Retirement and Penance, with a firm Persuasion that Absence, and a specious Appearance of Remorse, would cure her Husband's Jealousy; and indeed *Ixora's* Anger began to cool, and was no longer able to resist that conjugal Tenderness which again began to revive in his Heart. He was vanquish'd by her endearing Softness, and promised to be a more kind Husband for the future, and to restore the Family to that Tranquility which he, by a Fit of ill Humour, had interrupted. The Result of the whole, was, that he confess'd his Fault with the best Grace imaginable, and as a Pledge of this Renewal of their conjugal Fondness, he consented that *Cupid* should again be rais'd from the Dead: Thrice happy in being a Cuckold, and at the same Time contented with his being so!

^b The Fast of *Majaupada* is as holy a Fast as the three abovemention'd. Their Devotees are oblig'd to observe it regularly for twelve Years together, after which they may rest assur'd, that the Gods will multiply in an extraordinary Manner those Years, and also the Blessings of Life. Here follows the whole of this Devotion. They begin a Fast the last Day of *October* which continues to the tenth of *December* following. They are oblig'd to wash themselves daily, to change their Clothes, and visit a Pagod sacred to *Wistnou*. In the Morning, the Devotee cloth'd in very neat and clean Apparel, goes an hundred and one Times round this holy Pagod; but those of the most consummate Piety, go a thousand and one Times. While this Duty is performing, they are oblig'd to mumble over softly one of *Wistnou's* mysterious Names an hundred and one Times, and be very careful they are not over-heard. The Devotee is to eat nothing but Figs and Milk, must abstain from all Commerce with Women, must let *Wistnou* be his only Theme, and be eternally singing his Praises. The second Year the Fast begins on the first of *December*, and ends the tenth of *January*: The third, the first of *January*, and ends the tenth of *February*; and so on to the twelfth Year. *Majaupada* signifies the Month of Fasting.

The STUDY of the BRAMINS.

WE shall conclude these Remarks on the religious Ceremonies of the *Indians* of *Malabar* and *Coromandel*, with a cursory View of the Studies of the *Bramins*.

^c THE City of *Benares* or *Benarous*, situated on the *Ganges* in *Bengal*, is the general School, and, as it were, the *Athens* of the Heathens of *India*, and is ^d therefore frequented by all those *Bramins* and Religious, whose Inclinations lead them to Study. There are no Colleges nor Schools in the *East Indies* among us in *Europe*; but the Masters and Doctors are dispers'd up and down the City of *Benares*, and live chiefly in the Gardens or the Suburbs. Some of these Doctors have four Pupils, others six or seven,

^a *Baldaus ubi supra.*

^b *Bernier's Voyages to Mogul, Vol. 2.*

^c *Idem Ibid.*

^d In a Description of the *Indes*, written by a *Mahometan*, and translated into *French* by M. *Renaudot*, printed in 1718, mention is made of *Canouge*, as a City peopled with *Indian* Poets and Philosophers. Notice is also taken there of certain Academies of *Serendip* or *Ceylan*, which in all probability does not subsist at this Time.

and the most eminent among them twelve or fifteen at most, who study ten or twelve Years under their Masters. " Their Study in general, according to *Bernier*, is carried " on after a very cold and languid Manner, which is owing to the laggish and indolent " Disposition of the greatest part of the *Indians*, to which the Heat of the Country, and " their Diet, do not a little contribute: And as they are not like the *Europeans* excited to " Labour from a Principle of Emulation, and that Hope which we entertain of making " a considerable Progress; they therefore study at their Ease, and without torturing their " Brains, while they eat their *Kichery*, or Mixtures of Pulse, which wealthy Merchants " provide for them." Nevertheless, several Travellers, and among the rest the Missionaries, speak very advantageously of the Vivacity and Penetration of these *Indians*, a Cast of Mind much more natural to the Heat of the *Southern* Climates, than to the Cold of our *Northern* ones. As to Emulation, and the Hopes of making a Progress, possibly these are unknown in *Mogul*, where Heathenism is not predominant; but 'tis different in other Parts of *India*, where the Studies of the *Bramins* are had in great Esteem, and generally pave the Way to every Thing which may flatter the Pride and Vanity of Men.

" THEIR first Study, says *Bernier*, is the *Hanscrit*, which is a Language that bears " no manner of Affinity with the *Indian* Tongue that is generally spoken, and is known " only to their *Literati*." In which respect, it may be consider'd in the same Light as the *Hebrew*, the *Greek*, and *Latin* in *Europe*.

" *HANSCRIT* is as much as to say, The pure Tongue. They call it after this Manner, " and even give it the Name of Holy and Divine Language, because they are of Opinion " that God, by *Brama's* Intervention, publish'd the four *Beths*, or sacred Books, in this " Tongue." So that this Language and these Books are exactly the same with regard to them, as the *Hebrew* and the Bible are with us. " They pretend that this Language is as " antient as *Brama*, whose Age they always reckon by *Lecks*, or *hundreds of thousands of* " *Years*. . . . Be that as it will, we must allow it to be of great Antiquity, since the " Books of their Religion, which are undoubtedly so, are written only in that Tongue; " not to mention that the philosophical, physical, poetical, and a great Number of Books " in other Faculties, are all written in it, a great Hall in *Benares* being fill'd with them.

" AFTER they have learn'd the *Hanscrit*, (which is a very laborious Task, because they " have no good Grammar of it), they generally apply themselves to read the *Purance* " which is a kind of Glossary, and Abridgment of the *Beths*; for these *Beths* are huge " Volumes, if those, says *Bernier*, were the *Beths*, which I was shewn at *Benares*: They " are vastly scarce, and my *Aga* could never meet with them, tho' he did all that lay in his " Power to purchase a Set; and indeed they conceal them very closely, for fear of their " falling into the Hands of the *Mahometans*, who frequently commit them to the Flames. " Some, after having read the *Purance*, apply themselves to the Study of Philosophy; " but here they make but a very slender Progress."

FROM their six most celebrated Philosophers, six different Sects have sprung, each whereof have their Followers, who are all possess'd with that Spirit of Jealousy and Prejudice which prevails in other Countries; each of them flatters himself he has Truth on his Side, and fancies he has hit on the true Sense of those Books in which the Mysteries of that Philosophy are compriz'd better than the rest. Besides these six Sects, there is another in *Mogul*, which is divided into twelve Branches: " But this Sect is not so numerous as the rest; its Followers are hated and despis'd, and look'd upon as Atheists and " People of no manner of Religion, &c.

^a It is the same with the *I'edam* mention'd in the *Dissertation on the Religion and Manners*, Sec. Part I, Ch. IV. " THE
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“ THE Books wherein the Tenets of all these various Sects are contain'd, treat of the
 “ first Principles of Things, but after a very different Manner : Some hold that all Things
 “ are compos'd of little indivisible Bodies, not because of their Solidity but in pro-
 “ portion to their Smallness ; in which they agree pretty nearly with the Opinions of
 “ *Democritus* and *Epicurus*, but in so confus'd a Manner that one scarce knows
 “ what to adhere too which possibly may be as much the Fault of their Doctors,
 “ as of the Authors they interpret. Others teach, that all Things are compos'd of Matter
 “ and Form There are others again who teach, that all Things are compos'd of the
 “ four Elements, and of Non-Entity which is almost the same as our *Privation*.
 “ They admit various Manners of this Non-Entity : Some hold that Light and Darkness
 “ are the first Principles of all Things others admit *Privation*, or rather *Privations*,
 “ which they distinguish from Non-Entity. There are still others, who pretend that all
 “ Things are compos'd of Accidents but they are universally agreed that these
 “ Principles are eternal They have a great Number of little Treatises of Physic,
 “ but these are rather Collections of Prescriptions than any Thing else : The Chief, and
 “ at the same Time the most antient, is written in Verse ;” as was formerly the Custom of
 several People of *Europe*, who ranking Physic among the divine Mysteries, us'd to
 work up its Doctrine in the ingenious Obscurity of Poesy. For which Reason, the Priests
 among the *Gauls*, the *Greeks*, and *Egyptians*, were Physicians at the same Time, as is
 still the Custom in *America*, which has been already observ'd. “ The Practice of these
 “ *Indians* differs pretty much from Ours ; the Principles which they have establish'd are
 “ as follows : That a Person who is sick of a Fever does not require much Nourishment ;
 “ that Abstinence is the best Remedy against Diseases ; that nothing can be worse for a sick
 “ Person than Meat-Broths, or sooner putrifies in the Stomach of one who has a Fever ;
 “ that Bleeding should never be us'd but in Cases of the greatest Necessity, such as when
 “ there is any fear of a Patient's being delirious, or when they find there is an Inflam-
 “ mation in the Breast, the Liver, or the Loins.” “Twould be to no purpose to assert that
 this Practice is not the properest in several Cases ; it succeeds in the *Indies*, which suf-
 ficiently justifies it against our Notions on this Head.

THE *Indians* have no manner of Skill in Anatomy, the Reason of which is, because
 they never open either human or any other Bodies.

“ As to Astronomy, they have their Tables, by which they foretel Eclipses ; and tho'
 “ they may not calculate them with so great a Nicety as the *European* Mathematicians,
 “ it is certain they come pretty near the Matter ; however, they argue in the same Man-
 “ ner on the Eclipse of the Moon, as on that of the Sun ; they assert that it is owing to
 “ its being barbarously treated by a black and ugly Devil They likewise affirm,
 “ that the Moon is four hundred thousand Coffes above the ^a Sun, *i. e.* upwards of fifty
 “ thousand Leagues ; that its Light is not borrow'd, and that it is hence we receive a
 “ certain vital Water, which is congregated in the Brain ; whence it descends, as
 “ from a Source, into the several Limbs for their respective Functions. They moreover
 “ assert that the Sun, the Moon, and all the Stars in general are *Deutas, i. e. Genii*.”
 “ These two last Opinions are neither new, nor peculiar to the *Indian* Doctors. “ They
 “ pretend, that Night is made by the Sun's withdrawing himself behind a Mountain,
 “ situated in the midst of the Earth, which Mountain is several thousand Leagues in
 “ Height, and is shap'd like an inverted Cone, so that they never have Day, but when the
 “ Sun comes from behind that Mountain.

“ THEY believe that the Earth is a flat Superficies, and of a triangular Form ; that
 “ it has seven Stories, all which differ in Beauty, in Perfection, and in the Inhabitants

^a It should perhaps be beneath. Vide the Dissertation on the Gods of the East-Indians.

“ with which they are peopled ; and that each of them has a Sea round it.” The Reader may turn to what was before observ'd of these Seas, of the Mountain plac'd in the midst of the Earth, and of the different Orders of Spirits, of *Genii*, and of subaltern Gods who inhabit these Seas. All these Notions, when taken in a literal Sense, make an odd jumble of Nonsense; but ought they not to be consider'd in the same Light as those Descriptions we meet with in Books of Devotion, and even the Scriptures? What Reply could we make to the *Indians*, if, because our Saviour has said that a^a River of living Water should flow from the Man who believ'd in him, a *Mogul* Painter should represent a good Christian dissolving away in Water, and his Belly as an ever-running Spring? Might we not justly laugh at the Artist? However, tho' we venture to argue after this Manner, we don't at the same Time endeavour to account for all the Absurdities in the Systems which the Heathens have form'd to themselves.

“ THEIR Chronology is as erroneous as their Geography; they don't assert that the World is eternal, but they tell us that 'tis of vast Antiquity; it will, say they, last four *Dgugnes*, each *Dgugne* containing an hundred *Lecks*, i.e. an hundred Times an hundred thousand Years.” Nevertheless they are not exactly agreed with regard to the World's Duration. But we shall observe by the Way, that all the antient as well as modern *Easterns*, universally ascribe a greater Antiquity to the World than we do, which is so much the more surprizing, since it seems natural to think that the *Asiatics* should have preserv'd, either by Tradition, or some other Means, more exact Monuments upon this Head.

THE Notions they have of *Genii* and Demons are very ridiculous and confus'd: “ These, say they, are of three kinds, viz. good, bad, and indifferent. . . . According to some, they are made of Fire, or as others say of Light; many affirm they are incorruptible; others, that they are even Portions or Parts of the Deity; in fine, others, that they are so many Deities, separated and dispers'd up and down the World.”

As to Physics, their Notions are, that several Individuals of each Species, that ever hath existed, or shall exist to the end of Ages, were created from the Beginning of the World. But to paraphrase this Notion, they believe that all these Individuals were comprehended in the first or original Bud of each Species, and that they only unfold themselves in the Time appointed by Heaven, in order to fill up that Place in the World, for which they have been predestinated.

^a He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water, John vii 38.

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